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THE
GEOGRAPHICAL DICTIONARY
OF
ANCIENT AND MEDIAEVAL INDIA

BY
NUNDO LAL DEY, M A., B.L.,
Author of the " Civilization in Ancient India," etc.

SECOND EDITION

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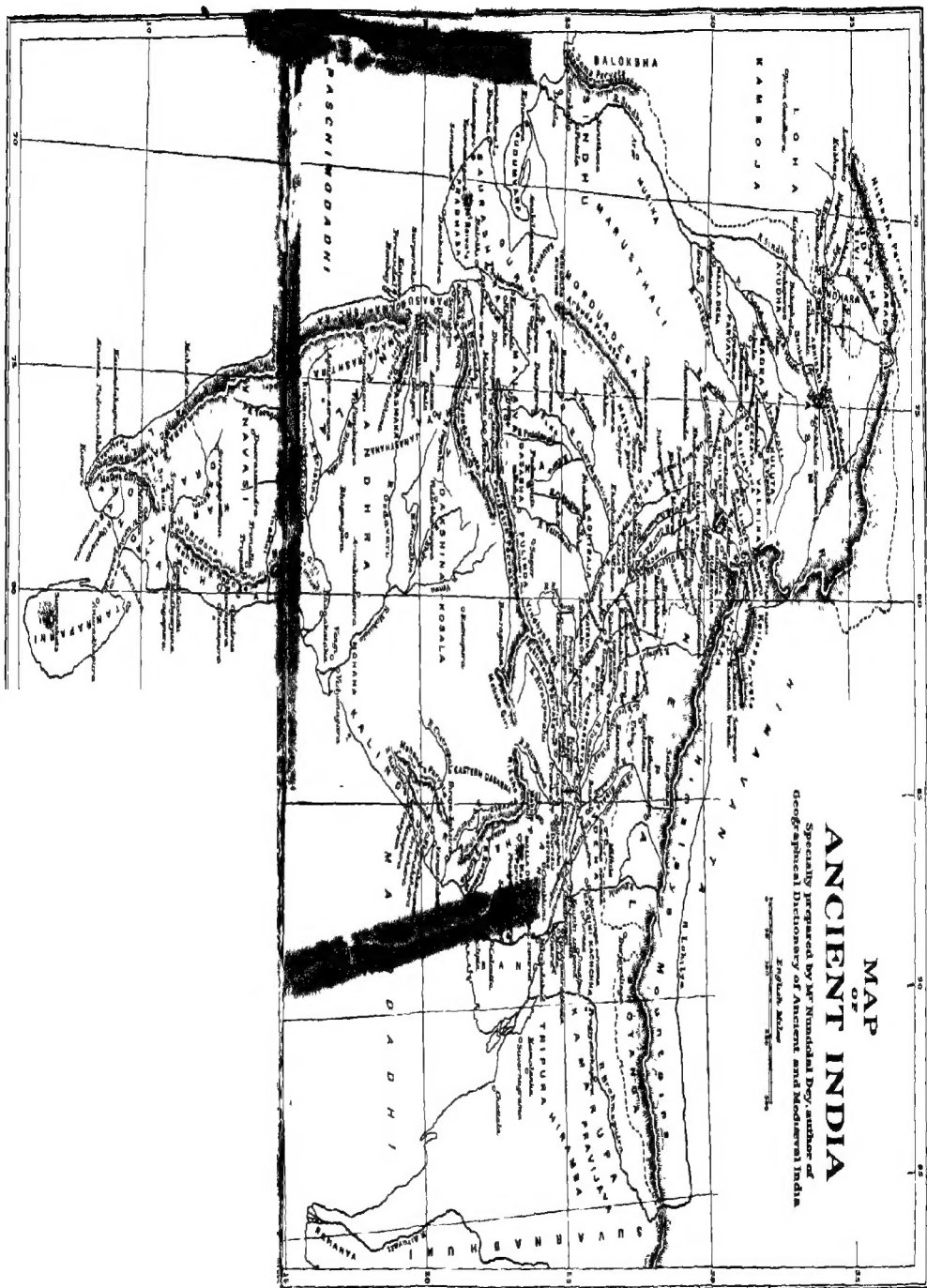
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TO
Raja Reshee Case Law, C I E.,
WHOSE UNFAILING ENCOURAGEMENT KEPT ALIVE MY LOVE FOR
HISTORICAL RESEARCHES, THIS HUMBLE VOLUME IS DEDICATED
AS A TOKEN OF AFFECTION AND GRATITUDE

Nundo Lal Dey

ANCIENT INDIA

(continued from page 6)



PREFACE TO THE SECOND EDITION

IN the present edition, considerable additions have been made to the names and accounts of places in the light of later researches, and mistakes of the previous edition removed as far as possible. The arrangement of names of places has been made strictly alphabetical in view of its greater convenience for reference, and authorities supplied for statements that were in want of such support.

The materials for this work have been, I need hardly add, compiled from a variety of sources—Sanskrit, Pali, etc. including, of course, works of many European writers interested in Indian antiquities.

Ancient Geography is an essential adjunct to history, and the usefulness of a compendium of such geographical information for a full and just appreciation of the latter hardly needs any mention, specially when time has mutilated or obscured the ancient names of places that usually figure in the historical narratives. Indian history, ancient or mediæval, and the document upon which it is principally based, are full of these names, and unless they are elucidated in a systematic way as far as possible, the path of the historian and for the matter of that of the ordinary readers of history, will continue uneasy for this difficulty alone.

A study of the words in this *Dictionary* will show that time has mutilated many original names almost out of recognition. The restoration of the altered derivatives to their genuine originals is not, however, an impossibility in view of the fact that most of the changes are found not to have taken place haphazardly. Barring names displaced by new ones by some cause or other, they appear in most cases to be governed by the rules of Prakrit grammar, except where the peculiar brogue of a particular place has checked or modified the application of the rules. I give below some of the principal rules illustrating them by words from the toponymy of this *Dictionary*—

AFFIXES.

Ādri is changed into **ar**, as Gopādri, Goahar (Gwahar), Charanādri, Chunar.

Bhukta is changed into **hut**, as Tirabhukta, Tirhut.

Bhukti is changed into **huti**, as Jejākabhukti, Jejahuti.

Dhātugarbha is changed into

(a) **Dhapa**, as Śīla-dhātugarbha, Śīla-dhāpa.

(b) **Dīpa**, as Śīlā dhāpa, Śīlā dīpa.

(c) **Dīā**, as Vethā dhātugarbha (=Vethadhāpa=Vethadīpa), Bethā-dīā.

(d) **Īā**=Bethā.

Dvīpa (pronounced **Dīpa**) is changed into

(1) **dīā**, as Navadvīpa, Nadiā.

(2) **wā**, as Kāṭadvīpa, Kāṭwā.

Giri is changed into

(a) **ger**, as Mudgagiri, Munger.

(b) **gu**, as Kolaguri, Koḍagu (Koorg).

Grāma is changed into **gāon**, as *Suvarnagrāma*, *Sonārgāon*, *Kalahagrāma*, *Kahalgāon*.

Gṛha is changed into

(a) **gr**, as *Rājagṛha*, *Rājgr*

(b) **ghira**, as *Kubjagṛha*, *Kajughira*, *Jahnugṛha*, *Jahnghira*

Haṭṭa is changed into **het**, as *Śrīhaṭṭa*, *Silhet* (*Sylhet*)

Kshetra is changed into

(a) **chhatra**, as *Ahikshetra*, *Ahichhatra*

(b) **chchhatra**, as *Ahikshetra*, *Ahichchhatra*

Nagara is changed into

(a) **nār**, as *Kusinagara*, *Kusinār*, *Girinagara*, *Girnār*

(b) **ner**, as *Jirnanagara*, *Jooner*

Palli is changed into

(a) **bal**, *Āśāpalli*, *Yessabal*

(b) **poli**, as *Thiripalli* (= *Trishnāpalli*), *Trichinopoly*

(c) **oli**, as *Ahalyāpalli*, *Aluroli* (also *Ahiār*)

Pattana is changed into

(a) **paṭṭana**

(b) **paṭam**, as *Sinangapattana* (= *Sinangapa(tana)*, *Seringapatam*

Prastha is changed into **pat**, as *Paniprastha*, *Panipat*, *Sonaprastha*, *Soupat*, *Bhāga*, *prastha*, *Bāgpat*

Pura, where it does not retain the original form **pur** is changed into

(a) **war**, as *Puruṣapura*, *Peshawar*, *Nalapura*, *Narwār*, *Matipura*, *Madwār*, *Śalwapura*, *Alwar*, *Chandapura*, *Chandwār*

(b) **ura** or **ur**, as *Mayapura*, *Mayura*, *Sinhapura*, *Singur*, *Jushkaura*, *Zukur*

(c) **or**, as *Thirupura*, *Tor*, *Chandradityapura*, *Chandor*

(d) **ora**, as *Ilbalapura*, *Ellor*

(e) **ore**, as *Lavapura*, *Lahore*

(f) **ola**, as *Āryapura*, *Aihola*

(g) **ār**, as *Kusumapura*, *Kumār*

(h) **aur**, as *Siddhapura*, *Siddhaur*

(i) **oun**, as *Hiranyapura*, *Hindoun* or *Herdoun*

Purī is changed into

(a) **oh**, as *Madhupurī*, *Maholi*

(b) **auri**, as *Rājapurī*, *Rājaurī*

Rashtra is changed into

(a) **raṭhā**, as *Mahārashtra*, *Maratha*

(b) **rāt**, as *Mayarashtra* (= *Mayarāt*), *Mirāt*

Sthana is changed into

(a) **than**, as *Pratishthana*, *Paithan*

(b) **tan**, as *Purānādhisthāna*, *Pandrentan*

Sthala is changed into **thal**, as *Kapisthala*, *Kaithal*.

Sthalī is changed into **thali**, as *Vāmanasthali*, *Banthali*; *Pūrvasthali*, *Parasthali* (of the Greeks)

Sthāna is changed into

- (a) **sthān**, as Śrī sthānaka, Thān, Sthānīyaka, Thāneswar
- (b) **stān**, as Darada sthāna, Dardistān
- (c) **tān**, as Mūlāsthāna, Multān, Śākasthāna, Sī

Vana is changed into

- (a) **muna**, as Lodhravana, Lodhmun
- (b) **un**, as Kumāravana, Kumāun
- (c) **ain**, as Buddhavana, Budham
- (d) **ān**, as Yashtivana, Jeṭhān

Vatī is changed into

- (a) **autī**, as Lakshmanavati, Lakhnautī (Champavati Champautī)
- (b) **bal**, as Charmanvati, Chambel
- (c) **ol**, as Darbhavati, Dabhoi
- (d) **otī**, as Amarāvati, Amroṭi
- (e) **wā**, as Vetravati, Betwā

I --ELISIONS

Many of the aforesaid changes, which we found by a process of contraction, may be accounted for by the application of the well known rule of elision of the Prākṛita grammars the consonants *l, g, ch, j, t, d, p, y* and *v* when non initial and not compounded are elided¹. I give only a few illustrations --

- Elision of *k* as Kausiki Kuso, Sūrpāraka Supera, Aparāntaka Aparānta, Śākam bhari, Saumbhār
- „ *g* as Bhṛigu kachchha Bharu kachchha Baroach affix nagara, nār Trigartta, Tahora
- „ „ *ch*, as Chakshu, Akshu Oxus Achivati, Anāvati Chakshumati, Ikshumati
- „ „ *j* as Bhojapāla Bhopāl (Dhūpāl), Ajravati Airāvati, Tulābhavāni, Tulābhavāni-naga
- „ „ *t*, as Kuluta, Kulū, Jyotirathā Jotha, Yayātipura, Jijpu
- „ „ *d*, as Meghanāda Megnā, Arbuda Ābu, Achchhoda sarovara, Achchhāvat.
- „ „ *p*, as the affix pura, ur, Purushapura, Peshāwār Gopakavana, Goa, Gopādri=(Gopālādri), Gwalior (Gwalior), Māyapura, Mayura
- „ „ *y*, as Ayodhyā, Āudh, Nāīyanaśara, Nārānsar, Ujjayinī, Ujjainī, Sañjayanti, Sañjān
- „ „ *v*, as Yavananagara, Junāga Yavanapura, Jaunpur, Karnasuvana, Kānsanā

Besides the above, the following letters are often elided --

- (1) Final *a*, as the affixes Pura, Puri, Nagara Nagar Grāma, Grām, sometimes initial *a*, as Apāpa-puri, Pāpa
- (2) *r*, as Iṇaṇa, Ran or Runn of Cutch, Irāvati Rāvi, Tāhkaṭa Talkāda
- (3) *u*, as Udandapura, Dandapura
- (4) *th*, as Mithilā, Miyul
- (5) *n*, as Pratishthāna, Pratishthā, Kuntalapura, Kauttalakapura, Kundagrāma, Kotigām, Kāṇṭakadvīpa, Kāṇṭā, Barunā, Bārā, Anamā, Anun

¹ *Ayuktayāndānu kagachāṭadapayavāṇa prāyālopaś* (Vararuchi's *Prākṛita prakāśa*, II, 1, 2)

- (6) Non-initial m, as Ārāmanagara, Ārā, Kumārī, Kuārī
 (7) Compound r,² including n, as the affix Grāma, Gāma, Gayāsīnsha, Gayāsisa-
 Varendra, Barendra, Lodhravana (Kānana), Iodhmuna, Trakalinga, Tihra
 Prithūdaka, Pihōā, Pehōā
 (8) l, as Mudgala-giri, Mudga-giri, Chattala, Chatta grāma, Kolāhala, Kalhuā
 (9) The sibilants ś, sh, s, especially when compounded with another consonant, as
 Śālwapura, Alwar, Śūkarakshetra, Ukhakshetra, Peshthapura, Pithāpur,
 Kāshthamandapa, Kātmāṇḍu, Pushkara, Pokhrā, Mānasa-sarovara, Mānsaro-
 vara; the affixes Sthāna, Sthala, Sthāna becoming Thāna, Thala, Thāna,
 respectively, Skhalatika-parvata, Khalatika-parvat, the affix Rāshtra, Rāt;
 Hastisomā, Hātsu, Pāraskara, Thala Pārakara In some cases of elision of the
 compound sibilants the preceding vowel is lengthened
 (10) h, as Varāha kshetra, Bāramula, Hushkapura, Uskur, Hastakavapra, Astaka
 vakra, Hrishikeśa, Rishikesa, Hūnadeśa, Undes, Pranahitā, Prantā

II — CHANGE OF CONSONANTS

- (a) (1) Tenuis change into corresponding medise —
 k=g, as Śākala, Sāgala, Kikolā, Kulola
 ch=j, as Achiravati, Apravati, Achunta, Ajanta
 t=d, or ḍ, as Lāṭa, Lāḍa (Larice of the Greeks)
 t=d, as Tāmhlpta, Dāmahlpta, Nāṭikā, Nāḍikā, Bātāpī pura, Bādānu
 Timingila, Dindigala, Airāvati, Irāvadi
 p=b (v), as Goparāshtra, Govarāshtra, Parnāsā Barnāsā Pāpa Pāvā
 puri, Rantipura, Rintambur
 (2) Medise change into corresponding tenuis —
 g=k, as Nava-Gāndhāra, Kandahar
 j=ch, as Nilājan, Nīlāchan (nasalized)
 d=t, as Kundagrāma, Kotigāma
 ḍ=t, as Poudanya, Potana Sameda giri (Samādhi giri), Samet sekharā
 Tirupadi, Tirupati
 b (v or w)—p, as Pāvā, Pappaur, Varasha, Polusha
 (3) Unaspirated surds are aspirated —
 k=kh, as Kustana, Khotan, Śūkarakshetra, Ukhakshetra Pushkara
 Pokhrā
 ch=chh, as Vichhagrāma in its Sanskritised form is evidently Vichhika-
 grām
 t=th, as Ashta (Vināyaka), Āth (night), Yashuvana, Jeṭhan
 t=th, as Stambha-tirtha, Thamba nagara (Cambay), Śrāvasti, Sāvattin,
 Pātharghātā from Prastarghāta, Hastakavapra, Hāthab
 p=ph, as Surpāra, Sophr, Ophur of the Bible
 (4) Aspirated surds are unaspirated —
 kh=k, as Khamba (Stambha-tirtha), Cambay, Khetaka, Kaira
 chh=ch, as Kachh, Kach (Cutch), Bhṛigukachchha, Broach
 th=t, as Bhurāreshthika, Bhursut, Pitha, Pita-sthāna, Kāshtha-
 mandapa, Kātmāṇḍu, Purānādhushthāna, Pandtan
 th=t, as Śakasthāna, Sistan, affix Prastha, Pat by elision of s,
 Mūlasthāna, Multan
 ph=p, as Phenā, Pān Gangā

² Sarvatra lavardm (Prākṛita Prakāśa, III, 3)

PREFACE

(5) Unaspirated sonants are aspirated —

g=gh, as *Śringagiri*, *Singhira*, *Kujjagūha*, *Kajughira*, *Jahnugūha*,
Janghira, *Śrīrangam*, *Seringham*, *Nagarahāra*, *Nanghenhāra*

j=jh, as *Jejabhukti*, *Jajhoti*

ḍ=dh, as *Puṇḍarikapura*, *Pāndharpur*

d=dh, as *Varadā*, *Wardhā*, *Nishāda*, *Nishadha bhūmi*

b (v or w)=bh, as *Vidishā*, *Bhilsā*, *Bāgmati*, *Bhāgvati*, *Avagāna*,
Abhagana (*Afghanistan*)

(6) Aspirated sonants are unaspirated —

gh=g, as *Meghanāda*, *Megnā*, *Ghargharā*, *Gagrā*

dh=d, as *Vasāḍhya*, *Besāḍ*

dh=d, as *Sudhāpura*, *Sunda*, *Samādhigiri*, *Samedagiri*, *Sarindha*,
Sarlund

bh=b (v or w), as *Bhusbhāra*, *Bokhara*, *Bhalansah*, *Bolan*, *Sābhia*
mati, *Sābarnati*, *Surabhi*, *Sorab*, *Bhadrā Wardhā*, *Alambhika*,
Alavi, *Bhāgaprastha*, *Bāgpat*, *Kubhā*, *Kabul*

(7) Dentals change into corresponding cerebrals —

t=ṭ as the affix *Pattana*, *Paṭṭana*, *Kustana*, *Khoṭān*, *Rohitāsava*, *Roṭas*

th=ṭh as *Kapusthala*, *Kāpiṣṭhāla*

ḍ=ḍḥ as *Tilodaka*, *Tilādā*

dh=ḍh, as *Virūdhaka*, *Virūdhaka*

n=n, as *Mahānadi*, *Mahānāi*

CHANGE OF NASALS

(b) n=m, as *Śringagiri*, *Singhira*

n=(1) d as *Gana muktesvara*, *Gaḍa muktesvara*

(2) ṭ as *Kuṣṇapūra*, *Kṛṣṭapūra*

(3) t, as *Triśnā*, *Tistā*

n=(1) ṭ, as *Mauṣmāna*, *Muktān*

(2) n as *Mahānadi*, *Mahānāi*

(3) d, as *Gonanda*, *Gonardda*

(4) r, as *Nirāṇjanā*, *Nirāṇjarā*

m=(1) b or v, as *Mañjulā*, *Bañjulā*, *Yamuna*, *Jamunā*, *Narmadā*, *Narbudā*

(2) n, as *Tamasā*, *Torse*

(3) p, as *Sumha*, *Suppa* (-devī)

CHANGE OF SEMI-VOWELS

(c) y=(1) i, as *Rishikulyā*, *Rishikulīa*, *Subrahmanya*, *Subrahmanya*

(2) u, as *Pāndya*, *Pāṇḍu*

(3) p, as *Pānyātra*, *Pāripātra*

(4) bh, as *Sarayu*, *Sarabhu*

(5) l, as *Yashāvana*, *Lūṭhivana*

(6) j,³ as *Yayātipura*, *Jāppur*, *Yavanapura*, *Jaunpur*, *Yavadvīpa*, *Java*

r=l,⁴ (see *Interchangeables*).

³ *Vasavi jah* (*Prākṛita prakāśa*, 11 31)

⁴ *Roḷah* (*Pāṇini*)

l= (1) n, as Kulinda, Kuninda

(2) r, (see *Interchangeables*).

(3) ḍ, as Kolagiri, Kodagiri

v is changed into its cognate vowels

(1) u, as Lavanā, Lunu, affix vana, un Kumāravana, Kumāun

(2) o, as Vakshu, Oxus, Deva, Deo, Valabhi, Ollā, affix vati, oti

(3) au, as Yavanapura, Jaunpur, Navadevakula, Nauai (Nawal)

(4) b (see *Interchangeables*).

(5) l, as Mālava, Mallā-deśa, Malābar, Mallāra

ɳ= (1) ch, as Śrīkankālī Chikākolē Trichrapalli Trichinopoly Sitalma Chidambara

(2) k, as Syenī, Ken

(3) ksh, as Śiprā, Kelupra, Śūbhaka, Kshudhaka Oxydraka

(4) kh, as Khava, Khakha

(5) s, as Śiprā Śipra Śūkarakshetra Soron

sh= (1) k, as Vīśvabhānupura, Bhikabhānupura (Varshān)

(2) kh, as Naimishānaya, Nimbhānaya Tushāra, Tukhārā

(3) s, as Naimishānaya Namsai

ś= h, as Septa Sindhu, Hapta Hindu Rāra Ranha (in the Zend and in the dialect of Eastern Bengal)

h= (1) bh, as Sumha, Sumbha, Vuhāra gū Baibhāra gū

(2) gh, as Bālu-bāhū, Bāghū (Bāgin)

(3) dh, as Adhchhatra, Adhuchhatra

III.—OTHER CHANGES OF CONSONANTS

(a) k= (1) gh, as Kumbhakona, Kumbhaghona

(2) l, as Kutikā, Kutilā

(3) ch, as Kerala, Chera

g= (1) ch, as Bāgmatī Bāchmatī (perhaps through its intermediate form Bākmātī)

(2) v, as Uragapura Urayur, Īpīgā, Īpīlī Tagara, Tīlī (Tī) Śrīgālī (Śrīkālī), Sīyālī Śāgala (Śākalā) Sīlīkot (Sialkot)

(3) s, as Uragā, Urasā

(4) h, as Vegavati, Varhāyast

ch= k, as Bṛtraghni, Vatrak, Vyāghravāra Bakrai (Buxai)

ɳ= (1) v, as Vānījagrāma, Vaniyānima

(2) r, as Ujen (= Ujjayini), Ujan

t= (1) d, as Tāhikata, Talkād, Medapāta Mewad

(2) th, as Surāshṭika, Sulathika

(3) r, as Khetaka, Kaira, Karnāṭa Kānāṭ, Ketalaputra, Kerala, Lāta, Lāra

d= ḍ, as Udra, Udisya (Orissa)

d= r, as Udisya, Orissa, (Khetaka) Khedaka, Kura Ko langalura Granganore, Kodagu, Coorg

dh= (1) t, as Rāḍha, Lāṭa

(2) d, as Rāḍha, Rād, Lāḍha, Lād

- t=(1) kh, as *Stambha tirtha*, *Khāmbhat* (*Kambay*)
 (2) ch, as *Śānti*, *Sāñchi*
 (3) th as *Petenika*, *Potana*, *Paṭhan*
 (4) ṭ as *Ravanti*, *Ravadanda*, *Matipura*, *Madwa*
 (5) m as *Vatsya*, *Vansa*, *Vitastā*, *Vitastā*
 th=(1) t, as *Prasthala*, *Pātālā* (*Pātāla*)
 (2) d, as *Pārtha*, *Parada*
 d=(1) ḍ, as *Tilodaka*, *Tilāḍa*
 (2) h as *Udakhanda*, *Ohind*
 v=m, as *Lodhavana*, *Lodhmana*

CHANGE OF ASPIRATES

- (b) The following aspirates are changed into h —⁶
 gh as *Videgha* *Vidgha*, *Baghelkand*, *Bahela*
 dh, as *Madhupuri*, *Maholi*, *Madhumati*, *Mohwa*
 bh, as *Kubha* *Kuhu*, *Firebhukti* *Tirhūt*

CHANGE OF COMPOUND LETTERS

- (c) chchh=chh as *Kachchha* *Kachh* *Muchchh* as *Machh*
 kt=tt as *Suktmati*, *Sotthvati*
 ksh=(1) kh, as *Khuragiṇa*, *Khuragiṇa* *Lakshmanāvati*, *Lakhuauti*
 (2) kkh, as *Dakshina*, *Dakkhini* (*Dikhi*)
 (3) ch as *Baloksha*, *Beluchistan*
 (4) chchh, as the affix *Kschtra* *Chchhtra* *Akhshtra* *Akhchhtra*
 (5) chh as the affix *Kschtra*, *Chhtra*, *Akhshtra*, *Akhchhtra*
 tt=ṭ as *Muttinda*, *Mutun*
 ts or ts= (1) chchh } as *Matsyadesa*, *Machchhri* *Muchhri*
 (2) chh }
 dy=(1) j, as *Vidyānagara*, *Janagara*
 (2) jj, as *Udyanaka*, *Ujjanaka*
 dhj=jj as *Madhvadesa*, *Majjhadesa*
 st=(1) t, as *Swāsti* *Swat* [*scr II* (7) I (4)]
 (2) tt, as *Swāsti*, *Savatthi*
 sm=sv, as *Asmaka*, *Asvaka*
 sv=ss (by assimilation), as *Asvaka* *Assaka*

THE INTERCHANGEABLES

- (d) n and l, as *Nidjana*, *Lilājana* (*Lavanā*=) *Luni*, *Nunadi*, *Kulinda*,
Kuninda *Potana*, *Potali* *Kundiniputa* *Kumbhivapura*, *Lichchhavi*,
Nichchhavi, *Pātāliputra*, *Paṭna*
 n and ṇ, as *Mahanadi*, *Mahānā*, *Savannagama*, *Somnaga*
 r and l, as *Korkai*, *Kolka* *Muchalinda* *Muchirnu*, *Chera*, *Chela* *Nalapura*,
Naiwar, *Chola*, *Chora*
 v and b, as *Vardhamāna*, *Pundrabardhana*, *Vethadwipa*, *Betha*, *Parvati*,
Parba, *Vāhika*, *Balkh*
 ś and s, as *Śiprā*, *Siprā*, *Śūpāraka*, *Sūpāraka*

⁶ *Kṛṣṇathadhārāṇi ha!* (*Prākṛita prakāśa*, II, 27)

IV - CHANGE OF VOWELS

- a=(1) ā, as Arbuda, Ābu, Yayātipura, Jāppu
 (2) ī, as Loha, Rohi, Rantipura, Rintambur
 (3) u, as Karatoy Kuratī, the affix vana, un (by assimilation) Kuramu, Kumu
 (4) ai as Achiravatī, Anāvatī, Uragapura, Urayūr
 (5) o, as Karura, Korura, Saravatī Solomatis of the Greeks, Madhumatī Modhwar
- ā=(1) a, as Tāmralipta, Tamālipu
 (2) ī, as Karatoyā, Kuratī
 (3) u as Tamālikā, Tamluk, Kana mah, Kamui
- i=(1) u, as Thunalla, Tirumalla, Tripadī, Triupadī, Kulinda, Kulu Tamālika, Tamluk
 (2) ī, as Pithūdaka, Pihoa Pinakini Penāi, Trikalinga Tilinga
 (3) ai as Tripura, Triapura
- u=(1) ā, as Tripura, Tipāra, Puvasthal Parthalas of the Greeks, Purāli Paralia of the Greeks Pundarika kshettra Pāndupura, Ghanura, Gahmā
 (2) ī, as Ulpā, Udipā Mañjuli Mañjira (Manjira)
 (3) o, as Suvarnagāma, Sonargon Suktimatī, Sotthavatī, Chitrakūṭa Chitrakoṭ, Udakbanda, Ohind, Ūdia Ōdia
 (4) e as (Pundarikapura=) Pāndupura Pāndipur Purushapura Pishāwar
 (5) au, as Udmvata, Udmvata Sukara-kshetra Saukara kshetra
 (6) v as Utpalāvatī, Vipar, Suvastu Svāt (Swat)
- i=(1) ī, as Rishipattana, Ripattani, Rishigiri Isigiri, Pithudaka, Pihoa (Pihoa)
 (2) ai, as Bhugukachchha, Bharukachchha
 (3) ār, as Mritikāvatī, Maittikāvatī
- v=(1) u, as Erandī, Uri
 (2) ai, as Telugana, Talanga, Vegavatī, Vaiga, Vona, Waingangā
 (3) o, as Erandī, Ori
- ai=(1) ī, as Arāvatī, Irāvatī, Sarindha, Sarind, Sarishaka, Sirsa
 (2) e, as Vaisali, Vesālī (Besāi)
- o=u, as Damodara, Dāmudā, Gomatī, Gunti
- au=(1) o,* as Sauvira, Sovir, Paudanya, Potana, Kauśambi, Kosam
 (2) u, as Kausiki, Kusi

V.—DISSEVERANCE OF COMPOUND LETTERS

Compound letters are frequently dissevered —

dm=dan, as Padmapura, Padampur, Pāmpur, d being elided

tn=tan, as Ratanpur, Ratanpur

bhr=bhar, as Sābhramatī, Sābhamatī, Sābamati

rv=rav, as Pūrvasthalī, Puravsthalī, Parthalis by syncope of v and s

VI—TRANSPOSITION OF LETTERS

Sometimes letters are transposed, as Dehali, Delhi, Bannasi, Benares, Tamrâ, Tâmor, (Maharashtra=) Mithrîttâ, Mithâttâ, Mâtanga-luga, Maltunga

VII—SYNONYMS

Synonyms are frequently used for names of places, as Hastinapura, Gajasâh-vyayanagara, Nâgapura, Kumrasvami, Karttikasvami, Subrahmanya, Gammaki, Gallaki, Urugapura, Nagapura, Goratha Paivata or Godhana-giri, Bâhmi-kâ-pâhâr, Mrigadava, Saranganâtha (Sarnath), Kusumapura (Kumrâr), Pushpîpura, Mâtanga-âsrama, Gandha hasti stûpa, Pradyumnânapura, Mâlpura

VIII—ABBREVIATIONS

Sometimes names are formed by the clipping of a member of a compound word, as Kârttika-swami, Svami-tirtha, Bhima-ratha, Bhumi Tuljî-bhavanî, Tuljâpur or Bhavânînagar, Bâlu-bhîmi, Bâgî, Kîshna-vaiva Kîshna or Vâva, Abichhatî, Chhatravatî, Dhanushkoti Tîtha, Dhann-Tutha or Koti Tutha, Rishya-singagiri, Srîngiri, Tamrachuda-krota, Karura, Panchapuri Tutha Pancha Tîrtha, Bîkama-sîlâ sangharâma, Sîla-sangari

IX—COMPOUNDING OF LETTERS

Disconnected letters, especially r, are compounded by the elision of the middle vowel, as Pura-gîma (or pura), Pûl-gîon, Palu-gon, Pîras-y, Pîrsat (Persia)

The rules of phonetic changes given above cannot but remain tentative so long as they are not confirmed by a fuller induction, but they may be of some help in tracing the history of a word from its ancient form to its present structure through the several mutations or transformations it has undergone in its passage from place to place, climate to climate, or one zone of influences to another. A complete set of established rules considered along with the testimony of authoritative records, traditions, events, and superstitions, is calculated to be the criterion of both past and future identifications of names of places, and the labour devoted to this subject can never be labour spent in vain.

My cordial thanks are due to my nephew, Dr Narendra Nath Law, MA, B.L., Ph.D. Premchand Roychand Scholar and author of *Studies in Ancient Hindu Polity, Promotion of Learning in India*, etc., for the help I have received from him.

The system of transliteration followed in this work is the same as that of Dr Monier Monier-Williams' *Sanskrit-English Dictionary* with only this difference that b, v, and w have been used as interchangeable.

The map appended hereto is the same as that used in the first edition. Though the ancient names of places added in this edition have not been shown on the map, yet it may help the reader to make a rough idea of their locations with reference to those that do appear.

NUNDOLAL DEY.

ABBREVIATIONS

Anr Geo	Ancient Geography of India, by Sir Alexander Cunningham
App	Appendix
Arch Rep	Archaeological Survey Report
Arch S Rep	" " "
Arch Surv Rep	" " "
Asia Res	Asiatic Researches
Ava Kalp	Kshemendra's Bodhisattvāvadāna-Kalpalatā
Avadāna Kalpalatā	" " "
Ayodh	Ayodhyā
Bk	Book
Bom Br	Bombay Branch
Bomb Gaz	Bombay Gazetteer
C	Canto
Ch	Chapter
Class Dic	Garrett's Classical Dictionary of India
Corp Ins Ind	Corpus Inscriptionum Indicarum
CR	Calcutta Review
Drav Comp Gram	Dravidian Comparative Grammar, by Dr Caldwell
Ed	Edition
Ep Ind	Epigraphia Indica
Geo	Geography
HV	Harivamśa
Hist	History
Ind Alt	Indische Alterthumskunde, by Prof Lassen
Ind Ant	Indian Antiquary
Jāt	Jātaka
JASB	Journal of the Asiatic Society of Bengal
JETS	Journal of the Buddhist Text Society
JRAS	Journal of the Royal Asiatic Society
K	Kānda
K Ch	Kavikanthana Chandi, by Mukundarām Chakravartī
Kh	Khanda
Mack Col	Prof Wilson's Mackenzie Collection
MAI	Fuhrer's Monumental Antiquities and Inscriptions
Mahābh	Mahābhārata
Mbh	"
Māhāt	Māhātmya
Mārkand P	Mārkandeya Purāna
MB	Manual of Buddhism, by Spence Hardy
MIB	Manual of India Buddhism, by Dr Kern
P	In connection with the Mahābhārata it means Parva In connection with the name of a Purāna, it means Purāna
Prā Pra	Vararuchi's Prākṛta Prakāśa
Pt	Part
Q V	Quod Vides
RWC	Boal's Records of Western Countries
Rām	Rāmāyana
SBE	Sacred Books of the East
S I Palaeo	South Indian Palaeography, by Dr Burnell
U P	United Provinces
V	Verse

Other abbreviations, being easily intelligible, have been omitted in this list

PART I

ANCIENT NAMES

A

Ābhira—The south-eastern portion of Gujarat about the mouths of the Nerbudda was called Ābhira,—the Aberia of the Greeks. McCrindle states that the country of the Ābhiras lay to the east of the Indus where it bifurcates to form the delta (McCrindle's *Ptolemy*, p. 140, *Vishnu P.*, ch. 5). The *Brahmāṇḍa Purāṇa* (ch. 6) ¹ says that the Indus flowed through the country of Ābhira. According to the *Mahābhārata* (Sabhā Parva, ch. 31), the Ābhiras lived near the seashore and on the bank of the Saraśvatī, a river near Somnath in Gujarat. Sir Henry Elliot says that the country on the western coast of India from the Tapti to Devagadh is called Ābhira (Elliot's *Supplemental Glossary*, vol. 1, pp. 2, 3). Mr. W. H. Schoff is of opinion that it is the southern part of Gujarat, which contains Surat (*Pertulus of the Erythraean Sea*, pp. 39, 175). According to Lassen, Abhira is the Ophi of the Bible. The *Tārā Tantra* says that the country of Ābhira extended from Konkana southwards to the western bank of the river Tapti (see Ward's *History, Literature and Religion of the Hindus*, Vol. 1, p. 559).

Abhisara—Same as **Abhisari** (*Padmā Purāṇa*, Ādikhaṇḍa, ch. 6).

Abhisāri—Hazara (country), the Abisares of the Greeks. It forms the north-western district of the Peshawar division. It was conquered by Arjuna [(*Mahābhārata*), Sabhā Parva, ch. 27, *JLSB* (1852) p. 234]. But Dr. Stein identifies the kingdom of Abhisari with the tract of the lower and middle hills between the Vitisā (Jhelum) and Chitrabhadra (Chenab) including the state of Rajapuri (Rajauri) in Kāsmira.

Abhimukta—Benares (*Śiva Purāṇa*, Śaṅkumārasaṃhitā, ch. 41, *Matsya Purāṇa*, chs. 182-184).

Acesines—The river Chenab in the Panjab. It is the corruption of Asikni of the *Rig-Veda* (x, 75).

Achehboda Srovara—Achhvat in Kāsmira described by Bṛabhatta in his *Kādambarī* (see also Bilhana's *Chandavikāśa-dharmata*, xviii, 53). It is six miles from Māitlanda. The Siddha-rama was situated on the bank of this lake (*Bṛhat-Naradīya Purāṇa*, ch. 1).

Achinta—Ajanta, about fifty-five miles to the north-west of Ellora in Central India. In the Achinta monastery resided Ārya Saṅga (perhaps Asanga), the founder of the Yogācārya school of the Buddhists (S. C. Das's *Indian Paints in the Land of Snow*). It is celebrated for its caves and *piñāras*, which belong to the fifth and sixth centuries of the Christian era. An inscription there shows that the caves were caused to be excavated by a Śthavira named Achala.

Achiravati—The river Rapti in Oudh, on which the town of Sravastī was situated (*Vārāha P.*, ch. 214, *Tevijja sutta* in the *Sacred Books of the East*, Vol. XI). It was also called Ajiravati and its shortened form is Aravati. It is a tributary of the Sarayu.

Ādārsavālī—The Aravali Mountains (Kuntze's *Vicissitudes of Aryan Civilization*, p. 380) see *Āryāvaritā*.

Adichehhatra—Same as **Abhechhātra** (*Epigraphia Indica*, II, p. 243 note).

Adhirāja—Same as **Karusha** the country of Rewa. It was the kingdom of Danṭavakra who was killed by Kṛṣṇa in Māthura (*Pāṇini P*, *Paṭāla*, ch 35). It was conquered by Sahadeva, one of the five Pāṇavas (*Mahābhārata*, *Sabhā P*, ch 30).

Adikōṭa—Another name for **Ahichchhatra**.

Agalassia—See **Angalaukika**.

Agastya āśrama—1 Twenty-four miles to the south-east of Nasik, now called Agastipurī, it was the hermitage of Rishi Agastya. 2 Akolha, to the east of Nasik, was also the hermitage of Agastya (*Rāmāyana*, *Āraṇyakanda* ch 11). 3 Kolhapur in the province of Bombay. 4 Saru-Aghat, forty miles south-west of Itanagar and about a mile to the north-west of Sankasa in the United Provinces (Fuhler's *Monumental Antiquities and Inscriptions*). 5 Agastya Rishi is still said to reside, as he is believed to be alive, at the Agastya-kū a mountain in Tinnevely, from which the river Tāmraparā takes its rise (Caldwell's *Dravidian Grammar*, Introduction p 118, Bhāṣya's *Arumāraka*, Act iv). See **Tāmraparā**, **Malaya-giri** and **Kara**. 6 About twelve miles from Rudia-prayaga in Garwal is a village called Agastya-muni which is said to have been the hermitage of the Rishi. 7 On the Vaidurya-Pārvata or Satpura Hill (*Mahabh Vana*, ch 88). 8 See **Vedāraṇya**. Agastya introduced Aryan civilisation into Southern India. He was the author of the *Agastya-Saṁhita*, *Agastya-Gīta*, *Satpudhikāra*, &c. (Rām Rājās, *Architecture of the Hindus*. O. C. Gangoly's *South Indian Bronzes*, p 4).

Aggalava chetiya—It is about 350 miles to the north of Sankasi in Sugana somewhere near Khulsi where Buddha passed his sixteenth *vassa*. Yāskha Yakkha resided at this place (Fa Hien's *Travels*, xvi, *JR* 18, 1891, pp 348-349). See **Āiavi**.

Agnipura—Same as **Mahishmati** the town was protected by Agni the god of fire (*Mahabh*, *Anuśāsan*, ch 25. *Jaimini Bhārata*, ch 15).

Agravana—Agra one of the *varas* of Viśva-mandali. It is called Agravana as the first starting point for a pilgrim on his circumambulation of Viśva--the holy scene of Kṛṣṇa's adventures. According to Vaiṣṇava authorities, it was covered by forests for many centuries, before Rupa and Sanātana, the celebrated followers of Chaitanya, came here for the purpose of starting on the exploration of Vṛndāvana. Bahlol Lodi founded the new city of Agra and towards the close of the fifteenth century, his son Secunder Lodi removed the seat of government from Delhi to Agra, and fixed his residence on the opposite side of the present city on the bank of the river Jamuna, where also resided Ibrahim Lodi and Babur the founder of the Moghal dynasty (*CR* vol 79, p 71—Hearn's *Medieval India*). Babur died in 1530 and was interred at the garden called Chahugh which was afterwards called Rambagh by Akbar's courtiers; his remains were subsequently removed to Kabul. The fort built by Akbar contains one of the most beautiful palaces in India, especially that portion of it called the Saman Buruj (Jasmine Tower) which was constructed by Shah Jahan.

Ahichchhatra—Rumargarh, twenty miles west of Bareilly in Rohilkhand. The name of Ahichchhatra is at present confined to the great fortress in the lands of Alampur Kot and Nasirganj. It was the capital of North Pañchāla or Rohilkhand (Dr Fuhler, *MAI*, and Cunningham, *Anc Geo*, p 339). It was also called Chhatravati (*Mahābhārata*, *Adiparva*, ch 168). It is Ahichchhatra of the inscriptions (*Epigraphia Indica*, vol II, p 432,

note by Dr. Führer) It is also called Ahikshetra (*Mahābhārata*, Vana P., ch. 252). In Jaina works, Ahichhatra is said to be the principal town of the country called Jangala which therefore was another name for North Pāñchāla (see Weber's *Indische Studien*, xvi, p. 398).

Ahichhatra—Same as **Ahichehhatra**

Ahikshetra—Same as **Ahichehhatra**

Ahobala-Nrisimha—A celebrated place of pilgrimage at a short distance to the east of Chudapah in Sirvel Taluk in the district of Karmul in the province of Madras: the image of Nrisimha is in the cavern of a hill called Gadurulu. It was visited by Saṅkarachāryya and Chaitanya. Three temples stand on the hill—one at the foot, one halfway up and one at the top: they are considered to be very sacred (*Saṅkara-ujjaya*, *Chaitanya-chaitanyamrita*, Madhya ch. 9, *Epigraphia Indica*, I, 368, III, 240).

Airavati—1. The river Ravi. 2. The Rapti and Iravati also are contractions of this name. The Rapti is a river in Oudh on the south bank of which Sthet-mahet (ancient St. Esth) is situated. It is a contraction of Achiravati (see **Achiravati**).

Ajamati—The river Ajaya in Bengal: the Anystis of Megasthenes. It falls into the Ganges near Katwa. It is mentioned by Arrian. The *Gāṇḍavyāsa Tantra* mentions it as Ajaya. The great poet Jayadeva was born on the bank of the Ajaya near Kenduli in the district of Burdham in Bengal.

Ajiravati—Same as **Achiravati** (*Amudant Kalpalata*, ch. 76).

Ajivavati—The little Gundik river on the north of Kusinagara (Kasi) where Buddha died. The river is also called Hiniravati.

Akaravanti—Malwa, Ākara being East Malwa and Avanti West Malwa (*Bombay Gazetteer*, vol. I, Pt. I, p. 35 note, see *Ind. Ant.* vii, 259 *Ram*, Kish. ch. 41). It is mentioned as Ākaravonavanti in the *Bṛhat-saṃhita*, ch. xiv.

Akbanda—Dildunagar, twelve miles S. of Ghazipur.

Akshalinagara—See **Anumakundapura**.

Alaka—Same as **Asmaka**.

Alakananda—A tributary of the Ganga, —the united stream of the Vishnuganga (called Dhavala-Ganga or Dhuli) and Sarisvati-Ganga; it is also called Bishonganga above its confluence. The river has been traced by Captain Raper (*1894 Rec.*, xi) a little way beyond Badmash, having for its source a waterfall called Vasu-dhārā (*Shanda P.* Vishnu kh., III, 6). Srinagar, the capital of Gāthwal, is situated on the bank of this river.

Alambhika—See **Alavi**.

Alasanda—Alexandria: see **Alexandria** and **Hupian**. It is said to be the capital of Yona country (*JASB*, 1838, p. 166).

Alavi—Alwa, an ancient Buddhist town: the Alu of Fa Hien who travelled in India from A.D. 399 to 413, twenty-seven miles north east of Itwah. Alavi has been identified by General Cunningham and Dr. Hoernle with Nival or Nawal—the Navadevakula of

Huen Tsiang, 19 miles south-east of Kanouj (*Arch. S. Rep.*, I, 293, XI, 49, *Uvśagadāsō*, app., p. 53). It was situated on the Ganges. According to Dr. Kern it was situated between Kosala and Magadha, it contained a monastery called Aggalava-chetiya (*MIB*, p. 37 n). It is the Ālabhi of the Jains, from which Mahāvīra made his missionary peregrinations (Rhys Davids' *Jaina Texts Chullavagga, Vangīsa* or *Nigrodha Kappa Sutta*, Pt. vi, ch. 17, *Sutta Nipāta, Ālavaka Sutta* in the *Sacred Books of the East*, vol. X). It is the Ālambhika of the *Kalpasūtra* (Stevenson's *Kalpasūtra*, p. 91). Buddha passed his sixteenth *vasa* (*Varsha*) at this place. For the places where Buddha passed his *vasas* in different years after attaining Buddhahood, see *JANB*, 1838, p. 720.

Alexandria—1 Uohch, a town built by Alexander the Great near the confluence of the five rivers of the Punjab. 2 Hupian (see **Hupian**). 3 An island in the Indus, where, in a village called Kdasi, Mandar, the Greek king, was born (*SBE*, XXXV, p. 127—the *Questions of King Milinda*). It was 200 *yojanas* from Śākala. 4 According to some authorities, Alexandria of Caucasum of the Greeks is Bghiam, 25 miles north of Kabul, which contains the extensive ruins of an ancient town, and according to others it is Bamian (*Gazetteer of the Countries adjacent to India under Bghiam*).

All-inadra—The district of Mardān (Hoti Mardān) or in other words, the Yusufzai country to the north-east of Peshawar, containing many Buddhist and Græco-Bactrian remains (*Brahmanīa P.*, ch. 10).

Amalakagrāma—See **Amalitāla**.

Amalitāla—On the north bank of the river Tamraparni in Tanjavilly, visited by Chaitya. It is mentioned in the *Brāhmanḍa Purāṇa*. It appears to be the same as Amalakagrāma of the *Nṛsiṃha Purāṇa* which has been highly extolled in Chapter 66, it is also called Sthiya-Amalitagrāma, being situated on the Western Ghats.

Amarakantaka—It is a part of the Mikul (Mekala) hills in Gondwana in the territory of Nagpur in which the river Netbuda and Sone have got their source (*Padmā Purāṇa*, Svargakhanda (Ādi) ch. 6, Wilson's *Meghaduta* or the *Cloud Messenger*). Hence the Netbuda is called in the *Amarakośha*, the daughter of the Mekala mountain. It is the Āmrakuta of Kālidāsa's *Meghaduta* (I, 17). Its sanctity is described in the *Skanda Purāṇa* (Revā Khanda, ch. 21). The first fall of the Netbuda from the Amarakantaka mountain is called Kapladhārā in the *Skanda Purāṇa*. Kapli is said to be an affluent of the Netbuda (ch. 21). The *Vishnu saṁhita* (ch. 75) recommends Amarakantaka and a few other places as being very efficacious for the performance of the Śādh ceremony.

Amaranātha—A celebrated shrine of Śiva in a grotto in the Bhairavaghātī range of the Himalaya, about sixty miles from Islamabad, the ancient capital of Kashmir. The cave is situated at a considerable altitude on the west side of a snowy peak, 17,307 feet in height, locally called by the name of Kailasa. A little stream known as Amargangā, a tributary of the Indus flows by the left side of the cave over a white soil with which the pilgrims besmead their body to cleanse away their sins, though no doubt it serves to keep off cold. The path to the cave lies along the side of the Amargangā stream. The cave is naturally arched, 50 feet in breadth at the base and 25 feet in height. The *Linga* or phallic image is about 20 or 25 feet from the entrance and is at the inner extremity of the

cave The grotto is rightly said to be "full of wonderful congelations" (Bernier's *Travels*, p. 418 note), and according to Dr Stein, the *Linga* which is an embodiment of Siva Amaraesvara is 'a large block of transparent ice formed by the freezing of the water which issues from the rock' (Dr Stein's *Rajatarangini*, vol II p 109), which is evidently a dolomite rock There is something very wonderful and curious about the formation of the *Linga* The pedestal of the *Linga* is 7 or 8 feet in diameter and 2 feet in height The *Linga*, which is 3 feet in height, rises from the centre of the pedestal with the figure of a serpent entwining it The peculiarity of the entire formation is that it has got some connection with the moon, as it is gradually formed from day to day commencing after the day of the New Moon till it attains its full height on the day of the Full Moon the process of forming and dissolving goes on every day, and on the day of the New Moon no sign of the image exists at all On both sides of the *Linga* there are two columns of ice formation which are called *Devis* Every year in the month of *Śrāvana*, the pilgrims start from Mārtanda (Martan or Bhavan) for Amarāvati escorted by the officers of the Mahārāja of Kāśmīra (JASB, 1886, p 219) On the last day of the visit, one or two or sometimes four pigeons are said to appear, gyrating and fluttering over the temple, to the amazed gaze of the pilgrims who regard them as Hara and Parvati

Amarāvati—1 Nagarhāra, about two miles to the west of Jallalabad a village close to it is still called Nagarik—the Nakie of Fa Hien 2 The Amaravati *stupa* is about 18 miles to the west of Bezwaḍa and south of Dharmikota, on the south or right bank of the Krishna river about sixty miles from its mouth in the Krishna district Madras Presidency The Amarāvati Chaitya is the Purasaula Saughārāma of Hsueh Tsung (Dr Burgess, *Buddhist Stupas of Amaravati*, p 191) Amaravati is the Diamond Sands (*Dipal dāne*) of the *Dakṣiṇa Vamsa* it was situated in the kingdom of the Naga Rājā (see Turnour's translation in JASB, vi, p 456) The Amaravati stupa was built about A.D. 370 or 380 by the Andhras or the Andhra-hhrity Kings who were Buddhists (Sewell's *Sketch of the Dynasties of Southern India* p 1, for its description see JRAS, III, 132)

Amaraesvara—On the opposite side of Omkārnāth, on the southern bank of the river Nerbuda (*Śiva Purāna*, Pt I, ch 38, *Śaiva Purāna*—Rajākhaṇḍa), thirty-two miles north-west of Khandwa and eleven miles east of Martokī Railway station (Cairns's *Pictorial India*, p 397) 1 In the *Bṛhat-Saṅgita* (Pt II chs 3 and 4) Amaraesvara is placed in Omkāra or Omkāra-kṣetra The twelve great *Lingas* of Mahadeva are—Somanātha in Saurashtra, Mallikārjuna in Sīnāula Mubā-kala in Ujjayini Omkāra in Amaraesvara, Kodara in the Himalayas, Bhūma-saukara in Ōkūnā, Vāśeśvara in Benares Triyambakī in Gomati (near Nasik), Vaidyanātha in Chitābhūmi, Nāga-rāma in Dvārakā, Rāmeśvara in Soutabandhī and Ghaṇṇaśeṣa in Sivālaya (*Śiva Purāna*, Pt I, ch 35)

Ambalattībhikā—1 A park half way between Rajagriha and Nālandā (*Dīgha Nikāya Brahmajāla Sutta*) 2 A park situated in the village of Khānumata in Magadha (*Kūṭadanta Sutta*)

Ambaligrama—Araḷ, a village on the opposite side of Allahabad, across the Yamunā (*Chaitanya-charitāmṛta*, Pt II, *Journal of the Buddhist Text Society*, vol V, p 65)

Ambara—The country of Jaipur, so called from its ancient capital of that name now called Āmer, which is said to have been founded by Ambarisha, son of Māndhātā (*Arch S Rep*, Vol 2), and hence Āmer is a corruption of Ambarishanagara During the reign

of Akhar, Man Singh made the Dilaram garden on the bank of the Tal Kautara Lake at the foot of the Amer palace or fort. Within the latter is the temple of the goddess called Jasareswari Kālī taken away by Man Singh from Jodhpur after subjugating Pratāpāditya.

Ambasanda—This village was evidently situated on the present site of Guriyek. See *Indrasalla-Guha* and *Guriyek* (*MB*, p. 298).

Ambashtha—The country of the tribe of Ambutai of Ptolemy; they lived on the northern part of Sindh at the time of Alexander and also on the lower Akosines (McCrindle's *Invasion of India by Alexander the Great*, p. 155).

Aml—Eleven miles east of Chhapra containing the temple of Bhavāni, which is one of the 52 *Pithas*, where a fragment from the body of Sati is said to have fallen. According to the *Tantra-Chudāmaṇi*, the *Pithas* where the dismembered limbs of Sati are said to have fallen, are 52. According to the *Śivacharita*, they are 51, according to the *Dvī Bhāgarata* there are altogether 108 *Pithas* (*Pt* vii, ch. 30). The *Upa Pithas* or minor *Pithas* are 26 (*Kāthika-Purāna*, chs. 18-50, 61).

Amrakūṭa Parvata—It has been identified with Amarakuntaka (*Meghaduta* and Mahā mahopādhyāya Haraprasād Śāstri's *Meghaduta-Tyākhyā*, p. 3).

Anahila-Pattana—Vraval-Pattana or Pattana, called also Anahilwār in Northern Baroda in Gujarat, founded in Samvat 802 or A.D. 746, after the destruction of Valabhi by Banarāja or Vansarāja. The town was called Anahilapattana after the name of a cowherd who pointed out the site (Merutunga Āchārya's *Prabandhachintāmaṇi*, ch. 1. Merutunga's *Therāvāsi*, ed. by Dr. Bhau Daji Hemchandra, the celebrated Jaina grammarian and lexicographer, flourished in the Court of Kumārāpala, king of Anahilapattana (A.D. 1142-1173), and was his spiritual guide; he died at the age of 84 in A.D. 1172 in which year Kumārāpala became a convert to Jainism (Bhau Daji's *Brief Notes on Hemachandra*) but according to other authorities, the conversion took place in A.D. 1159 (Tawney's *Intro. Prabandhachintāmaṇi*, p. iii). After the overthrow of Valabhi in the eighth century, Anahilapattana became the chief city of Gujarat or Western India till the fifteenth century. For the kings of Anahilapattana, see R. C. Ghosh's *Literary Remains of Dr. Bhau Daji*, pp. 138 to 140, *JR* 18, XIII, p. 158. It was also called Anahilapura.

Anamala—Same as Anoma.

Ānandapura—Vadnagar in northern Gujarat seventy miles south-east of Sidhpur (St. Martin, as cited in McCrindle's *Ptolemy*), but there is still a place called Ānandpur, fifty miles north-west of Valabhi. It was anciently called Ānartapura (see the two copper-plate inscriptions of Ālmā of A.D. 649 and 651). It was visited by Huen Tsang (Burgess' *Antiquities of Kathiawad-Kachh*, p. 84). Ānandapura or Vadnagar is also called Nagara, which is the original home of the Nāgari Brāhmins of Gujarat. Kumārāpala surrounded it with a rampart (Dr. Bühler, *Ep. Indica*, vol. 1, p. 295). Bhadrabāhu Svāmī, the author of the *Kalpāsūtra*, composed in A.D. 411, flourished at the court of Dhruvasena II, king of Gujarat, whose capital was at this place (see Dr. Stevenson's *Kalpāsūtra Preface*).

Ananta-Nāga—Islamabad, the ancient capital of Kāśmīra on the right bank of the Jhelum.

Ananta-Padmanābha—Anantapur, in Trivandrum the capital of Travancore, containing the celebrated temple of Padmanābha which was visited by Chaitanya and Nityānanda (*Chaitanya Bhāgavata*). It is also called Padmanābhapur (Prof H. H. Wilson's *Mackenzie Collection*, p. 129). See **Ananta sayana**.

Ananta-sayana—Padmanabhapur, in Travancore, containing the celebrated temple of Vishnu sleeping on the serpent (*Padma P. Uthara*, ch. 74, Prof H. H. Wilson's *Mackenzie Collection*, p. 129). See **Ananta Padmanābha**.

Anartta—1 Gujarat and part of Malwa its capital was Kusasthali or modern Dvārka (*Bhāgavata P.* ch. X, p. 67). 2 Northern Gujarat its capital was Anarttapura (*Skanda P.*, Nāgala Kh. ch. 65) afterwards called Ānandapura the modern Vadnagar (*Bombay Gazetteer*, vol. I, Pt. I, p. 6, note 2).

Anarttapura—Same as **Anandapura**. See **Anartta**.

Anavatapta—Same as **Anotatta**.

Andha—The river Andhulā or Chindan,—the Andomatis of Arian see **Chandrāvati** (*Devī Bhāgavata* Bk. 8, ch. 11).

Andhanadā—The river Brahmaputra (*Bhāgavata I.* ch. 5, sk. 9).

Andhra—1 The country between the Godavari and the Krishnā including the district of Kistna. Its capital was Dhanakataka or Anuvāvat at the mouth of the Krishnā. Vengi, 100 miles to the north of Ellur, was according to Hsien Tsiang, its ancient capital (*Cambridge Pāṇini*, ch. 5). 2 Telingana south of Hyderabad. According to the *Anarogharaghara* (Act xv, 104) the Sipta Godāvarī passes through the country of Andhra, and its principal deity is the Mahādeva Bhūmeswari. The Pallava kings of Vengi were overthrown by the Chulikya lines of Kalyanapura, and succeeded by the Chola kings who in their turn were conquered by the Juna kings of Dharmakota. The Andhra dynasty was also called Sālavahma or Satakarṇa dynasty, their ancient capital was at Sri Kākubum now diluvated by the Krishnā.

Anga—The country about Bhārgolpur including Monghyr. It was one of the sixteen political divisions of India (*Loguiliana I. & J. Mayya Treats*, p. 146, *Gomanda Sūtra* in *Dharmasūtra*, xiv, 36). Its capital was Champā or Champāpur. The western limit of its northern boundary at one time was the junction of the Ganges and the Sarayu. It was the kingdom of Romapīda of the *Ramayana* and Kuntī of the *Mahābhārata*. It is said in the *Ramayana* that Madana the god of love was burnt to ashes by Mahādeva at this place, and hence the country is called Anga. Madana being thenceforth called Anuga (*Balakāṇḍa* Canto 23 vs. 13-14). See **Kāma-sarama**. According to Sir George Birdwood, Anga included also the districts of Birbhum and Murshidabad. According to some authorities it also included the Santal Parganas. It was annexed to Magadha by Śmabāra in the sixth century B.C. (Spence Hardy's *Manual of Buddhism*, p. 166). His son Kumika or Ajātasatru became its viceroi, his headquarters being at Champā Mahana the maternal grandfather of Kumāradevi, wife of king Govindachandra of Kanouj (1114-1151), was king Romapāla's viceroy in Anga (*Journal of the Asiatic Society of Bengal*, 1908) the country having come under the sway of Gopāla the founder of the Pāla dynasty in the eighth century A.D. The celebrated places of antiquity and interest in the province of ancient Anga are—Rishyasringa āstama at Rishikund, four

miles to the south-west of Bariarpur, one of the stations of the East India Railway, the Karnagad or the fort of Karua, four miles from Bhagalpur, Champā or Champāpuri, the ancient capital of Anga and the birth place of Vāsupujya, the twelfth Tirthankara of the Jainas, Jāhnu ārama at Sultanganj, Modāgiri or Monghyr, the Buddhist caves at Pātharghātā (ancient Śilā sangama or Vikramaśilā saughārāma) in the Kahalgāon sub division, referred to by Hiuen Tsiang and by Chota Kavi in the *Chora pañchāśikā* and the Mandara Hill at Banśi, thirty-two miles to the south of Bhagalpur (see **Champa-puri** and **Sumha**). The name of Anga first appears in the *Atharva samhita* (Kānda V Anuvāka 14). For the history of Anga, see my 'Notes on Ancient Anga or the District of Bhagalpur' in *JASB*, 1914 p 317.

Angalaaukika—The country of the Angalaaukikas, who were most probably the Agalassians of Alexander's historians (see McCrindle's *Invasion of India* p 285) and neighbours of the Śivis, was situated below the junction of the Hydaspes and Acesines (*Brahmānda P.*, 140).

Añjana-Giri—The Sulaiman range in the Panjab (*Varāha P.* ch 80).

Anomā—The river Anni, in the district of Gorakhpur (Cunningham's *Ancient Geography of India*, p 423). It was crossed by Buddha after he left his father's palace at a place now called Chandāni on the eastern bank of the river whence Chhandaka returned with Buddha's horse Kanthaka to Kapilāvastu (Asvaghosha's *Buddha Charita*, Bk V). But Carlleyle identifies the river Anomā with the Kudawa Nadi in the Basti district of Oudh (*Arch. S. Rep.*, vol XXII, p 221, and Führer's *M.I.*). Carlleyle identifies the stūpa of Chhandaka's return with the Mahāsthān Dīh four miles to the north east of Tamsarwar or Manca, and the Cut Hair Stūpa with the Śirasara mound on the east bank of the Anomā river in the Gorakhpur district (*Arch. S. Rep.*, XXII, pp 11, 15).

Anotatta—It is generally supposed that Anotatta or Anavatapta lake is the same as Rāwan hrud or Langa. But Spence Hardy considers it to be an imaginary lake (*Beal's Legend and Theories of the Buddhists*, p 129).

Antaragiri—The Rājmañal hills in the district of Santal Pargana in the province of Bengal (*Matsya P.*, ch 113 v 44. Pargiter's *Mārkañdeya P.*, p 325 note).

Antaraveda—The Doab between the Ganges and the Yamunā (*Hemadanta*, *Bhāṛiṣhya Purāna*, Pt III ch 2, *Ep. Ind.*, p 197).

Anumakuṇḍapattana—Same as **Anumakundapura**.

Anumakundapura—Warrangal the ancient capital of Teluṅga (Rudradēva inscription in *JASB* 1838, p 903 but see Prof Wilson's *Mackenzie collection* p 76). It was the capital of Rājā Rudradēva identified with Churāṅg or Chotagaṅga. The town was also called Anumakundapattana (*JASB*, 1838, p 901). The Kakatiyas reigned here from A.D. 1110 to 1323. According to General Cunningham Warrangal is the Korunkola of Ptolemy's *Geography*. Another name of Warrangal according to the same authority is Akshalinagara, which in the opinion of Mr Cousens is the same as Yekulānagara (*Let of the Antiquarian Remains in the Nizam's Territories*). See **Bonakataka**.

Anupadesa—South Malwa. The country on the Nerbuda about Nimar. Same as **Halhaya**, **Mahisha** and **Māhishaka** (*Śiva Purāna*, *Dharma-samhitā*, ch 56, *Harivamśa*, chs 53, 112, 114). Its capital was Māhishmatī (*Raghuvamśa* canto VI, v 43).

Anurādhapura—The ancient capital of Ceylon. The branch of the celebrated Bo tree (Pipal-tree) of Buddha Gayā was brought and planted here by Mahinda and his sister Sanghamittā, who were sent by their father Aśoka to introduce Buddhism into Ceylon. The tree still exists in the Mahā-vihāra. The left canine tooth of Buddha which was removed from Dantapura (Puri) in the fourth century to Anurādhapura, existed in a building erected on one of the angles of Thuparamaya (Thupārāmi) Dagoba (a corruption of Dhātugarbhā) which was built by Devānāmpiyatissa about 250 B.C., as a relic shrine of either the right jaw bone or the right collar bone of Buddha. See **Dantapura**. The town contains also the "Loya Maha Paya" or Great Brazen Monastery and the "Ruanwelli" Dagoba described in the *Mahāvamsa*. The latter was built by the king Dutthagāmini in the second century of the Christian era. The Isibhumanganan was the site of Mahinda's funeral pile, and in the Chantākara vihāra the *Attha-kathā* (the commentary of the *Tripiṭaka*) was translated from Singhalese into Pāli by Buddhaghosha (A.D. 410—432), a Brahmin who came from a village named Ghosha in the neighbourhood of Buddha-Gayā, during the reign of Mahanama or Mahāmuni (Gray's *Buddhaghosuppatti*). He was converted to Buddhism by Revata (Turnour's *Mahāvamsa*, ch. 37).

Aornos—Ranigat sixteen miles north west of Oland in the Peshawar district of the Punjab (Cunningham's *Ancient Geography of India*, p. 58) but according to Captain James Abbot Shah Kolon Mount Mahaban, situated on the western bank of the Indus, about 70 miles to the north east of Peshawar. Modern researches have proved the correctness of Abbot's identification (Smith's *Early History of India*, p. 68). It is perhaps a corruption of Varana of Pūmini. There is still a town called **Barana** (qv) on the western bank of the Indus opposite to Attok (*Ind. Ant.*, I, 22).

Apaga—Afghanistan (*Brahmanda P.*, ch. 49).

Āpagā—1. The Ayuknadi to the west of the Ravi in the Punjab. 2. A river in Kurukshetra (*Vāmanā P.*, ch. 36, *Padma P.*, *Svarga*, ch. 12). See, however, **Oghavati**. It still bears its ancient name. It is evidently the Āpayā of the *Rig Veda* (III, 23, 4) frequently mentioned with the Sarasvati and the Drishadvati.

Apapapuri—Same as **Papa** [*Śābdakalpadrūma*—s.v. Tuthankara, Prof. Wilson's *Hindu Religion* (Life of Mahāvīra)] See **Papa**.

Aparananda—Same as *Alakānanda* see **Nanda** (*Mahabh. Vana*, ch. 109, *Brahmanda P.*, ch. 43).

Aparānta—Same as **Aparantaka**.

Aparāntaka—Konkan and Malabar (*Markandeya Purāna*, ch. 56). It is the Ariake of Ptolemy, according to whom it extended southward from the Nerbuda. In the *Raghuvamśa* (IV, v. 53) Aparānta is said to be on the south of the Muralā. According to the *Periplus of the Erythraean Sea*, Ariake extended southwards from the gulf of Cambay to the north of Abhīra. Ptolemy's Ariake is the contraction of Aparāntaka, but that of the *Periplus* is the contraction of Arianyaka. According to Su. R. G. Bhandarkar, Aparānta was the northern Konkan, the capital of which was Supāraka (modern Supara) near Bassin. Aśoka sent here a Buddhist missionary, named Yona Dhammarakkhita in 245 B.C. According to Bhagvanlal Indraji, the western seaboard of India was called Aparantika or Aparāntaka (*Ind. Ant.*, vol. VII, pp. 259, 263). Bhaṭṭa Svāmī in his commentary on Kautilya's *Arthashastra* (Koshādhyaksha, Bk. II) identifies it with Konkan.

See also *Brahma Purāṇa* (ch 27, vol 58) which includes Suvarṇa in Aparantaśśa. According to Kālidāsa, it was situated between the Sahya (Western Ghats) and the sea (*Raghuvamśa*). It extended from the river Malu to Goa (*Bomb. Gaz.* vol I, Pt I p 36, note 8).

Apara-Videha—Rungpui and Dinajpur (*Lalita vistara*, Dr R L Mitra's trans., p 52, note).

Apayā—Same as **Apagā** (q.v.).

Āptanetravana—It has been identified with the ruins near Ikana in the Bahawal district in Oudh (Fohren's *MLI*). It was visited by Huen Tsang.

Araba—Arabia. See **Banāyū**.

Aramanagara—Araṇ in the district of Shahabad. Dr Ho-yi however supposes that the ancient name of Araṇ was Arada, and Arada Kalāma the teacher of Buddha, was a native of this place (*JLSB*, vol LXLX p 77), but see *Arch. & Rep.* vol III p 70.

Aranya—1. The unsacred Aranyas or forests are—Sandhava, Daudakaratva, Namusha, Kurujangala, Upalāvrita (Utpalāraṇya?), Aranya, Lambumarga, Pushkara, and Himavaya (*Devī Purāṇa* ch 74). 2. See **Āranyaka**. 3. Same as **Bana**.

Āranyaka—A kingdom situated on the south of Ujjain and Vidurbbha (*Mahābhārata* Sahbhā ch 31). It is called Aranya in the *Devī Purāṇa*, ch 46. It is the Aruka of the *Periplus*. According to DaCunha, Aruka (Aryakshetra) comprised a great part of Aurangabad and southern Konkan. Its capital was Tagara, modern Daulatabad (*DaCunha's History of Chaul and Basoon* p 127).

Āratṭa—The Punjab, which is watered by the five rivers (*Mahābhārata* Droṇa Parva, chs 40—45, *Karna P.* ch 45, Kautilya's *Arthasāstra*, Pt II ch 30). It was celebrated for its fine breed of horses. Its Sanskritized form is Arashtr.

Aravālo—The Wular or Volui lake in Kashmir (Jurnous's *Mahāraṇsa* p 72). The Nāga king of Aravālo was converted to Buddhism by Majjhantika (Masthyantika), the missionary, who was sent by Asoka to Kashmir and Gandhara. It is the largest lake in the valley of Kashmir and produces water nuts (*singadā*) in abundance, supporting considerable portion of the population the nuts being the roots of the plant *trapa bispinosa* (Thornton's *Gazetteer*).

Arbuda—Mount Abu in the Aravali range in the Sirohi State of Rajputana. It was the hermitage of Rishi Vasishtha (*Mbh.*, Vana, ch 82, *Padma P.* Svarga, ch II). The Rishi is said to have created out of his fire pit in the mountain a hero named Paramāra to oppose Viśvāmitra while he was carrying away his celebrated cow Kāmādhenu. Paramāra became the progenitor of the Paramāra clan of Rajputs (*Ep. Ind.*, vol I p 224). Mount Abu contains the celebrated shrine of Amba Bhavani. It contains the celebrated Jaina temples dedicated to Rishabh Deva and Neminātha. It is one of the five sacred hills of the Jannas, which are Śatruṅjaya, Samet Sikhar, Arbuda, Gaur, Chandiagiri (*Ind. Ant.*, II, 354). For the names of the twenty-four Tirthankaras, see *Śrāvastī*.

Arddhagangā—The river Kayū (*Ucchakosha* *Harmamsa*, I, ch 27).

Ariana—That portion of Central Asia (mentioned by Strabo) which was the original abode of the Aryan race and which is called *Airyan-vejo* (*Ārya vija*) in the *Avesta*. From its description as a very cold country and its situation on the north of India as it appears from the *Vedas*, it is considered to have been situated to the west of Belurtagh and Mustagh (or Snowy Mountain) and near the source of the Amu and Syhun, including the Pamir. Sections of the Aryan race migrated to the west and settled themselves in Europe at different periods. Those that remained behind migrated subsequently to the south and settled themselves in Iran and the Punjab. Differences of opinion about agricultural and religious reform—especially the introduction of the worship of Indra as a principal god to the lowering of Varuna—who always held the highest position in the hierarchy of the gods even from the time when they all resided in Central Asia—split up the early Aryan settlers of the Punjab into two parties and led to the dissension which brought about a permanent separation between them. The party which opposed this innovation migrated to the north-west and after residing for some time at Bilkh and other places finally settled themselves in Iran; they were the followers of Zoroastrianism and were called Zoroastrians—the ancestors of the modern Parsis. The other party—the masters of the Hindu—gradually spread their dominion from the Punjab and the bank of the Sarasvati to the east and south by their conquest of the aboriginal races (Max Müller, *Science of Language*).

Arisbthapura—The Sanskritized form of Ariththipura, the capital of the country of Śiva (*q. v.*). It has not yet been identified; perhaps it is the same as Aristobothra or Polciua on the north of the Punjab.

Aristhala—Same as **Kusasthala**. See **Pamprastha**.

Arjikiya—The river Bias (Vipasa) [*Rig Veda*].

Arjuni—The river Bahndi or Dhabala (*Himālaksha*).

Āṅgākṣhetra—Same as Padmākṣhetra. Konarak or Black Pagoda, 19 miles north-west of Puri in Orissa, containing the temple of the Sun called Konaditya. It is also called Surya kṣhetra (*Brahma Purāṇa*, ch. 27). See **Konarka**.

Aruna—One of the seven kosas (*Mahābhārata*, Vana, ch. 84). See **Mahākauṅka**.

Arunā—A branch of the Sarasvati in Kuruṣhetra (*Mahābhārata*, Sūya, ch. 41). It has been identified by General Cunningham with the Mukandā. Its junction with the Sarasvati three miles to the north-east of Ptooa (Prithūdaka) is called the Aruna-saṅgama (*Arch. & Rep.*, vol. XIV, p. 102).

Arunāchala—1. Same as **Arunaginī**. See **Chidambaram**. It contains the *teja* or fire image of Mahādeva. 2. A mountain on the west of the Karas range (*Brahmaṇḍa P.*, ch. 51).

Arunaginī—Pruvānanmalai or Trinoṇḍi in the South Arcot district in the province of Madras (*Exp. Ind.*, Vol. III, p. 249). It is called Arunachala in the *Skanda P.* (Aruna-Māhāt., Uttara, ch. 4). It contains the temple of Arunachalesvara and Ardha nārāyaṇa Mahādeva (Wilson's *Mackenzie Collection*, p. 191).

Arunoda—Gateway of the country through which the Alakananda flows (*Skanda P.*, Avanti Kh., Chaturvāsiṭhoga, ch. 42). Its capital is Śrinagar.

Āryaka—Ariake of Ptolemy who wrote his *Geography* about A.D. 150 (*Bṛhat Samhitā*, ch. 14). See **Aparāntaka** and **Āraṇyaka**.

Āryapura—Ahole, the western capital of the Chalukyas in the seventh and eighth centuries A.D., in the Badami Taluka of the Bijapur district. It is the Āvāhole of the old inscriptions (*Arch. S. Rep.* 1907-8, p. 189).

Āryavartta—The northern part of India which lies between the Himalayas and the Vindhya range (*Manu Samhitā*, ch. 2 v. 22). At the time of Patañjali Āryavartta was bounded on the north by the Himalayas, on the south by the Pāriśātraka, on the west by Ādarsāvali (Vinasana according to the *Vasistha Samhitā*, I, 4), and on the east by Kālakavana (Rajmahal hills). See **Kālakavana**. According to Rājasekhara, the river Nerbuda was the boundary between Āryavartta and Dakṣiṇāpātha (*Bālarāmāyana*, Act VI, Apṭa's *Rājasekhara hasa Life and Writings*, p. 21).

Āśāpalli—Ahmedabad, same as *Yessabal* or *Āsawal* (Alberuni's *India*, p. 102).

Āser—Aurangh, eleven miles north of Burhanpur in the Central Provinces (*Prithviraj Rāso*). Āser is a contraction of Asvatthāmā giri (*Arch. S. Rep.* vol. IX).

Āshṭāvakra-Āsrama—Rahugrāma (now called Rule) about four miles from Haridwar near which flows the Āshṭāvakra and a small river, perhaps the ancient Samangā. The hermitage of Rishi Āshṭāvakra is also pointed out at Pauri near Śimogar in Garwal, the mountain near which is called Āshṭāvakra parvat.

Āshṭapāda—See **Kaṇḍāsa**.

Āṣṭa-Vināyaka—The eight Vināyaka (Ganapati) temples are situated at Runjangaon at the junction of the Bhīmā and Mūtha mūla, Mārgaon Thana, Lenador and Ojha in the Poona district, at Pāh in the Pant Sachiv's territory, at Madh in the Thana district and at Siddhach in the Ahmednagar district in the Bombay Presidency (*Antiquarian Remains in the Bombay Presidency* vol. 3). See **Vināyaka-tirthas**.

Āshṭagrāma—Rāval in the district of Mathura where Radhika was born at the house of her maternal grandfather Subhūm and passed the first year of her infancy before her father Brishabhānu who dwelt at this place removed to Barshina (*Ida Purāna* ch. 12 and Growse's *Country of Braj* in 1883, 1871 and 1874, p. 352). See **Barshina**.

Āsi—A river in Benares. See **Baranasi** (*Mahabhārata* Bhishma ch. 4).

Āsikni—The river Chenab (Chandrabhaga) (*Rig Veda*, x, 75).

Āsiladurga—Junagar (Tol's *Rājasthan*).

Āsmaka—According to the *Brahmaṇḍa Purāna* (Purva, ch. 48) Āsmaka is one of the countries of Southern India (Dakṣiṇātya), but the *Kurma Purāna* mentions it in connection with the countries of the Punjab, the *Bṛhat Samhitā* (ch. 14) also places it in the north west of India. Auxoamus which has been identified by Saint Martin with Sumi (McCrindle's *Ptolemy*) lying a little to the east of the Sarasvatī and at a distance of about 25 miles from the sea, was considered to be the ancient Āsmaka. According to Prof. Rhys Davids, Āsmaka was the Āssaka of the Buddhist period, and was situated immediately to the north west of Avantī. The Āssakas had a settlement on the banks of the Godāvarī at the time of Buddha, and their capital was Potana (*Govinda Sutta* in *Digha-*

Nikāya xix, 36) It appears, however, from the "History of Bāwari" in Spence Hardy's *Manual of Buddhism, Suttampāṭa*, and *Pāṭāyana-vagga* (SBE, X, 188) that Assaka (Asmaka) was situated between the Godāvarī and Mahāsati (Mahishmati) on the Nerbuda. It was also called Alaka or Mūlaka and its capital was Pratiśṭhānī (*Paudanya* (qv) of the *Mahābhārata*) on the north bank of the Godavari (see *Pratiśṭhāna*), called Potali and Potana by the Buddhists (*Jatakas*, Cum Ed, vol III p 2). It became a part of the Mahārāṣṭra country at the time of Asoka. The *Dasakumāracharita* written in the sixth century A.D. by Daṇḍin describes it as a dependant kingdom of Vidarbha. It is also mentioned in the *Harshacharita*. It should be remarked that in the *Purāṇas*, Mūlaka is said to be the son of a king of Asmaka. Bhāṭṭa Swāmī, the commentator of Kāṭīya's *Arthasāstra* identifies Asmaka with Mahārāṣṭra. It is the Asvaka of the *Mahābhārata* (Bhishma P. ch 9).

Asmanvatī—The river Oxus. It is mentioned in the *Big Veda* x, 51, 5.

Assaka—See **Asmaka** (*Dīgha Nikāya*, xix, 36).

"**Astacampra**"—Same as **Hastakavapra**, but in **Stambhapura**.

Astakapra—Same as **Astacampra**.

Asvaka—See **Asmaka**.

Asva-kachchha—Cutch (*Rudradaman Inscription*).

Asva-tīrtha—1. The confluence of the Gomuc and the Kalindi in the district of Kanouj (*Mbh*, Anusasana ch 4, Vana P. ch 114 and *Lamaka P.*, ch 83). 2. The Asva krāntā mountain in Kāmakhya near Gauhati in Assam (*Yoginī Tantra Uktara Kh.* ch 3).

Atthasa—On the eastern part of Lohpura in the district of Barham in Bengal. It is one of the Pithas (*Asbjyka Tantra* ch 7, *Padma P.*, Śrīṣṭi Kh., ch 11). Sati's lips are said to have fallen at this place and the name of the goddess is Phullarā. It is seven miles from the Amolpur Station of the E. I. Railway.

Ātreya—The river Atrei which flows through the district of Durgpur (*Kamakhya Tantra*, ch VII). It is a branch of the Teesta.

Audumvara—1. Cutch, its ancient capital was Koti-vara or Kachchhivara (*Mahābhārata* Subhā P. ch 32 and Cunningham's *Arch. S. Rep.* v, p 155) the country of the Odombæ of Ptolemy. 2. The district of Nurpur (or rather Gundaspur) which was anciently called Dahmuri or Dehmuri, the capital of which is Pathankot (Pratiśṭhāna) on the Ravi in the Punjab, was also called Udmvāra (*Bṛhat Samhitā* ch 11, and *Arch. S. Rep.*, vol xiv p 116. Rapson's *Ancient India* p 155). There was another Udmvāra to the east of Kanouj (*Chullavagga* pt. xii chs 1 and 2).

Aupaga—Same as **Kamboja** (*Māhikādevya P.*, ch 57).

Avagāpa—Afganistan (*Bṛhat Samhitā*, ch 16). See **Kamboja**.

Avanti—1. Ujjīn (*Pāṇini*, iv 176, *Skanda P.* Avanti Khanda, ch 40) it was the capital of Mālava (*Brahma P.*, ch 43). 2. The country of which Ujjīn was the capital (*Anurgharāghraṭi*, Act vii, 109). It was the kingdom of Vikramāditya (see **Ujjayinī**). In the *Gorinda Sutta* (*Dīgha Nikāya*, xix, 36) its capital is said to be Mahishmati. It is the ancient name of Malwa (*Kathāsarit sagara*, ch xix). Avanti has been called Malava since the seventh or eighth century A.D. (Rhys Davids' *Buddhist India* p 25).

Avāntika Kṣhetra—Avanī, a sacred place in the district of Kolar in Mysore, where Rāmachandra is said to have halted on his way from Laukā to Avodhyā

Avanti Nadi—The Sipra Ujain stands on this river

Ayodhana—Pāk Pattana, five miles west of the Ravi and eight miles from Mamoke Ghat in the Montgomery district of the Punjab (Rennell's *Memor of a Map of Hindōstan* (1785), p. 62, Thornton's *Gazetteer of the Countries adjacent to India*, JASB, vi, 190) It was formerly a renowned city referred to by the historians of Alexander the Great The town is built on a hillock 40 or 50 feet above the surrounding plain Its old walls and bastions are now crumbling into ruins It is celebrated for the tomb of the Mahomedan Saint Farid-ud-din Shāh Shākar Ganj

Ayodhyā—Oudh, the kingdom of Rāma At the time of the Rāmāyana (I, chs. 49, 50), the southern boundary of Kosāla was the river Svandikā or Sai between the Guṇṭī and the Ganges During the Buddhist period, Avodhya was divided into Uttara (Northern) Kosāla and Dakṣiṇa (Southern) Kosāla The river Sarayū divided the two provinces The capital of the former was Śravastī on the Rapti and that of the latter was Avodhyā on the Sarayū At the time of Buddha, the kingdom of Kosāla under Prasenajita's father Mahākosaḷa extended from the Himalayas to the Ganges and from the Rāmgangā to the Gandak The ancient capital of the kingdom was also called Ayodhyā the birth place of Rāmachandra At a place in the town called Janmsthāna he was born at Chirudika, called also Chināṣṭhāna Dasaratha performed the sacrifice for obtaining a son with the help of Rishyasringa Rishi at a place called Tīrtika Phikur Rāmachandra performed the horse-sacrifice by setting up the image of Sītā, at Ratnamandapa he took his council (*Muktilopaniṣad*, ch. 1), at Swargadwarum in Puzibad his body was burned At Lakṣmana-kunda Lakṣmana disappeared in the river Sarayū Dasaratha accidentally killed Sarayana the blind Rishi's son at Maṇimūṇ in the district of Jyābad Ādmātha a Jaina Tirthankara, was born at Avodhyā (Kuhner's *M.H.*) Cunningham has identified the Sugriva Parvata with the Kalakātama or Purvātama monastery of the *Mahāyāna*, the Maṇi Parvata with Aśoka Stūpa mentioned by Hsueh Tsung the Kuberā Parvata with the Stūpa containing the hair and nails of Buddha (*Arch. & Rep.* vol. 1) The Maṇi Parvata is said to be a fragment of the Gaudhamātana mountain which Hanumāna carried on his head on his way to Laukā The sacred places at Avodhyā were restored by Vikramāditya (evidently a Gupta king) who was an adherent of the Brahmanical faith in the second century A.D. or according to some, in the fifth century A.D., as the sacred places at Brindaban were restored by Rupa and Sanātana in the sixteenth century A.D. Ayodhyā is the Sūketa of the Buddhists and Sūketa of Ptolemy (see *Sāketa*)

Ayudha—The country lying between the Vitastā (Jhelum) and the Sindhu (Indus) Same as **Yaudheya**

B

Bachmati—The river Bāgmati in Nepal. Eight out of fourteen great Tīrthas of Nepal have been formed by the junction of the Bāgmati with other rivers. The names of the eight Tīrthas are —Panya, Śānta, Śankara, Rāja, Chuntāmāni, Pramadā, Śatalakṣhaṇa, and Jayā. The source and exit of the Bāgmati are two other Tīrthas. Same as **Bhāgvati**.

Badari—The Ocha-li of Hsuen Tsiang. It has been identified by Cunningham (*Anc Geo*, p. 494) with Edar in the province of Gujarāt, it was, according to him, Sauvira of the Pauranic period. According to the *Bṛhat-jyotiṣhārṇava*, Edar is a corruption of Ilva-durga. It is situated on a river called Hiranyanadi. The name of Badari is mentioned in the Dhavala inscription at Vasantaḡad near Mount Abu (*JASB*, 1841, p. 821).

Badari—See **Badarikārama**.

Badarikārama—Badrināth in Garwal, United Provinces. It is a peak of the main Himalayan range, about a month's journey to the north of Hardwar and 55 miles north east of Śrinagaria. The temple of Nara-Nārāyaṇa is built on the west bank near the source of the Bishungangā (Alakānanda), (quidistant from two mountains called Nara and Nārāyaṇa, over the site of a hot spring called Tapanakunda, the existence of which no doubt, led to the original selection of this spot. It is situated on the Gandhamadana mountain (*Asiatic Researches* vol. XI, article x, *Mahābhārata*, Śānti, ch. 335). The temple is said to have been built by Saṅkara-chōrya in the eighth century A.D. It was also called Badari and Bisālā Badari (*Mahābhārata*, Vana, ch. 144). For a description of the place, see *Asiatic Researches* vol. XI, article x.

Badava—Same as **Jvālāmukhī** (see *Mahābhārata*, Vana, ch. 82).

Baggumudā—Same as **Bhāgvati**.

Bāgmati—A sacred river of the Buddhists in Nepal. The river is also called Bāchmati as it was created by the Buddha Krakuchanda by word of mouth when he visited Nepāla with people from Gauda-deśa. Its junctions with the rivers Marādārikā, Mani-rohini, Rajamañjari, Ratnāvali (Chaurmati), Prabhāvatī and Triveni, form the Tīrthas called Śānta, Śankara, Rājamañjari, Pramoda, Śulakṣhaṇa, Jaya and Gokarna respectively (*Svayambhū Purāṇa*, ch. v, *Varāha P.* ch. 215. See also Wright's *Hist. of Nepal*, p. 90).

Bahela—Baghelkhand in Central India. It has been placed with Kāusha (Rewa) at Vindhya-mūla (*Vāmana P.* ch. 13). Rewa is also called Baghelkhand (*Thornton's Gazetteer*).

Bāhika—The country between the Bias and the Sutlej, north of Kekaya. It is another name for Vāhika (see *Mbh*, Sabhā, ch. 27, where Vāhika is evidently used for Vāhika). It was conquered by Arjuna. According to the *Mahābhārata* (Karna P., ch. 44), the Vāhikas lived generally between the Sutlej and the Indus, but specially on the west of the rivers Rāvi and Apagā (Ayuk Nadi), and their capital was Nākalā. They were a non-Aryan race and perhaps came from Bactria, the capital of Bactria. According to Pāṇini and Patañjali, Vāhika was another name for the Panjab (IV 2, 117, V, 3, 114, *Ind. Ant.* I, 122). See *Takka-deśa*. Bāhi and Hika were names of two *Asvas* of the Bias river after whom the country was called Vāhika (*Mbh*, Karna P., ch. 45 and *Arch. S. Rep.*, vol. V). They lived by robbery. According to the *Rāmāyana* (Ayodhyā K., ch. 78), Vāhika was situated between Ayodhyā and Kekaya.

Bahudā—The river Dhabalā now called Dhumelā or Buhā Rapti, a feeder of the Rapti in Oudh. The severed arm of Rishi Lakṣita was restored by bathing in this river, hence the river is called Bāhudā (*Mahābhārata*, Śānti, ch 22, *Harivamśa*, ch 12). But in the *Sua Purāṇa* (Pt VI, ch 60), it is said that Gaṇṛī, the grandmother of Māndhātā, was turned into the river Bahudā by the curse of her husband Prasannajit. It has been identified by Mr. Fargiter with the Rāṅgaugā which joins the Ganges near Kanauj (see his *Mōrkandeya P.*, ch 57). See *Ikshumatī*. But this identification does not appear to be correct, as it is a river of Eastern India (*Mahābhārata*, Vana, ch 87).

Bahulā—A Śakti Pīṭha near Kāṭwa in Bengal (*Tantrachudāmaṇ*).

Balbhāra-Sarovara—Same as **Manasa-sarovara** (*Harivamśa*, ch 23).

Baldia—See *Bāḍiā* (*Brahma P.*, ch 27).

Baldūrya-Parvata—1 The island of Māndhātā in the Nerbada, which contains the celebrated temple of Oṃkāranāth, was anciently called Baidūrya Parvata (*Skanda P.*, Revā Kh). 2 It has been identified by Yule (*Marcu Polo*) with the northern section of the Western Ghats. The Parvata or mountain is situated in Gujarāt near the source of the river Visvāmītrā which flows by the side of Baroda (*Varāhanuṣṭha's Brihat-Saṃhita*, ch 14, *Mahābhārata*, Vana, ch 89-120). 3 The Satpura range the mountain contained Baidūrya or Baiṛ (cat's eye) mines (*Mbh*, Vana, ch 61-121).

Baidyanātha—1 See **Chitābhūmi**. It is a place of pilgrimage (*Padmā P.* Uttara Kh, ch 59). 2 In the district of Kangra in the Panjab. Same as **Kiragāṇḍa** (*Matsya P.*, ch 122). [Temples of Baidyanātha are—in Deogirh in the South of Praganas in Bengal (*Bṛhad Dharma P.*, pt 1, ch 14). See **Chitābhūmi**. For the establishment of the god and the name of Baijānāth (Baidyanātha), see Mr. Bradley Brits *Story of an Indian Upland*, ch vi. 2 In Dabhoi Gujarāt (*Ep Ind*, vol 1 p 21). 3 In Kiragāṇḍa on the east of the Kangra district 30 miles east of Kuṭ Kangra on the Banuan river (ancient Kanduka binduka) in the Panjab (*Ep Ind*, vol 1 p 7).]

Baidyuta Parvata—A part of the Kailāsa range at the foot of which the Manasa-sarovara lake is situated. It is evidently the Gurū range on the south of Lake Manasa-sarovara, the Śwajū is said to rise from this mountain (*Brahmānda P.*, ch 51). A Manasa-sarovara is situated in the Kailāsa mountain (*Rāmāyana*, Bālak, ch 24). Baidyuta mountain is a part of the Kailāsa range.

Baiḥāyansi—Same as **Begavan** (*Devī Bhāgavata* VIII, ch 11, *Macl. Col.*, pp 142, 211).

Baijayanṭī—Banavāsī in North Kanara, the capital of the Kadambas. Same as **Kṛāntichapura**. It is mentioned as Vajayanta in the *Rāmāyana* (*Ayodhyā K.*, ch 9). It has also been identified with Bijavādurg by Sir R. G. Bhattacharj (Early History of the Dekkan, p 33).

Baikāṇṭha—A place of pilgrimage about 22 miles to the east of Tinnevely visited by Chatanya (*Chatanya charitāmṛta*). It is situated on the river Tāmraparnī in Tinnevely. It is also called Śrīvāikāṇṭham.

Bairantiya-Nagara—Where Bhāsa places the scene of his drama *Aśvmedhika*. It was the capital of a king named Kuntī Bhoja (*Ibid*, Act VI). It is mentioned in the *Harsha charita* (ch vi) as the capital of Rantideva. See **Kuntī-Bhoja** and **Rantipura**.

Bairāta-Pattana—The capital of the old kingdom of Govisana, visited by Hsuen Tsang in the seventh century. It has been identified with Dhukuli in the district of Kumaun (Führer's *MAI*, p. 49).

Baisāli—Besāl in the district of Muzaffarpur (Tirhut), eighteen miles north of Hājipur, on the left bank of the Gandak (General Cunningham's *Anc Geo*, p. 443, and *Rāmāyana*, Ādikāṇḍa, ch. 47). The *Rāmāyana* places Bisālā on the northern bank of the Ganges and the *Avu Kalp* (ch. 39) on the river Balgumati. The Pergana Besārū, which is evidently a corruption of Bisālā, is situated within the sub-division of Hājipur. Baisāli was the name of the country as well as of the capital of the Vajjis (Vajjis) or Licchavis who flourished at the time of Buddha. The southern portion of the district of Muzaffarpur constituted the ancient country of Vaisālī. The small kingdom of Vaisālī was bounded on the north by Videha and on the south by Magadha (Fargar's *Ancient Countries in Eastern India*). It appears from the *Lalitavistara* that the people of Vaisālī and the Vajjis had a republican form of government (see also *Mahā-parinibbāna Sutta*). Buddha lived in the Mahavana (Great Forest) monastery called Kutāgarasālā or Kutāgāra hall, rendered as Gabled Pavilion by Rhys Davids (*Chullavagga*, ch. v, p. 13, and ch. v, sec. 1, *SBE*, vol. XI), which was situated on the *Markata hrota* or monkey tank near the present village of Bakura about two miles north of Besāl, and near it was the tower called Kutāgāra (double storied) built over half the body of Ananda. About a mile to the south of Besāl was the Mango garden presented to Buddha by the courtesan Amradanikā called also Ambapālī. Chapālā was about a mile to the north-west of Besāl where Buddha hinted to Ananda that he could live in the world as long as Ananda liked but the latter did not ask him to live. The town of Baisālī, which was the capital of Bishā at the time of Buddha and Mahāvīra, consisted of three districts: Barah or Besāl proper, Kundapura or Kundagana (the birth place of Mahāvīra, the twenty-fourth or last Tirthankara of the Jains), and Bānīyagāna, occupying respectively the south-eastern, north-eastern, and western portions of the city (Dr. Hoernle's *Urasagadasao*, p. 4 n., *Aśvādhāra Sūtra* and *Kāṭya Sūtra* in *SBE*, vol. XXII, p. 227 f.). The second Buddhist Synod was held at the Balukarama vihāra in 443 B.C., but according to Max Müller in 377 B.C., in the reign of Kalasoka, king of Magadha under the presidency of Revata who was one of the disciples of Ananda (Turnour's *Mahāvamsa*, ch. iv). Baisali, however, has been identified by Dr. Hoey with Chirāṇḍ, seven miles to the east of Chapra on the Ganges (see *Chirāṇḍ* in Pt. II). At Beluva (modern Belwa north-east of Chirāṇḍ), Buddha was seized with serious illness (*Mahā-parinibbāna Sutta*, ch. ii). Chāpālā (*Mahā-parinibbāna Sutta*, ch. ii) has been identified by Dr. Hoey with Talpā (or Talpā a tower) to the east of the town of Chapra, which was built for the Mother of the Thousand Sons. Titariā, west of Sevan, has been identified by him with the forest, the fire of which was extinguished by the *Titar* or partridge. The name of Sataarnālā has been connected with the seven (*sapta*) princes who were prepared to fight with the Mallas for the relics of Buddha. Bhāta-pokhar (Bhaktia-Pushkara) is shown to be the place where Drona divided the relics among the seven princes. The country to the east of the river Daha near Sevan was the country of the Mallas. The river *Shi lai-na fa ti* (Suvānavatī) of Hsuen Tsang has been identified with the river Sondi. Dr. Hoey identifies Besāl with the town of the Monster Fish, *Varāṭhya* (really porpoise) [*JASB*,

vol LXIX—"Identification of Kusinara, Vaisali and other Places" and my article on "Chirāṇḍ in the district of Saran" in *JASB*, vol LXXII. The places where Buddha resided while in Vaisālī are Udena-Mandira, Gautama-Mandira, Saptambaka-Mandira, Bahuputiaka-Mandira, Saranda-Mandira, and Chāpāla-Mandira (*Mahā-parimbbāna Sutta*, ch 3, Spence Hardy's *MB* p 343). For the names of other places in Baisālī where Buddha resided, see *Divyāvadāna* (Cowell's ed, chs xi, xii).

Baisikya—Same as *Basyā* (*Brahma P* ch 27).

Baitarapi—1 The river Baitarani in Orissa it is mentioned in the *Mahābhārata* as being situated in Kalunga (Vanī Parva ch 113). Jāypur stands on this river. 2 The river Dantura which rises near Nauk and is on the north of Bassem. This sacred river was brought down to the earth by Parasurāma (*Padma P* Tungāī Māhātmya, *Matsya P*, ch 113, Da Cunha's *History of Chaul and Bassem*, pp 117, 122). 3 A river in Kurukshetra (*Mbh*, Vana, ch 83). 4 A river in Gurwal on the road between Kedāra and Badrinātha, on which the temple of Gopesvara Mahādeva is situated.

Bākataka—A province between the Bay of Bengal and the Sri-gaila hills, south of Hyderabad in the Deccan. The Kailāshī Yavanas reigned in this province and Vindhyaśakti was the founder of this dynasty (*Vishnu P*, IV, ch 24, Dr Bhau Daji's *Brief Survey of Indian Chronology*). See however, *Kilkila*.

Bakresvara—Bakranāth, one of the śakti Pīṭhas in the district of Birbhūm in Bengal. It derives its name from Bhairava Bakranāth, the name of the goddess being Mahishā-mardini. There are seven springs of hot and cold water (*Tantra chudāmānī*).

Bakresvari—The river Baka which flows through the district of Burdwan in Bengal.

Bakshu—The river Oxus (*Matsya P*, ch 101 cf *Chakshu* in *Brahmānda P* ch 51, see *Saddakalpapurāṇa* s.v. Nudh). Wuksh, the archetypic of Oxus, is at a short distance from the river (Ibn Huakul's *Account of Khorasan* in *JASB*, XXII, p 176).

Balabhi—Wala or Wallay, a seaport on the western shore of the gulf of Cambay, in Kathiawad, Gujarat 15 miles north west of Bhaonagar (*Davakumdra-charita*, ch vi, *JRAS*, vol XIII (1852) p 146, and Cunningham's *Anc Geo*, p 316). It is called Vaindapura by the inhabitants. It became the capital of Saurāshtra or Gujarat. It contained 84 Jaina temples (*JRAS* XIII, 159), and afterwards became the seat of Buddhist learning in Western India in the seventh century A.D., as Nālandā in Eastern India (Itsing's *Record of the Buddhist Religion* by Takakusu, p 177). The Valabhi dynasty from Bhafarka to Śīlāhitya VII reigned from c. A.D. 465 to 766. For the names of kings of the Valabhi dynasty, see Dr Bhau Daji's *Literary Remains*, p 113, *JASB*, 1838, p 966 and Kielhorn, 'Last of Inscriptions of N India,' *Ep Ind*, Vol VIII, App. Bhartṛhari, the celebrated author of *Bhārta Kāvya*, flourished in the court of Śrīdharmasena I, king of Valabhi, in the seventh century. Bhadrabāhu, the author of the *Kalpasūtra*, flourished in the court of Dhruva Sena II (see Dr. Stevenson's *Kalpasūtra Preface*). See *Anandapura*.

Bāhika—1 The country between the Bias and the Sutlej, north of Kekaya (*Rāmāyana* Ayodhyā, ch 78). The *Trikāṇḍa śeṣa* mentions that Vāhika and Trigarta were the names of the same country (see *Trigartta*). The *Mahābhārata* (Karna Parva, ch 44) says that the Vāhikas lived on the west of the Ravi and Āpagā rivers, i.e. in the district of Jhang (see *Bāhika*). The Madras, whose capital was Sākala (Sangala of the Greeks), were also called Vāhikas. *Bāhika* is the corrupted form of this name. The inscription on the Delhi Iron Pillar mentions the Vāhikas of Sindhu (*JASB* 1833, p 630). See **Bāhika** 2. Balkh—the Bactriana of the Greek—situated in Turkestan [*Bṛhat saṁhitā* ch 18 and *JASB*, (1838) p 630]. About 250 B.C., Theodotus or Diodotus, as he was called, the governor of Bactria, revolted against the Seleucid sovereign Antiochus Theos and declared himself king. The Græco-Bactrian dominion was overwhelmed entirely about 126 B.C. by the Yue chi, a tribe of the Tartars (see *Sakadvīpa*). Balkh was the capital of Bactria comprising modern Kabul, Khurasan, and Bukhara (James Prinsep's *Indian Antiquities*, vol I). The palaces of Bactria were celebrated for their magnificence. Zoroaster lived at Bactria in the reign of Vistaspa or Gustasp, a king of the Bactrian dynasty of Kāvya, between the sixth and tenth centuries B.C. According to Mr Kuntz Zoroastrianism (Zoroaster) is a corruption of Zaratr Tvastri or 'Praisers of Tvastri.' Tvastri being the chiseller and architect of the gods (Kuntz's *Vicissitudes of Aryan Civilization in India*, p 55). From the *Brahma Purāṇa* (chs 89 and 132) Tvastri and Visvakarmā (the architect of the gods) appear to be identical as well as their daughters Usha and Samjñā the wife of the Sun. A few heaps of earth are pointed to as the site of ancient Bactria. It is called Umul Bilad or the mother of cities and also Kubbet-ul Islam (i.e. dome of Islam). It contained a celebrated fire temple. For the history of the Bactrian kings and the Græco-Bactrian alphabet, see *JASB*, IX (1840), pp 449, 627, 733, for Bactrian coins, see *JASB*, X, (1842), p 130.

Ballalapurī—The capital of Ādisūra and Ballala Sena, kings of Bengal now called Rāmpālā or Ballalabad, about four miles to the west of Munshiganj at **Bikramapurā** (qv) in the district of Dacca. The Sena Rājās, according to General Cunningham (*Arch. & Rep.*), retired to this place after the occupation of Gaur by the Mahomedans (*Arch. & Rep.*, vol III p 163). The remains of Ballala Sena's fort still exist at this place. It is said to have been founded by Rājā Rāma Pāla of the Pāla dynasty, and a large tank in front of the fort still bears his name. He was the son of Vīgrahapāla III and father of Madana pāla. The five Brahmins, who came to Bengal from Kanauj at the request of Ādisūra, are said to have vivified a dead post by the side of the gateway of the fort into a Gaṇḍaria tree, which still exists, by placing upon it the flowers with which they had intended to bless the king. It should be here observed that Ādisūra Jayanta or Ādisūra, who ascended the throne of Gaur in A.D. 732, caused the five Brahmins to be brought from Kanauj for performing a Putreshtī sacrifice, and he gave them five villages to live in, namely, Pañchakoṭī, Harikoṭī, Kāmakoṭī, Kankagrāma and Batagrāma, now perhaps collectively called Pañchasāra, about a mile from Rāmpālā. Ballāla's father Vijayasena conquered Bengal and ascended the throne of Gaur in A.D. 1072. Ballāla Sena, who ascended the throne in A.D. 1119, is said to have been the last king of this

place. His queens and other members of his family died on the funeral pyre (the spot is still pointed out in the fort,) by the accidental flying of a pair of pigeons carrying the news of his defeat at the moment of his victory over the Yavana chief Bāyādumba of Manipur, the Bābā Ādam of local tradition, who had invaded the town of Bikramapura or, as it was called, Ballālapuri, at the instigation of Dharma Gṛi, the mahanta of the celebrated Mahādeva called Ugramādhava of Mahāsthāna whom the king had insulted and banished from his kingdom (Ānanda Bhāṭṭas *Ballala Charita*, chs 26 and 27). Bāyādumba or Baba Ādam's tomb is half a mile to the north of Ballāla-badī. Vikrama-pura was the birth-place of Dipankara Śrī Jñāna, the great reformer of Lamaism in Tibet, where he went in A.D. 1038 and was known by the name Atira. Rempāla was also the capital of the Chandra and Varma lines of kings.

Bālmiki-Āsrama—Bithur, fourteen miles from Cawnpur, which was the hermitage of Rishi Vālmiki, the author of the *Rāmāyana*. Sita the wife of Rāma-chandra, lived at the hermitage during her exile, where she gave birth to the twin sons, Lava and Kusa. The temple erected in honour of Vālmiki at the hermitage is situated on the bank of the Ganges (*Rāmāyana* Uttara, ch 58). Sita is said to have been landed by Lakshmana while conveying her to the hermitage, at the Sati ghat in Cawnpur. A large heavy metallic spear or arrow head of a greenish colour is shown in a neighbouring temple close to the Brahmāvarta ghat at Bithur, also situated on the bank of the Ganges, as the identical arrow with which Lava wounded his father Rāma-chandra, in a fight for the *Aśramadhū* house; this arrow head is said to have been discovered a few years ago in the bed of the river Ganges in front of the hermitage.

Bāloksha—Beluchistan. The name occurs only in the 57th chapter of the *Avadāna-Kalpataṭa*. From the names of other places and that of Mihinda perhaps the Greek king Menander mentioned in that chapter, Bāloksha appears to be the country of the Bulokshiyas or Beluchas. It is called Baloksha in the *Bodhisattvavādāna Kalpasūtra* (Dr R. Mitra, *Sansk. Buddh. Literature of Nepal*, p. 60). Beluchistan was formerly a Hindu kingdom and its capital Kalat or Kalat (which means fort) was originally the abode of a Hindu ruler named Sewāna, after whom the fort there was called Kalat Sewa now known by the name of Kalat wa Necharah. One of the most ancient places in Beluchistan is the island called Śata dvīpa (popularly known as Sungi dvīpa) or the island of Sata or Astola (Astula or Kali), the Asthala of Ptolemy and Sutalshejala of Hsueh Ts'iang (Asulevara), just opposite the port of Pasāner (Pāshāni, which is evidently the Pushān of *Bodhisattvavādāna Kalpasūtra*). According to tradition, it was once inhabited but the inhabitants were expelled by the presiding goddess Kālī in her wrath at an incest that was committed there. Śata dvīpa is the Karmine of Nearchus, which is a corruption of Kālyana or the abode of Kālī. There is still a Hindu temple at Kalat which is dedicated to Kālī or Durgā, and which is believed to have been in existence long before the time of Sewa. Another place of Hindu antiquity in Beluchistan is the temple of Hinglaj (see *Hingulā*). Mustang also contains a temple of Mahādeva (*JASB*, 1843, p. 473 -- "Brief History of Kalat" by Major Robert Leech).

Bāhubāhini—The river Bāgin in Bundelkhand a tributary of the Jamunā [*Skanda P*, Āvantiya Kh (Revā Kh ch 4)]

Bālukesvara—The Malabar Hill near Bombay, where Para nāna established a Langa called Vālukesvara Mahādeva (*Skanda P*, Sahya Kh Pt 2 ch 1 *Ind Ant*, III (1874), p 248)

Bāmanasthali—Banthali near Junagad

Bamri—Same as Baveru See **Babylon**

Bansa—Same as **Batsya** (*Jātikas*, VI 120)

Bamsadhāra—The river Bamsdhāra in Ganjam, on which Kaligapatam is situated (Pargiter's *Mārkand P* ch 57, p 305, *Imperial Gazetteer of India*, v *Ganjam and Tamsadhārā*)

Bansagulma—A sacred reservoir (kunda) on the tableland of Amarakantaka, which is situated on the east (at a distance of about four miles and a half) of the source or just full of the Nerbada (*Mahābhārata Vana* ch 85)

Bana—1 The twelve Vanas of Mathurā mandala or Brāhmanāndala are Madhuvana, Tālavana, Kumudavana, Vindhavana, Khadravana, Kāmyakavana, Bahulavana on the west and side of the Jamunā, Mahāvana, Vilvavana, Lokavana, Bhīnduvana, and Bhadravana on the eastern side of the Jamunā (Lochan, Das's *Chaitanya mangala*, III,) p 192 (Gowda's *Mathurā* p 54). The *Vāraha P* (ch 153) has Vishnu (dhāna instead of Tālavana, Kunda vana instead of Kumudavana and Bhikula vana instead of Bahulāvana). 2 Same as **Aranya** (*Sabdāralpdruma*). 3 The seven Vanas of Kurukshetra are —Kāmyaka, Aditi, Vyaṇa, Phalaki, Surya, Madhu, and Sita (*Vamana P*, ch 34) 4 For the Malayana *vanas* or forest as Nandana, Chaitranātha etc. see *Matsya P* ch 120

Bānapura—1 Mahābānapura or Mahabalastara or the Seven Pagodas, on the Coromandel coast Chingleput district 30 miles south of Madras. It was the metropolis of the ancient kings of the race of Pandion. Its rock are carved out into porticoes, temples and has reliefs, some of them being very beautifully executed. The ruins are connected with the Puranic story of Bali and Vāmana. The monolithic "Rathas" were constructed by the Pallavas of Conjeeveram, who flourished in the fifth century A.D. For descriptions of the temples and remains at Mahabalipura see *JASB* 1853 p 650. 2 Same as **Śaṇṭapura**

Banavāsi—1 North Kanara was called by this name during the Buddhist period (*Hariṇansa* ch 94). According to Dr. Bühler it was situated between the Ghats, the Tungabhadra and the Baradī (*Introduction to the Vikramādityaśataka* p 34 note). 2 Same as **Krauñchapura** in North Kanara. A town called Banavasi (Banavāsi) on the left bank of the Varadā river, a tributary of the Tungabhadra in North Kanara mentioned by Ptolemy (McCindless *Ptolemy*, p 176) still exists (*Lists of the Antiquarian Remains in the Bombay Presidency*, vol VIII p 188). Banavāsi was the capital of the Kadamba dynasty (founded by Mayūnavarman) up to the 11th century when it was overthrown by the Chalukyas. Asoka sent here a Buddhist missionary named Rakkhita in 245 B.C. Same as **Jayanti** and **Vajjayanti**. In the *Vanavāsi-Mahātmya* of the *Skanda Purāna*, Banavās is said to have been the abode of the two Daityas, Madhu and Kaitabha, who were killed here by Vishnu. The temple of Madhukesvara Mahadeva at this place was built by the elder brother Madhu (Da Cunha's *History of Chaul and Basseri*).

Banayū—Arabia (T. N. Tarakatāchāspati's *Śābdastomamahānīdhi*, *Rāmāyana*, Ādi, ch vi)

It was celebrated for its breed of horses (*Arthashastra* of Kautilya, Bk II, Aśvādhyaksha). But the ancient name of Arabia as mentioned in the Behistun inscription (*JRAS*, vol XV) was Arbaya. It appears from Ragozin's *Assyria* that the ancient name of Armenia was Van before it was called Urartu by the Assyrians. But Armenia was never celebrated for its horses. The identification of Vanāyū with Arabia appears to be conjectural (see Griffith's *Rāmāyana* Vol I, p 42 note). Āraba (Arabia) has been mentioned by Varāhamihira who lived in the sixth century A.D. (*Bṛhat-saṃhitā*, XIV, 17). The *Padma P* (Svarga, Ādi, ch iii) mentions the Vānāyavaṇ (people of Vanāyū) among the tribes of the north-western frontier of India.

Banga—Bengal. 'In Hindu geography,' says Dr Francis Buchanan, 'Banga, from which Bengal is a corruption, is applied to only the eastern portion of the delta of the Ganges as Upabanga; to the centre of this territory, and Auga to its western limits' (Beveridge's *Buchanan Records*, in the *Calcutta Review* 1894, p 2). According to Dr Bhanu Datta, Banga was the country between the Brahmaputra and the Padmā (*Literary Remains of Dr Bhanu Datta*). It was a country separated from Pundia, Sunha and Tamralipta at the time of the *Mahabharata* (Sabhā P, ch 29). Bengal was divided into five provinces—Pundra or North Bengal, Samatata or East Bengal, Karnasuvama or West Bengal, Tamralipta or South Bengal, Kammrupa or Assam (Huen Tsiang). According to General Cunningham, the province of Bengal was divided into four separate districts after the Christian era. This division is attributed to Ballāla Sena. Bardha and Banga to the north of the Ganges and Rādha and Bāgdi to the south of the river (but see *JASB*, 1873, p 211), the first two were separated by the Brahmaputra and the other two by the Jalangi branch of the Ganges. Bardha between the Mahananda and Kusotōyā corresponds to Pundra; Banga to East Bengal. Rādha (to the west of the Bhāgirathi) to Karnasuvama and Bāgdi (Samatata of Huen Tsiang and Bhāṭi of the *Alkhanāma*) to South Bengal (*Arch. & Rep.* vol XV, p 145 and see also Gopāl Bhaṭṭa's *Ballāla charitam*, Pūva khanda, v, 6-7). Mr Pargiter is of opinion that Banga must have comprised the modern districts of Murshidabad, Nadia, Jessore, parts of Rānsabha, Pabna and Faridpur ('Ancient Countries in Eastern India' in *JASB*, 1897, p 85). At the time of Ādiśa according to Devivara Ghataka, Bengal was divided into Rādha, Banga, Bardha and Gauda. At the time of Kṛṣṇa Sena, Banga was included in Paundravarddhana (see Edilpur Inscription *JASB*, 1838, p 45). The name of Banga first occurs in the *Atarvya Aranyaka* of the *Rig Veda*. According to Sir George Birdwood, Banga originally included the districts of Burdwan and Nadia. Banga was called Bāngālā even in the thirteenth century (Wright's *Marco Polo*). For further particulars, see **Bengal** in Part II of this work. Dr Rājendralala Mitra (*Indo-Aryans*, vol II, ch 13) gives lists of the Pāla and Sena kings [see also *Ep. Ind.*, vol I, p 305] (Doquier's Inscriptions regarding the Senas). *Ibid*, vol II, p 160 (Bādal Pillar Inscription), *Ibid*, p 347 (Vaidyadeva Inscription at Benares), *JASB*, 1838, p 40 (Edilpur Inscription of Kṛṣṇa Sena from Bakarganj). According to the copperplate inscription of Lakshmana Sena found in Sirajganj in the district of Pabna, it appears that the Sena kings were Kshatriyas who came from Kārnāṭa. For the ancient trade and commerce of Bengal, see Mr W. H. Schoff's *Periplus*, Bernier's *Travels*, p 408, Tavernier's *Travels*, Bk III, Dr N. Law's article, *Modern Review*, 1918. See **Saptagrāma** and **Karṇasuvarṇa**.

Bānijagrāma—Same as **Bānyagāma**

Bāniyagāma—Varāṣī or (Besād) in the district of Muzaffarpur (Tirhut), in fact, Bāniyagāma was a portion of the ancient town of Varāṣī (Dr. Hoernle's *Uḍṣagadasāo*).
See **Kundagāma**

Baṇḍī—Same as **Karura**, the capital of Chera or Kerala, the Southern Konkan or the Malabar Coast (Caldwell's *Drav Comp Gram* 3d ed p 96)

Baṇḍulā—The river Manjira a tributary of the Godāvarī Both these rivers rise from the Sahya-pāda mountain or Western Ghats (*Matya P*, ch 113) Baṇḍulā is mentioned as Maṇḍulā in the *Mahābhārata* Bhīṣma P ch 9

Bankshu—Same as **Ghakshu** (Bhāgavata P v 17)

Bārā—Same as **Baruṇa** (*Aoa Kalp*, 99)

Barādā—1 The river Wardha in the Central Provinces (*Mālarikāgnimitra*, Act V *Agni P*, ch 109, *Mbh Vana*, ch 85 *Padma P* Ādi, ch 39) 2 A tributary of the Tungabhadra, on which the town of Vanavāsi, the abode of the two Dattyaś Madhu and Kattabhā is situated See **Vanavāsi** and **Vedavati**

Barāha-kshetra—1 Barāmūla in Kāśmīra on the right bank of the Jhelum, where Viṣṇu is said to have incarnated as Varāha (boar) There is a temple of Ādi Varāha (see **Sūkara-kshetra**) 2 Another place of the same name exists at Nāthpur on the Kusi in the district of Purnea below the Tivrenī see **Manā Kauśika** (*JASB*, XVII, 638) It is the Kokāmukha of the *Varāha Purāna* sacred to Varāha, one of the incarnations of Viṣṇu (*Varāha P*, ch 140) See **Kokāmukha**

Barāha-Paryata—A hill near Barāmūla in Kāśmīra (*Viṣṇu Saṁhitā*, ch 85, Institutes of Viṣṇu, *SBE*, vol VII p 256 note)

Barapa—1 Bulandshahr near Delhi in the Punjab (Growse *JASB* 1883) This town is said to have been founded by Janamejaya, son of Parikshit and great grandson of Arjuna (*Bulandshahr* by Grose in the *Calcutta Review*, 1883 p 342) At Ahar 21 miles north-east of Bulandshahr, he performed the snake-sacrifice (*JASB* 1883, p 274) A Jaina inscription also shows that it was called Uchchanagava (Dr. Buhler, *Ep Ind* vol I, p 375) 2 Same as **Aornos** (*Ind Ant*, I 22)

Baruṇā—Same as **Baruṇā** (*Kāśma P*, I ch 31)

Baruṇāś—Same as **Paruṇāś**

Bārāṇasī—Benares situated at the junction of the rivers Barā and Asi, from which the name of the town has been derived (*Vāgnana P* ch III) It was formerly situated at the confluence of the Ganges and the Guṇṭī (*Mbh*, Anuśāsana, ch 30) It was the capital of Kāśī (*Rāmāyana*, Uttara, ch 48) At the time of Buddha, the kingdom of Kāśī formed a part of the kingdom of Kosala (see **Kāśī**) According to James Prinsep, Benares or Kāśī was founded by Kāśa or Kāśirāja, a descendant of the Pururava, king of Pratiśthana (see **Pratiśthana**); Kāśirāja's grandson was Dhanvantari, Dhanvantari's grandson was Divodāsa, in whose

reign Buddhism superseded Śiva-worship at Benares, though it appears that the Buddhist religion was again superseded by Saivism after a short period. In 1027, Benares became part of Gauda, then governed by Mahipāla, and Buddhism was again introduced in his reign or in the reign of his successors Śthurapāla and Vasantapāla. Benares was wrested from the Pāla kings by Chandra Deva (1072—1096) and annexed to the kingdom of Kanauj. Towards the close of the twelfth century Benares was conquered by Muhammad Ghuri, who defeated Jaya Chand of Kanauj (James Prinsep's *Benares Illustrated, Introduction*, p. 8, *Vāyu P.*, Uttara, ch. 30). In the seventh century, it was visited by the celebrated Chinese traveller Hsien Tsiang. He has thus described the city and its presiding god Viśveśvara, one of the twelve Great Lingas of Mahadeva: "In the capital there are twenty Deva temples, the towers and halls of which are of sculptured stone and carved wood. The foliage of trees combines to shade (the sites) whilst pure streams of water encircle them. The statue of Deva Mahesvara, made of *teou shih* (brass), is somewhat less than 100 feet high. Its appearance is grave and majestic and appears as though really living." The *Padma P.* (Uttara, ch. 67) mentions the names of Viśveśvara, Bandumadhava, Manikarnikā and Jñānavāpī in Kāśī (Benares). The present Viśveśvara which is a mere *Linga* dates its existence since the original image of the god described by Hsien Tsiang, was destroyed by the iconoclast Aurangzebe and thrown into the Jñānavāpī, a well situated behind the present temple. There can be no doubt that Benares was again converted into a Buddhist city by the Pāla Rājās of Bengal, and Śiva worship was not restored till its annexation in the eleventh century by the kings of Kanauj, who were staunch believers in the Pauranic creed. The shrines of Ādi Viśveśvara Venmādhava and the Bakaria-kunda were built on the sites of Buddhist temples with materials taken from those temples. The temple of Ādi-Kesava is one of the oldest temples in Benares; it is mentioned in the *Prabodha-Chandrodaya Nāṭaka* (Act IV) written by Kṛṣṇa Mīśra in the eleventh century A.D. The names of Mahadeva Tilabharmīśvara and Dasāśvamedhesvara are also mentioned in the *Śiva Purāṇa* (Pt. 1, ch. 39). The Manikarnikā is the most sacred of all cremation ghats in India, and it is associated with the closing scenes of the life of Rājā Harischandra of Ayodhyā, who became a slave to a Chāṇḍālā for paying off his promised debt (Kṣhemaveśvara's *Chāṇḍāla-kauśika Māhātmya P.* ch. viii). The old fort of Benares which was used by the Pāla Rājās of Bengal and the Rathore kings of Kanauj, was situated above the Raj-ghāt at the confluence of the Barnī and the Ganges (Bholanath Chunder's *Travels of a Hindoo*, vol. I). Benares is one of the Pīthas where Śatī's left hand is said to have fallen, and is now represented by the goddess Annapūrnā, but the *Tantrachūḍāmaṇi* mentions the name of the goddess as Viśalakṣmī. There were two Brahmanical Universities in ancient India, one at Benares and the other at Takṣaśilā (Taxila) in the Punjab. For the observatory at Benares and the names of the instruments with sketches, see Hooker's *Himalayan Journals*, Vol. I p. 67. Benares is said to be the birth-place of Kaśyapa Buddha, but Fa Hien says that he was born at Too-wei, which has been identified by General Cunningham with Tadwa or Tandwa (Legge's *Fa Hien* ch. xxi, *Arch*

S Rep, XI), nine miles to the west of Śrāvastī. Kasyapa died at Gurupāda hill (see *Gurupāda-giri*). But according to the *Aithakathā* of Buddhaghosha, Kasyapa (Kassapa) was born at Benares and died at Migadava or modern Sarnath (*JASB*, 1838, p. 796). In the *Yuvāñjaya-Jātaka* (*Jātaka* IV, 75), the ancient names of Benares are said to have been Surandhana, Sudarsana, Brahmavarddhana, Pushpavati, and Rainya.

Barāṇasī-Kataka—Katak in Orissa, at the confluence of the Mahānadi and the Kātjuri, founded in A.D. 989 by Nripa Kesari, who reigned between A.D. 941 and 953. He removed his seat of government to the new capital. According to tradition, his capital had been Chaudwar which he abandoned, and constructed the fort at Katak called Badabātu. The remains of the fort with the ditch around it still exist. For a description of the fort (Badabātu), see Lieut. Kitloe's 'Journal of a Trip to Cuttack' in *JASB*, 1838, p. 20. The former capitals of the Kesari kings were Bhuvanewara and Jajpur (Hunter's *Orissa* and Dr. R. L. Mitra's *Antiquities of Orissa*, vol. II, p. 164). Fleet's identification of Vinītapuri and Yayatinagara of the inscriptions with Katak appears to be very doubtful. The strong embankment of the Kātjuri is said to have been constructed by Marikat Kesari in A.D. 1006. The town contains a beautiful image of Kṛṣṇa known by the name of Sikṣit-Gopala (*Chaitanya-charitāmṛt*, II, 5).

Baranavata—Barnawa, nineteen miles to the north-west of Mirat where an attempt was made by Duryodhana to burn the Pandavas (*Fuhrea* & *MAI*, and *Mbh. Aḍi*, ch. 148). It was one of the five villages demanded by Kṛṣṇa from Duryodhana on behalf of Yudhisṭhira (*Mbh. Udyoga*, ch. 82).

Barddhamana—1. From the *Katha-saut-sagara* (chs. 24-25), Barddhamana appears to have been situated between Allahabad and Benares and north of the Vindhya hills. It is mentioned in the *Mahābhārata* and *Velā-pañcāśatikā*. 2. Barddhamana was called Asthikagrama because a Yalsha named Śalapāni had collected there an enormous heap of bones of those killed by him. Mahavira, the last Jaina Tirthankara, passed the first rainy season at Barddhamana after attaining Kevalinship (Jacobi's *Kalpasūtra SBE*, vol. XXII, p. 261). From a copper-plate inscription found at Banskhera, 25 miles from Shah-Jahanpur, it appears that Barddhamana is referred to as Barddhamāna-koti (see also *Mahābhārata*, ch. 58), where Harshavarddhana had his camp in A.D. 638. Barddhamāna-koti is the present Bardhankoti in Dinajpur. Hence Barddhamāna is the same as Bardhankoti. Barddhamana is mentioned as a separate country from Banga (*Devī P*, ch. 46). 3. Barddhamāna (Bardhamana) is mentioned in Spence Hardy's *Manual of Buddhism*, p. 480, as being situated near Danta. 4. The Lahtpur inscription in *JASB*, 1883, p. 67, speaks of another town of Barddhamāna in Malwa. 5. Another Barddhamana or Barddhamānapur was situated in Kathiāwād—it is the present Anavāna, where Merutunga, the celebrated Jaina scholar, composed his *Prabandha-chintamani* in A.D. 1423. He was also the author of *Maṇḍapurushacharita*, *Shaddarśanachāra*, &c. (Merutunga's *Theātrali* by Dr. Bhau Daji, *Prabandha-chintamani*, Tawney's *Trans.*, p. 164, and his *Preface*, p. vii.)

Barendra—Barenda (*Devī P*, ch 39), in the district of Maldah in Bengal, comprising the Thānās of Gomastapur, Nawabganj, Gajol, and Malda it formed a part of the ancient kingdom of Pundra It was bounded by the Ganges, the Mahānandā, Kāmrup, and the Karatoyā Its principal town was Mahāsthana, seven miles north of Bogra, which was also called Barendra (*JASB*, 1876, p 183) See **Pundra-vardhana**

Barnu—Bannu in the Punjab it is the Falanu of Huen Tsiang and Pohua of Fa Hian It is mentioned by Punni (Cunningham's *Anc Geo*, p 84 *Ind Ant* I, p 22)

Barshēpa—Barshan, near Bharatpur, on the border of the Chhāta Parganā in the district of Mathurā, where Rādhikā was removed by her parents Brishabhānu and Kīrat from Raval her birth place Rādhika's love for Krishna an incarnation of Narāyana has been fully described in the Purānas See **Āshvagrāma** Barshu is perhaps a corruption of *Brishabhānupura* Barshu however was also called Barasānu, a hill on the slope of which Brishabhānupura was situated

Barsha Parvata—The six Barsha Parvatas are Nēla, Nishadha Sveta Hemakuta, Himavān and Śingavān (*Varāha P*, ch 75)

Bartraghni—Same as **Britlaghni** and **Betravati** 2

Baruā—The river Baruā in Benares (*Mahābhārata*, Bhishma ch 9)

Baruṇa-tirtha—Same as **Saṅgharāja tirtha** (*Mbh* Vana 82)

Barusha—The Po-lu sha of Huen Tsiang It has been identified with Shihbaz, a place in the Yusufzai country, forty miles north-east of Peshawar A rock edict of Asoka exists at this place

Basantaka-kshetra—Same as **Bindubasini** (*Brhadādhikāya P*, I, 6 14)

Basati—The country of the Basatis or Basatæ, a Tibeto-Burman tribe, living about the modern Gangtok near the eastern border of Tibet (*Mbh*, Sabhā, ch 51 Mr W H Schoff's *Periplus*, p 279) McCrindle, on the authority of Hemachandra's *Abhidhāna*, places it between the Indus and the Jhelum (*Invasion of India* p 156 note) It comprised the district of Rawal Pindi

Bāsika—Same as **Babya** (*Matsya P*, ch 113)

Bāsiṣṭha āśrama—1 The hermitage of Rishi Vasiṣṭha was situated at Mount Abu (see **Arbuda**) 2 At a place one mile to the north of the Ayodhya station of the Oudh and Rohilkhand Railway 3 On the Sandhyachala mountain near Kāmrupa in Assam (*Kālikā Purana*, ch 51)

Bāsiṣṭhi—1 The river Gumti (*Hemakoṣha*) 2* A river in the Ratnagiri district, Bombay Presidency (*Bomb Gaz*, X, pp 6-8, *Mbh* Vana, ch 84)

Bastrāpatha kshetra—See **Girvanagara**.

Basudhārā-tirtha—The place where the **Alakānandā** (q v) has got its source, about four miles north of Badrinath, near the village Manāl

Basyā—Bassein in the province of Bombay. Basyā is mentioned in one of the Kanheri inscriptions. It was included in Barālatā (Barār), one of the seven divisions of Parasurama-kshetra. The principal place of pilgrimage in it is the Bimala or Nirmala Tirtha mentioned in the *Skanda Purāṇa*. The Bimalaśvara Mahadeva was destroyed by the Portuguese (De Cunha's *Hist. of Chaul and Bassein*). It was the kingdom of the Silāhāras, from whom it passed into the hands of the Yadavas in the thirteenth century (*JRAS*, vol. II, p. 380).

Bātadhana. A country mentioned in the *Mahabharata* (Sabhā, ch. 32) as situated in Northern India. It was conquered by Nakula, one of the Pandavas. It has been supposed to have been the same as Vethadvipa of the Buddhist period (see *Vethadvipa*) see *JASB*, 1902, p. 161. But this identification does not appear to be correct, as in the *Mahabharata* (Bhishma P., ch. 9; Sabhā P., ch. 130) in the *Markandeya Purāṇa*, ch. 57 and in other Purāṇas Bātadhina has been named between Balhika and Abhira and placed on the west of Indraprastha or Delhi, so it appears to be a country in the Punjab. Hence it may be identified with Bhatnār. Bātadhina has, however, been identified with the country on the east side of the Sutlej southwards from Ferozepur (Pargiter's *Mahābhārata P.*, p. 312 note).

Batapadrapura. Batoda, the capital of the Gaikwar, where Kunwarapāla fled from Cambay (Bhagavandul Indriya's *Early History of Gujarat*, p. 183).

Batāpi—See **Batāpipura**.

Batāpipura. Badami near the Malprabha river, a branch of the Krishna, in the Kaladgi district, now called the Bijapur district, in the province of Bombay, three miles from the Badami station of the Madras and Southern Mahratta Railway. It was the capital of Pulakēśi I king of Mahārāṣṭra (Aloholachha of Huen Tsang) in the middle of the sixth century A.D., he was the grandson of Jaya Simha the founder of the Chulukya dynasty. He performed the Asvamedha sacrifice. It was Pulakēśi II the grandson of Pulakēśi I, who defeated Harshavardhana or Silāditya II of Kanauj. There are three caves of Brahmanical excavation, one of which bears the date A.D. 579 and one Jain cave temple A.D. 650 at Badami. One of the caves contains a figure composed of a bull and an elephant in such a way that when the body of one is hid, the other is seen (Bugess's *Belgaon and Kaladgi Districts*, p. 16). Batāpi is said to have been destroyed by the Pallava king Narasimhavarmān I (*Ep. Ind.*, vol. III, p. 277). The name of Bātāpipura was evidently derived from Batāpi, the brother of Ilvala (of the city of Manimati—see *Ind. Ant.*, XXV, p. 163 note). Bātāpi was killed by Rishi Agastya on his way to the south (*Mbh.*, Vāna, ch. 96). See **Ilvalapura**.

Bāṭesa.—Same as **Batesvaranātha** (*Sigui P.*, ch. 109).

Batesvaranātha.—Same as **Silāsangama**. The temple of Batesvaranātha is situated four miles to the north of Kahalgau (Colgong) on the Patharghāta Hill called also Kasdi Hill. The *Uttara Purāṇa* describes the rock excavations and temple of Batesvarnātha.

at this place (Franklin's *Palibothra*). The rock excavations and ruins at Pātharghātā are the remains of the Buddhist monastery named Bikrama-silā Sangharama (see *Bikrama-silā Vihāra*)

Batsya—A country to the west of Allahabad. It was the kingdom of Rājā Udayana; its capital was Kausambi (see **Kausambi**). At the time of the *Ramāyana* (I, 52), its northern boundary was the Ganges.

Batsyapattana—Kausambi, the capital of Batsya-*desa*, the kingdom of Batsya Rājā Parantapa and Udayana (*Kāthāsarit-sāgara*). See **Kausambi**.

Bedagarbhapurī—Burai, in the district of Shahabad in the province of Bengal (*Brahmāṇḍa P*, Purā kh, chs 1–5 called *Vedagarbha-mahat*, and *Skanda P*, Sūta-saṃhitā, IV Yajna kh, 24). The word Burai, however, seems to be the contraction of Vyāghrasara, a tank attached to the temple of Gaurī-śankara situated in the middle of the town. Name as *Vīśvanūtra-śrama*, *Siddhāśrama*, *Vyāghrasara* and *Vyaghrapura*.

Beda-parvata—A hill in Tirukkulukuniam in the Madras Presidency, on which is situated the sacred place called Pakshi-tirtha. See **Pa'shu-tirtha** (*Dev P*, ch 39 *Ind Ant*, V, 19c).

Bedāranya—A forest in Tanjore, five miles north of Point Calimere; it was the favourite haunt of Rishi Agastya (*Dev Bhāgavata*, VII, 38 *Gangoly's South Indian Bronzes*, p 16).

Bedasmriti—It is the same as **Bedasruti**, (*Mbh*, Bhishma, ch 9).

Beda-sruti—1 The river Baita in Oudh between the rivers Tonse and Gunti (*Ramāyana*, Ayodhyā, ch 10). 2 The river Besula in Malwa. The name of *Bedasruti* does not appear in many of the *Puranas*, only the river *Bedasmriti* being mentioned.

Bedavati—1 The river Hagari, a tributary of the Tungabhadra in the district of Bellary and Mysore (*Skanda P* Sahyādri kh *Ind Int* vol XX (elect)). But see *Varaha P*, ch 85. The river Baradā or Barda, southern tributary of the Kṛṣṇā, the Baradā of the *Agni Purana* CIX, 22 (Purgiter's *Markandeya P*, p 303). See **Baradā**.

Bedisa-giri—Same as **Bessanagara** (*Oldenberg's Dipavamsa*) and **Bidisa** or **Bhilsa**, 26 miles north-east of Bhopal in the Gwalior State.

Begā—Same as **Begavati** (*Padma P*, Śrīkh, ch 11).

Begavati—1 The river Baiga or Bygi in the district of Madura (*Śiva P* Bh II, ch 10, *Padma P*, Uttara, ch 81, *MacKenzie Collection* pp 142, 211). The town of Madura is situated on the bank of this river. 2 Kāñchipura or Conjeveram stands on the northern bank of a river called Begavati.

Behat—The river Jholum in the Punjab.

Belura—Berul, Yerulā, Elura, or Ellara in the Nisāma's Dominion (*Ind Ant*, XXII, p 193, *Brhat-saṃhitā*, XIV, 14).

Bena—The river Wain-Gangā in the Central Provinces (*Padma P*, Ādi kh, ch 3). Same as **Benya**. It is a tributary of the Godāvari [*Mbh*, Vana, ch 85, *Padma P*, Svarga (Ādi), ch. 10].

Benākataka—Warangal, the capital of Telūgana or Andhra (*Literary Remains of Dr Bhanu Daja*, p. 107)

Bengi—The capital of Andhra, situated north-west of the Elur lake between the Godāvari and the Kṛṣṇā in the Kṛṣṇa district. It is now called Begi or Pedda-Begi (Sowell's *Sketch of the Dynasties of Southern India*, p. 99) Viṣṇuvardhana, brother of Pulakoṣṭi II, founded here a branch of the Chalukya dynasty in the seventh century A.D. (see *Andhra*). Its name is mentioned in the *Vikramānka-deśacharita*, VI p. 26 (see Buhler's note in the *Introduction* to this work at p. 35). From the capital, the country was also called Bengi-deśa which according to Sir W. Elliot, comprised the district between the Kṛṣṇā and the Godāvari (*JRAS* vol. IV). It is now called the Northern Circars (Dr Wilson's *Indian Castles* vol. II p. 85). Its original boundaries were, on the west the Eastern Ghats, on the north the Godāvari and on the south the Kṛṣṇā (*Bomb. Gaz.*, vol. I Pt. II, p. 280).

Benī—1 A branch of the Kṛṣṇā (*Padma P. Uttara*, ch. 74) same as **Benvā**. 2 The Kṛṣṇā itself.

Benī-gaṅgā—The river Wam-Gaṅgī, see **Benvā** (*Bṛhat-Siva P. Uttara*, ch. 20).

Benkāṭa-giri—The Tirumala mountain near Tirupati or Tūpātī in the north Arcot district, about seventy-two miles to the north-west of Madras where Rāmānuja, the founder of the Sri sect of the Vaiṣṇavas, established the worship of Viṣṇu called Venkataswami or Bālāṇṇa Bṛṣṇāthā in the place of Śiva in the twelfth century of the Christian era same as **Tripadī**. See **Srirangam**. The *Palma Purāṇa* (*Uttara* kh. ch. 90) mentions the name of Rāmānuja and the Venkāṭa hill. See **Tripadī**. Benkāṭādra is also called Śeṣhādra (*Ep. Ind.*, vol. III, p. 240. *Skanda P. Viṣṇu* kh., chs. 16, 35). For the list of kings of Venkāṭagiri see *IASB*, (1838) p. 516.

Benugrāma—Same as **Sugandhāvartī**.

Benuvana vihāra—The monastery was built by king Bimbisāra in the bamboo-grove situated on the north-western side of Rājgir and presented to Buddha where he resided when he visited the town after attaining Buddhahood. It has been stated in the *Mahāvagga* (I, 22, 17) that Venuvana, which was the pleasure garden of king Seniya (Śrenika) Bimbisāra was not too far from the town of Rājagṛha not too near it (see **Girivraja-pura**). It was situated outside the town at a short distance from the northern gate at the foot of the Barbhara hill (Beals *Fo-hwa-ki*, ch. xxx. *Ava Kālp* ch. 39).

Benvā—1 The Benu, a branch of the Kṛṣṇa, which rises in the Western Ghats. Same as **Benī**. 2 The Kṛṣṇā. 3 The river Wam-Gaṅgī, tributary of the Godāvari which rises in the Vindhya-pāda range (*Mārkaṇḍeya P.* ch. 57). Same as **Bena**. It is called **Bena** **Gaṅgā** (*Bṛhat-Siva P.*, *Uttara*, ch. 20).

Benya—Same as **Bena** the river Wam-Gaṅgā.

Bessanagara—Bosnagar, close to Sanchi in the kingdom of Bhupal at the junction of the Besah or Bes river with the Betva about three miles from Bhulsa. It is also

called Chetiya, Chetiyānagara, or Chetyagiri (Chaitiyagiri) in the *Mahāvamsa*. It was the ancient capital of Devāra. Asoka married Devi, the daughter of the chieftain of this place, on his way to Ujjayini of which place while a prince, he was nominated governor. By Devi, he had twin sons Ujjeniya and Mahinda and a daughter Saṅghāmitta. The two last named were sent by their father to introduce Buddhism into Ceylon with a branch of the Bodhi-tree of Buddha-Gayā. Asoka was the grand-son of Chandragupta of Pāṭaliputra, and reigned from 273 to 232 B.C. A column was discovered at Besnagar, which from the inscription appears to have been set up by Heliodorus the Tynda who was a devotee of Vishnu, as *Heliodorus the Tynda*, in the reign of Antialcidas, a Bactrian king who reigned about 150 B.C. See *Chetiyagiri*.

Bethadipa—It has not been correctly identified but it seems to be the modern Bethia to the east of Gorakhpur and south of Nepal. The Brahmans of Bethadipa obtained an eighth part of the relics of Buddha's body after his death (*Mahāparinibbāna Sutta*, ch. vi). See *Kusinagara*. It seems that the extensive ruins consisting of three rows of earthen barrows or huge conical mounds of earth about a mile to the north-east of Lauriya Nāyandag (Lauriya Nāndagad) and 15 miles to the north-west of Bettiah in the district of Champaran, are the remains of the *stupa* which had been built over the relics of Buddha by the Brahmans of Bethadipa. At a short distance from these ruins stands the lion pillar of Asoka containing his edicts. Dīpa in Bethadipa is evidently a corruption of *Dhōpa*, which again is a corruption of *Dāgaba* or *Dhatuagarbha* or *Stūpa* containing Buddha's relics [of *Mahasthāna* the ancient name of which *Sitā-dhātu* or *Sitā-dhatu-garbha* was changed into *Sitī-dipa*]. The change of *Dipa* into *Dia* is an easy step. Hence it is very probable that from Bethadipa comes Bettiah.

Betravati—1. The river Betr in the kingdom of Bhopta, an affluent of the Jamunā (*Meghadūta*, Pt. I, 25), on which stands Bhūsa or the ancient Vidisa. 2. The river Vitrak, a branch of the Sābarmati in Gujarat (*Purana P.* Uttarā ch. 53) on which Kanva (ancient Khetaka) is situated [JASB (1838) p. 908]. Same as **Bitraghni** and **Bortraghni**.

Bhaddiya—It is also called Bhaddiya and Bhaddiyanagara in the Pāli books. It may be identified with Bhadaria, eight miles to the south of Bhagalpore [see my 'Notes on Ancient Anga' in JASB, X (1934) p. 127]. Mahāyasa the last of the Tirthankaras visited this place and spent here two Pajusanas (rainy season retirement). It was the birth-place of Visakhā, the famous female disciple of Buddha (see *Bravasti*). She was the daughter of Dhanañjaya and grand daughter of Mendaka, both of whom were treasurers to the king of Anga. Buddha visited Bhaddiya (*Mahāvagga*, V 8-3), when Visakhā was seven years old and resided in the Sātyayana for three months and converted Bhaddaji, son of a rich merchant [*Mahāvagga*, V 8. *Mahā-Panāda-Sāṅka* (No. 264) in the *Jātaka* (Cam. Ed.) vol. II, p. 229]. Visakhā's father removed to a place called Sāketa, 21 miles to the south of Srivastī where she was married to Pūrnavardhana or Pūnyavardhana, son of Migāra the treasurer of Prasenajit, king of Māgadhā. She caused Migāra, who was a follower of Nigrantha-Nāthaputtra, to adopt the Buddhist faith, and hence she was called Migātamata (*Mahāvagga*, VII 51, Spence Hardy's *Manual of Buddhism*, 2nd ed., p. 226). It appears that at the time of Buddha, the kingdom of Anga had been annexed to the Magadhā kingdom by Bimbisāra, as Bhaddiya is said to have been situated in that kingdom (*Mahāvagga*, VI, 34. Spence Hardy's *Manual of Buddhism*, p. 166).

Bhadrā—It is evidently the Yarkand river on which the town of Yarkand is situated it is also called Zarafshan (*Vishnu P*, Bk II, ch 2) It is one of the four rivers into which the Ganges is said to have divided itself (*Bhāgavata P*, V, 17)

Bhadrakarma—1 Karpapura or Karnāli, on the south bank of the Nerbada It contains one of the celebrated shrines of Mahādeva (*Mahā Śiva-Purāna* Pt 1, ch 15, and *Mahā-bhārata*, Vana P, ch 84) See **Erandi** 2 A sacred *krada* (lake or reservoir) in Trinetra-śvara or modern Than in Kathiawad (*qv*) (*Kurma P*, I, 34, *Skanda P*, Prabhāsa Kh, Aibuda, ch 8)

Bhadrāvati—Bhatāla, ten miles north of Warora in the district of Chanda, Central Provinces Bhandak, in the same district and 18 miles north-west of Chanda town, is also traditionally the ancient Bhadrāvati It was the capital of Yuvanāśva of the *Jaimini-Bhārata* Cunningham has identified Bhadrāvati with Bhilsa (*Bhilsa Topics*, p 364, *JASB*, 1847, p 745) Buar, an old place near Pind Dadri Khan in the district of Jhelum in the Punjab also claims the honour of being the ancient Bhadrāvati it contains many ruins, (*JASB*, XIX, p 537) The *Padma Purāna* (Uttara, ch 30) places Bhadrāvati on the banks of the Sarasvatī In the *Jaimini-Bhārata* ch 6, Bhadrāvati is said to be 20 Yojana distant from Hastinapura Ptolemy's Bactrois has been identified with Bhadrāvati he places it to the east of the Vindhya range (*Geography of Ptolemy*, p 162), and it has been considered to be identical with Bhadrut (*Arch & Rev* XXI p 92)

Bhadrika—Same as **Bhaddiya** (*Kalī sutra*, ch vi) Mahāvīra spent here two Pajjāsana.

Bhāganagara—Hydrabad in the Deccan

Bhagaprastha—Bagpat, thirty miles to the west of Mirat, one of the five *Prasthas* or villages said to have been demanded by Yudhishthira from Duryodhana (see **Pāṇiprastha**) It is situated on the bank of the Jamuna in the district of Mirat

Bhāgrathi—Same as **Gangā** (*Havamaṁsa*, I, ch 15)

Bhāgvatī—The river Bagmati in Nepal Bāggunadā of the Buddhists (*Chullavagga*, Pt XI, ch 1)

Bhaktapura Bhāṭnagon, the former capital of Nepal It was also called Bhagatapattana Narendra Deva, king of this place is said to have brought Avalokiteśvara or Simhanātha Lokeśvara (Padmapīṇi) from Patalakā-pāvatā in Assam to the city of Lalitapattan in Nepal to ward off the bad effect of a drought of twelve years The celebrated Shad-akshari (six-lettered) Mantra 'Om Mani padme hum' so commonly used in Tibet is an invocation of Padmapāṇi it means 'The myriads of eternal Deities in him of the Jewel and the Lotus,' i.e. in Padmapāṇi who bears in either hand a Jewel and a Lotus, the lotus being a favourite type of creative power with the Buddhists

Bhālānasaḥ—Bolan (pass) It is mentioned in the *Rigveda* (Macdonell and Keith *Vedic Index of Names and Subjects*, vol II, p 99)

Bhālāta—A country situated by the side of Suktimāna mountain it was conquered by Bhīma (*Mbh*, Subhā, ch 30) It is also mentioned in the *Kālī Purāna* as being conquered by Kalki Bhālāta is a perhaps corruption of Bharāśashtra The name does not appear in the other *Purānas*

Bharadvāja-āśrama—In Prayāga or Allahabad, the hermitage of Rishi Bharadvāja was situated (*Rāmāyana*, Ayodhya K, ch 54) The image of the Rishi is worshipped in a temple built on the site of his hermitage at Colonelganj The hermitage was visited by Rāmachandra on his way to the Dandakāranya

Vāmana-avatāra Bhṛigu Rishi once performed asceticism at Balia there is a temple dedicated to the Rishi, which is frequented by pilgrims Balia was once situated on the confluence of the Ganges and the Saraju, it was called Bāgrāsan, being a corruption of Bhṛigu āśrama Bhṛigu Rishi "is said to have held Dadri or Dardara on the banks of the Ganges, where he performed his ceremonies on the spot called Bhṛigu-āśrama or Bhadrason (Bagerasan, Rennell)"—Martin's *Eastern India*, II, p 340 It was also called Dadri-kachetra Hence the fair there held every year is called Dadri-melā See *Dharmāraṇya* 2 2 Baroach was also the hermitage of this Rishi

Bhṛigu-kachchha—Same as **Bharukachchha**, which is a corruption of Bhṛigukshetra, as it was the residence of Bhṛigu Rishi (*Bhāgavata P*, Pt 2, ch viii, *Skanda P*, Roa Kh, ch 182)

Bhṛigukshetra—Same as **Bharukachchha**

Bhṛigupatana—A celebrated place of pilgrimage near Kedārnāth in Garwal

Bhṛigupura—Same as **Bharukachchha** (Tawney *Prabandhachintāmani*, p 136) It contains a temple of the twentieth Jaina Tirthankara Suvrata

Bhṛigu-tīrtha—Bherāghāt, containing the temple of Chaushat Yoginis, 12 miles to the west of Jabbalpur, on the Nerbada between the Marble Rocks it is a famous place of pilgrimage (*Padma P*, *Svarga Kh*, ch 4, *Matsya P*, ch 192)

Bhṛigu-tunga—1 A mountain in Nepal on the eastern bank of the Gaudak, which was the hermitage of Bhṛigu (*Varāha P*, ch 146) 2 According to Nilakantha, the celebrated commentator of the *Mahābhārata*, it is the Tunganātha mountain (see his commentary on v 2, ch 216, *Ādi Parva*, *Mahābhārata*) which is one of the Pañcha-Kedāras (see *Pañcha-Kedāra*)

Bhujaganagara—Same as **Uragapura** (*Paranādīta*, v 10)

Bhūlakeshtika—Bhūlūt, once an important place of a Pargana in the sub-division of Aramb in the district of Hooghly in Bengal (*Prabodhachandrodaya Nāṭaka*, my "Notes on the District of Hooghly" in *LASB*, 1910 p 599)

Bhushkhāra—Bokhara it was conquered by Lulitāditya king of Kā mīr, who ascended the throne in 697 AD, and reigned for about 37 years (*Rajataranginī*, Bk IV) The Khanat of Bokhara is bounded on the east by the Khanat of Khokand called Fergana by the ancients and also by the mountain of Badakshan, on the south by the Oxus, on the west and north by the Great Desert (Vambery's *Travels in Central Asia*) It was called Sogdiana

Bibhāṇḍaka-āśrama—Same as *Itshyasringa-āśrama*

Bichhi—Bitha, ten miles south-west of Allahabad, the name being found by Sir John Marshall in a seal-die at the place, in a sealing, it is called Viehhgrāma, *JRAS*, 1911, p 127) See *Bitabhaya pattana*

Bidarbha—Berar, Khandesh, part of the Nizam's territory and part of the Central Provinces, the kingdom of Bhishmaka whose daughter Rukmini was married to Kṛishna Its principal towns were Kundinanagara and Bhojakatapura Kundinanagara (Bidarbhanagara), its capital, was evidently Bidar Bhojakatapura was Bhojapura, six miles south-west of Bhilsa in the kingdom of Bhopal The Bhojas of the *Purānas* lived in Vidarbha In ancient times, the country of Vidarbha included the kingdom of Bhopal and Bhilsa to the north of the Nerbada (Cunningham's *Bhilsa Topes*, p 363) See *Bhojakatapura* and *Kundīnapura*.

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Bhṛigu-kaśchhha—Same as **Bharukachchha**, which is a corruption of Bhṛigukshetra, as it was the residence of Bhṛigu Rishi (*Bhagavata P.*, Pt. 2, ch. viii, *Śhanda P.*, Revā Kh., ch. 182).

Bhṛigukshetra—Same as **Bharukachchha**.

Bhṛigupatana—A celebrated place of pilgrimage near Kedārnāth in Garwal.

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Brigu-tunga—1. A mountain in Nepal on the eastern bank of the Gandak, which was the hermitage of Bhṛigu (*Varāha P.*, ch. 146). 2. According to Nilakantha, the celebrated commentator of the *Mahabharata*, it is the Tunganātha mountain (see his commentary on v. 2, ch. 216 *Ādi Parva*, *Mahabharata*) which is one of the Pañcha-Kedāra (see *Pañcha-Kedār*).

Bhujiganagara—Same as **Uragapura** (*Purāṇatāra* v. 10).

Bhūtrishreshṭhika—Bhurut, once an important place of a Paigana in the subdivision of Armbāg in the district of Hooghly in Bengal (*Prabodhachandrodaya Nāṭaka*, my "Notes on the District of Hooghly" in *IASB*, 1910, p. 599).

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Bibāṇḍaka-śārama—Same as *Rishyasanyā-śārama*.

Bichhi—Bitha, ten miles south-west of Allahabad, the name being found by Sir John Marshall in a seal-die at the place; in a sealing, it is called Vichhugrama, *JRAS*, 1911, p. 127). See **Bitabhaya pattana**.

Bidarbha—Berar, Khandesh, part of the Nizam's territory and part of the Central Provinces, the kingdom of Bhishmaka whose daughter Rohini was married to Krishna. Its principal towns were Kundinanagara and Bhojakatapura. Kundinanagara (Bidarbhanagara), its capital, was evidently Bidar. Bhojakatapura was Bhojapura, six miles south-east of Bilva in the kingdom of Bhopal. The Bhojas of the *Purāṇas* lived in Vidarbha. In ancient times, the country of Vidarbha included the kingdom of Bhopal and Bilva to the north of the Nerbada (Cunningham's *Bilva Topes*, p. 363). See **Bhojakatapura** and **Kundīnapura**.

Bidarbhanadi—The Pôu Gangâ

Bidarbhanagara—Same as **Kundinapura**.

Bidaspes—The river Jhelum in the Punjab

Bidegha—Same as **Bideha** (*Śatapatha-Brahmana* I, 4, 1, 14)

Bideha—Tirhut, the kingdom of Rājā Janaka, whose daughter Sītā was married to Rāmachandra. Mithilā was the name of both Videha and its capital. Janakpur in the district of Darbhanga was the capital of Rājā Janaka. Benares afterwards became the capital of Bideha (Sir Monier Monier-Williams' *Modern India*, p. 131). About a mile to the north of Sitāmārhi, there is a tank which is pointed out as the place where the new-born Sītā was found by Janaka while he was ploughing the land. Pansura, three miles south-west of Sitāmārhi, also claims the honour of being the birth-place of Sītā. About six miles from Janakpur is a place called Dhenuki, (now overgrown with jungle) where Rāmachandra is said to have broken the bow of Hara. Sītā is said to have been married at Sitāmārhi. Bideha was bounded on the east by the river Kausikī (Kusi), on the west by the river Gandakā, on the north by the Himalays, and on the south by the Ganges. It was the country of the Vajjis at the time of Buddha (see **Baisāh**).

Bidāś—1 Bhilsa, in Malwa in the kingdom of Bhupal, on the river Betwa or Vetravati, about 26 miles to the north-east of Bhopal. By partitioning his kingdom, Rāmachandra gave Bidāś to Satrugṇa's son Satrugṇati (*Rāmāyana*, Uttara, ch. 121). It was the capital of ancient Dāsina mentioned in the *Meghadūta* (Pt. I, v. 25) of Kālidāsa. It is called Bandha-desa in the *Dakṣiṇ-Purāṇa* (ch. 76) and the *Rāmāyana*. Agnimitra the son of Pushyamitra or Pushpanitra, the first king of the Sunga dynasty, who reigned in Magadha in the second and third quarters of the second century B.C., was the viceroy of his father at Bidāś or Bhilsa (Kālidāsa's *Maṇikāgumittra*, Act V). Agnimitra, however, has been described as the king and his father as his general. The topes, known by the name of Bhilsa Topes, consist of five distinct groups, all situated on low sandy hills, viz. (1) Sanchi tope, five and a half miles south-west of Bhilsa, (2) Sonāri topes, six miles to the south-west of Sanchi, (3) Sidhāra topes, three miles from Sonāri, (4) Bhogpur topes, six miles to the south-south-east of Bhilsa, and Andher, nine miles to the east-south-east of Bhilsa. They belong to a period ranging from 250 B.C. to 78 A.D. (Cunningham's *Bhilsa Topes*, p. 7). 2 The river Bidāś has been identified with the river Bes or Besah which falls into the Betwa at Bernagar or Bhilsa (Wilson's *Vishnu P.*, Vol. II, 150).

Bidyānagara—1 Bijayanagar on the river Tungabhadra, 36 miles north-west of Bellari, formerly the metropolis of the Brāhmanical kingdom of Bijayanagar called also Karnāṭa. It is locally called Hampi. It was founded by Sangama of the Yādava dynasty about 1320 A.D. According to the *Mackenzie Manuscripts* (see *JASB*, 1838, p. 174) it is said to have been founded by Narasimha Rayer, father of Krishna Rayer Bukka and Harihara were the third and fourth kings from Sangama. For the genealogy of the Yādava dynasty, see *Ep. Ind.*, vol. III, pp. 21, 22, 114 and 223. It contains the celebrated temple of Vithoba (Meadows Taylor's *Architecture in Dharwar and Mysore*, p. 65) and also of Virūpākṣa.

Bindhya-pada Parvata—The Satpura range from which rise the Tāpti and other rivers (*Varāha P.*, ch 85). It lies between the Nerbada and the Tāpti. It is the Mount Sardonyx of Ptolemy containing mines of cornelian, Sardian being a species of cornelian (McCrindle's *Ptolemy*). On a spur of the Satpura range is a colossal rock-out Jain image of the Digambara sect called Bawanga, about 73 feet in height on the Nerbada in the district of Burwani, about 100 miles from Indore (*JASB*, XVII, p 918) See *Śrāvana-Belgola*

Bindhyātavi—Portions of Khandesh and Aurangabad, which lie on the south of the western extremity of the Vindhya range, including Nainik

Bindubasini—The celebrated place of pilgrimage in the district of Mutapur in the U P See *Vindhya-chala* (*Vāmana P.*, ch 45)

Bindu-sara—1 A sacred pool situated on the Rudra-Himalaya, two miles south of Gangotri, where Bhagīratha is said to have performed asceticism for bringing down the goddess Gangā from heaven (*Rāmāyana*, I, 43, and *Matsya P.*, ch 121) In the *Brahmānda-Purāṇa* (ch 51), this tank is said to be situated at the foot of the Gauda Parvata on the north of the Kailāsa range, which is called Maināka-Parvata in the *Mahābhārata* (Sabhā, ch 3) 2 In Sitpur (Siddhapura) in Gujarat north-west of Ahmedabad it was the hermitage of Kardama Rishi and birth-place of Kapila (*Bhāgavata P.*, Skandha III) See *Siddhapura*, 3. A sacred tank called Bindusāgara and also Gosāgara at Bhuvaneśvara in Orissa (*Padma P.*) Mahādeva caused the water of this tank to rise from Pātāla by means of his Trisūla (trident) in order to quench the thirst of Bhagavati when she was fatigued with her fight with the two demons of Bhuvaneśvara, named Kīrti and Bāsa (*Bhuvaneśvara-Mahātmya*)

Biṅgara—Ahmednagar, seventy-one miles from Poona, which was founded by Ahmed Nizam Shah in 1494

Binītapura—Katak in Orissa (*Ep Ind.*, vol III, pp 323–359, *JASB.*, 1905, p 1)

Bīpasa—The Bias, the Hypasis of the Greeks The origin of the name of this river is related in the *Mahābhārata* (Ādi, ch. 179). Rishi Vasiṣṭha, being weary of life on account of the death of his sons killed by Viśvāmitra, tied his hands and feet with chords, and threw himself into the river, which afraid of killing a Brāhmana, burst the bonds (*pāśa*) and came to the shore The hot springs and village of Vasiṣṭha Muni are situated opposite to Monali (*JASB*, vol XVII, p 209)

Birāja-kṣhetra—A country which stretches for ten miles around Jāipur on the bank of the river Baitarani in Orissa (*Mahābhārata*, Vana P., ch 85, *Brahma P.*, ch 42) It is also called Gadā-kṣhetra, sacred to the Śāktas (*Kapila-saṁhitā*)

Birāṭa—The country of Jaipur The town of Birāṭa or Barāt, 105 miles to the south of Delhi and 40 miles to the north of Jaipur (Cunningham, *Arch S Rep*, II, p 244) was the ancient capital of Jaipur or Matsyadesa It was the capital of Virāṭa Rājā, king of the Matsya-desa, where the five Pāndavas lived in secrecy for one year It is a mistake to identify Birāṭa with Dmāpur whereat Kāntanagara, Virāṭa's Uttara-gogriha (northern cowshed) is shown, the Dakṣiṇa-gogriha (southern cowshed) being shown at Mīdanapur This identification is not countenanced by the *Mahābhārata*, which relates that Yudhisṭhira selected a kingdom in the neighbourhood of Hastanāpura as his place of concealment, from which he could watch the movements of his enemy Duryodhana, (*Mbh.*, Virāṭa, ch 1, and Sabhā, ch 30) See *Matsyadesa* The Pāṇdu hill at Barāt, which has a cave called Bhīmaguṇḍā, contains an inscription of Aśoka (*Corpus Inscriptionum Indicarum*, vol I, p 22).

Bidarbhanadi—The Pain Gangā

Bidarbhanagara—Same as Kuṇḍinapura.

Bidaspes—The river Jhelum in the Punjab

Bidegha—Same as Bideha (*Śatapatha-Brāhmaṇa* I, 4, 1, 14)

Bideha—Tirhut, the kingdom of Rājā Janaka, whose daughter Sitā was married to Rāmachandra Mithilā was the name of both Vidoha and its capital Janakpur in the district of Darbhanga was the capital of Rājā Janaka Benares afterwards became the capital of Bideha (Sir Monier Monier-Williams' *Modern India*, p 131) About a mile to the north of Sitāmārhi, there is a tank which is pointed out as the place where the new-born Sitā was found by Janaka while he was ploughing the land Panaurā, three miles south-west of Sitāmārhi, also claims the honour of being the birth-place of Sitā About six miles from Janakpur is a place called Dhonukā, (now overgrown with jungle) where Rāmachandra is said to have broken the bow of Hara Sitā is said to have been married at Sitāmārhi Bideha was bounded on the east by the river Kauśiki (Kusi), on the west by the river Gandāka, on the north by the Himalaya, and on the south by the Ganges It was the country of the Vajjis at the time of Buddha (see *Baisali*)

Bidisa—1 Bhilsa, in Malwa in the kingdom of Bhopal, on the river Betwa or Vetravati, about 26 miles to the north-east of Bhopal By partitioning his kingdom, Rāmachandra gave Bidisā to Śatrughna's son Śatrughnāṭi (*Rāmāyana*, Uttara, ch 121) It was the capital of ancient Dasārṇa mentioned in the *Meghadūta* (Pt I, v 25) of Kālidāsa It is called Baidisa-deśa in the *Dvī-Purāṇa* (ch 76) and the *Rāmāyana* Agnimitra, the son of Pushyamitra or Pushpamitra, the first king of the Sunga dynasty, who reigned in Magadha in the second and third quarters of the second century B C, was the viceroy of his father at Bidisā or Bhilsā (Kālidāsa's *Mālavikāgnimitra*, Act V) Agnimitra, however, has been described as the king, and his father as his general The topes, known by the name of Bhilsa Topes, consist of five distinct groups, all situated on low sandy hills, viz, (1) Sanchi topes, five and a half miles south-west of Bhilsa, (2) Sonāri topes, six miles to the south-west of Sanchi, (3) Satdhāra topes, three miles from Sonāri, (4) Bhojpur topes, six miles to the south south-east of Bhilsa, and Andher, nine miles to the east south-east of Bhilsa They belong to a period ranging from 250 B C to 78 A D (Cunningham's *Bhilsa Topes*, p 7) 2 The river Bidisā has been identified with the river Bes or Besali which falls into the Betwa at Besnagar or Bhilsa (Wilson's *Viśṇu* P, Vol II, 150)

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Bindhyatavi—Portions of Khandesh and Aurangabad, which lie on the south of the western extremity of the Vindhya range, including Nasik

Bindubasini—The celebrated place of pilgrimage in the district of Muzapur in the U. P. See *Vindhyachala* (*Vāmana P*, ch 45)

Bindu-sara—1 A sacred pool situated on the Rudra-Himalaya, two miles south of Gangotri, where Bhagiratha is said to have performed asceticism for bringing down the goddess Gangā from heaven (*Rāmāyana*, I, 43, and *Matsya P*, ch 121) In the *Brahmānda-Purāna* (ch 51), this tank is said to be situated at the foot of the Gauda Parvata on the north of the Kailāsa range, which is called Maināka-Parvata in the *Mahābhārata* (Sabhā, ch 3) 2 In Sitpur (Siddhapura in Gujarat) north-west of Ahmedabad it was the hermitage of Kardama Rishi and birth-place of Kapila (*Bhāgavata P*, Skandha III) See *Siddhapura* 3 A sacred tank called Bindusāgara and also Gosāgara at Bhuvanavara in Orissa (*Padm P*) Mahideva caused the water of this tank to rise from Pātāla by means of his Trishūla (trident) in order to quench the thirst of Bhagavati when she was fatigued with her fight with the two demons of Bhuvanavara, named Kirtti and Bāsa (*Bhuvanavara-Mahātmya*)

Bhagara—Ahmednagar, seventy-one miles from Poona which was founded by Ahmed Nizam Shah in 1494.

Binatapura—Katuk in Orissa (*Ep Ind*, vol III, pp 323—359, *JASB*, 1905, p 1)

Biśasa—The Bias, the Hypasis of the Greeks The origin of the name of this river is related in the *Mahābhārata* (Ādi, ch 179) Rishi Vasishtha, being weary of life on account of the death of his sons killed by Virātmitra, tied his hands and feet with chords, and threw himself into the river, which afraid of killing a Brahmana, burst the bonds (*pava*) and came to the shore The hot springs and village of Vasishtha Mun are situated opposite to Monali (*JASB*, vol XVII, p 209)

Biraja-kshetra—A country which stretches for ten miles around Jāipur on the bank of the river Bātarani in Orissa (*Mahābhārata*, Vana P, ch 85, *Bṛhma P*, ch 42) It is also called Gadā-kshetra, sacred to the Śāktas (*Kapila-saṁhitā*)

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Siśakha—Oudh was called by this name during the Buddhist period. Visākha was the capital of Fa Hian's Sha-chi or Śāketa. Dr Hooy, however, identifies it with Pasha (Pi-so-kia of Huen Tsang) in the district of Gonda in Oudh, near the junction of the Sarajū and the Gogra (*JASB.*, vol. LXIX, p. 74). It has been identified by Dr Burgess with Lucknow (*Cave Temples of India*, p. 44).

Siśakhā-pattana—Vizagapatam in the Madras Presidency

Siśāla—1. Basāḍ, in the district of Mozaffarpur in the Bihar Province, the Basāḍī of the Buddhist period (see **Balsāli**). At the time of the *Ramāyana* (Ādi, ch. 45), the town was situated on the northern bank of the Ganges and not on the Gaṇḍak, at the time of Kshemendra in the 11th century, it was on the river Balgumati (*Ava Kalp*, ch. 39). 2. Ujin, the capital of Avanti (*Meghadūta I*, 31, *Hemakosha*, *Skanda P.*, Revākh, ch. 47). 3. An affluent of the Gaṇḍak in Basāḍī (*Mbh.*, Vana, ch. 84).

Siśāla-badārī—See **Badarikārama**

Siśāla-chhatra—Same as **Siśāla**. Hajipur was included in the kingdom of Baisāla. Rāmachandra, Lakshmana and Viśvāmītra, on their way to Mithilā, are said to have halted at Hajipur for one night on the site of the present temple called Rāmachandra, which contains the image of Rāmachandra and the impression of his feet. Haji Shamsuddin, king of Bengal, established his capital at Hajipur in the middle of the 14th century, and from him the name of Hajipur has been derived. It still contains a stone mosque said to have been built by him close to the Sonpur Ghāt. The celebrated Rājā Todar Mal lived at Hajipur when he made the settlement of Bengal and Bihar and is said to have resided in the fort (*kiḷḷa*), the ruins of which still exist and contain the Nepalese temple. Sonpur situated at the confluence of the Gaṇḍak and the Ganges, was also included in Siśāla-chhatra. It was at Sonpur (Gajendramoksha tīrtha) that Vishnu is said to have released the elephant from the clutches of the alligator, the fight between whom has been described in the *Varāha-Purāṇa* (ch. 144). They fought for five thousand years all along the place from a lake called Kāṇḍā-Tālū, five miles to the north-west of Sonpur, to the junction of the Gaṇḍak and the Ganges. Vishnu, after releasing the elephant, established the Mahādeva Hariharanātha and worshipped him. Rāmachandra, on his way to Janakapur, is said to have stopped for three nights on the site of the temple at Sonpur, hence in his honour, a celebrated fair is held there every year.

Siśālya—A branch of the Nerhade (*Kurma P.* ch. 39)

Siśu-gayā—Lenar in Betal, not far from Mokha; it is a celebrated place of religious resort.

Siśuugriha—Tamluk. Same as **Tamralipti** (*Hemakosha*).

Siśvāmītrā—The river Siśvāmītrā in Gujarat on which Baroda is situated (*Mahabhārata*, Bhīṣma, ch. 9).

Siśvāmītra-ārama—Buxar, in the district of Shahabad in Bihar. It was the hermitage of Rishi Viśvāmītra, where Rāmachandra is said to have killed the Rākshasī Tūdakā. The Charitra-vana at Buxar is said to have been the hermitage of the Rishi (*Rāmāyaṇa*, **Bālekāṇḍa**, ch. 26), and the western side of Buxar near the river Thora was the ancient Siddhārama, the reputed birth-place of Vāmana Deva (see **Siddhārama**). The hermitage of Rishi Viśvāmītra is also pointed out as Devakunda, 25 miles north-west of Gayā. Same as **Bedagarbhapurī**. The hermitage of the Rishi was also situated on the western bank of the Sarasvatī opposite to Sthānu-tīrtha in Kurukshetra (*Mbh.*, Śalya, ch. 43). It was also situated on the river Kauśiki, modern Kusi.

Bitabhaya pattana—Brhā eleven miles south west of Allahabad on the right bank of the Jumna (*Vara charitra* of the Jamas quoted by General Cunningham in *Arch S Rep* vol 3) But from seals found by Sir John Marshall at Bhita the ancient name of the place appears to be Vichhi and Vichhi-grāma and not Bitabhaya pattana (*JRAS*, 1911, p. 127)

Bitamsā—Same as **Bitastā**

Bitastā—The river Jhelum the Hydaspes of the Greeks (*Bigveda* X 75) and Bitamsā of the Buddhists ('Questions of King Milinda' *SBE*, p. xciv)

Bodha—The country round **Indraprastha** (*gṛ*) which contained the celebrated Tītha called Nigambodha perhaps formerly called Bodha (*Mbh* Bhīshma, ch 9, *Padma P*, Uttara, ch 66)

Bolor—Balistan, or little Tibet, a small state north of Kāśmir to distinguish it from Middle Tibet or Ladakh and Great Tibet or Southern Tartary

Brahma—A country in Eastern India, perhaps Burma (*Rāmāyana* Kishkindhā, ch 40)

Brahmagiri—1 A mountain in the Nasik district, Bombay near Travanika in which the Godāvarī has its source (*Padma P*, Uttara ch 62) 2 A mountain in Coorg in which the Kaverī has its source (see **Kaverī**)

Brahmakūṇḍa—The *Kūṇḍa* from which the river Brahmaputra issues it is a place of pilgrimage (see **Lohitya**)

Brahmanada—The river Brahmaputra (*Bṛhat-Dharma Purāṇa* Mūlhyā bh ch 10)

Brahmanala—Munakaraikā in Benares

Brahmanī—The river Bahmni in Orissa (*Mbh* Bhīshma, ch 9 *Padma P* Svarga ch 3)

Brahmapura—Garwal and Kumaon (*Bṛhat-Samhita*, ch 14)

Brahmaputra—Same as **Lohitya** See *Brahma P* ch 64

Brahmarshi—The country between Brāhmavartta and the river Jamunā it comprised Kurukshetra, Matsya Panchāḍi and Śūrasena (*Manu Samhita* ch 2 v 19)

Brahmasara—1 Same as Rāmaśradda (*Mbh*, Anuśāsan, 25) 2 In Gaya (*Agni P* ch 115) see **Dharmarāya** 3 Same as **Brahmatūrtha** (*Padma P* Śrīṣṭi ch 19)

Brahma tīrtha—Pushkara lake, near Ajmir in Rajasthan (*Kāśima P*, Pt II, 37)

Brahmavartta—1 The country between the rivers Sarasvatī and Drisadvatī, where the Aryans first settled themselves. From this place they occupied the countries known as Brāhmavṛshi-desa (*Manu-Samhita* ch 2) It was afterwards called Kurukshetra. It has been identified generally with Sirhind (Rapson's *Incident India*, p. 51) Its capital was Kāśmirapura on the river Drisadvatī according to the *Kālikā Purāṇa*, chs 48, 49, and Brāhmamati according to the *Bhāgavata*, III, 22 2 A landing ghāt on the Ganges at Bithur in the district of Cawnpur, called the Brāhmavartta-tīrtha, which is one of the celebrated places of pilgrimage

Brāja—Pūṣṭa Gokul, or Mahāvana, a village in the neighbourhood of Mathurā across the Jamunā, where Kṛṣṇa was reared by Nanda during his infancy (*Bhāgavata P*, X ch 3) The name of Brāja was extended to Brindavana and the neighbouring villages, the scene of Kṛṣṇa's early life and love. At Mahāvana is shown the lying-in room in which Mahārāja was born and Kṛṣṇa substituted for her. This room and Nanda's house are situated between two high mounds of earth. Nanda's house contains a large colonnaded hall in

which are shown the cradle of Kṛṣṇa and the spots where Putanā was killed and where Śiva appeared to see the infant god. At a short distance from the house of Nanda are the mortar which was overturned by the infant Kṛṣṇa, and the place which contained the twin Arjuna trees broken by Kṛṣṇa. Gokul or new Gokul was founded by Ballabha-charyya in imitation of Mahāvana or Putāna (old) Gokul and contains also the same famous spots that are shown in Mahāvana. The shrine of Syām Lalā at new Gokula is believed to mark the spot where Yaśodā, the wife of Nanda, gave birth to Mayā or Yoga-nidra, substituted by Visudeva for the infant Kṛṣṇa. Nanda's palace at Gokul (new Gokul) was converted into a mosque at the time of Aurangzeb. Outside the town is Putānā-khūr, where Kṛṣṇa is said to have killed Putanā. Growsee identifies Māhāvāna with Kishobhā of the Greeks and supposes that the modern Brajā was the ancient Anūpādeśa (Growsee's *Mathura*), Ashvagrāma was the birth-place of Rādhikā (*Adi P*, ch. 12). See **Gokula** and **Braja-maṇḍala**.

Braja-maṇḍala—It comprises an area of 84 kos containing many villages and towns and sacred spots associated with the adventures of Kṛṣṇa and Rādhikā. The 12 Vanas and 24 Upa-Vanas are specially visited by pilgrims in their perambulation commencing from Mathurā in the month of Bhādrā. At the village of Mahol is Mathuvana the stronghold of the Dātya named Mallin. At Taisi is Talavana where Balarama defeated the demon Dhenukā, at Rāthakana are two sacred pools called Syāmākana and Rādhākana, where Kṛṣṇa expiated his sin after he had slain the bull Nrisiṅha at the town of Gobardhan which contains the celebrated hill of that name on the bank of the tank called Minas Gangā, is the present temple of Hari Devī. At Pattho, the people of Brajā came to take shelter from the storms of Indra under the hill uplifted by Kṛṣṇa (see **Govardhana**), at Gantholi, the marriage knot was tied which confirmed the union of Rādhā and Kṛṣṇa, at Kumbhā the demon Aghāsura was killed by Kṛṣṇa, at Bushina Rādhikā was brought up by her parents Vishabhānu and Kuntī, at Tithora was the home of Chandraśekhara, Rādhikā's faithful attendant. At Nandagāon was the abode of Nanda and Yaśodā, at Purārovara Kṛṣṇa drove his cattle morning and evening to water. At Charan Pahad, Indra did homage to Kṛṣṇa, at Chughtat on the Jumna Kṛṣṇa stole the bathers' clothes. At Vaka vana, Vakāsura was slain by Kṛṣṇa, at Bhātrond some Brāhmaṇas' wives supplied Kṛṣṇa and his companions with food (rice) notwithstanding that their husbands had refused to do so. At Bhāndua vana, Balarama vanquished the demon Pralamba. At Rāvaṭ Rādhikā was born and passed the first years of infancy before her parents went to live at Barshāna, at Brahminia (that beyond the village of Hathora, Kṛṣṇa showed Yaśodā the universe within his mouth) at Mahāvana, Kṛṣṇa passed his infancy and killed Putanī. At Mathurā, he killed Kāṁsa and rested at Bistanta Chai (*Bhājavata P* and Growsee's *Country of Braj* in *JANB* 1871). See **Braja**.

Biddha kās—A celebrated place of pilgrimage now called Pudukhā Gopuram in the presidency of Madras. It was visited by Chaitanya, who defeated here the Buddhist in controversy (Syāmalā Goswami's *Gaura-sundara*).

Brikasthala—At a short distance to the south of Hastināpura (*Mbh*, Udyoga ch. 86).

Brikshakhanda—See **Chitabhūmi**.

Brindavana—Brindāban in the district of Mathurā, where Kṛṣṇa showed to the world examples of transcendental love through the Gopis. The original image of Govindajī was removed to Jaipur and that of Madanamohana to Karauli in anticipation

of the raid of Aurangzeb. The splendid and magnificent pyramidal old temple of Govindaji with its elegant carvings and sculptures was built by Man Singh in the thirty-fourth year of Akbar's reign (Growse's *Mathurā and Brahmavarita P.*, ch 17 and *Bhāgavata P.*, X, ch 12). The Nidhuvana and Nikūṅjavana, the celebrated bowers of love, Pulna, the place of the rāsamandala, the Bastraharana-ghāt, the Kāliya-daha-ghāt,—all situated in Brindāvana were the scenes of Krishna's love and adventures. Brindāvana appears to have attained celebrity at the time of Kālidāsa (*Raghuvamśa*, VI, 50). Brindāvana was visited by the poet Bīlhana who composed his *Bhīṣmānkhadava-charita* about A.D. 1085 (see canto XVIII, v 87). The cenotaph of Haridās is situated in his hermitage, whence Akbar in his visit to Brindāvana took away his disciple, the celebrated musician Tānasena to his court. The predominance of the Buddhist religion for several centuries served to efface all traces of the sacred localities of Brindāvana, but were again restored by the explorations of Rūpa and Śaṇātana, the celebrated followers of Chaitanya. But the identification of modern Brindāvan with the Brindāvana of the Purāṇas is extremely doubtful for the following reasons: (1) Modern Brindāvan is six miles from Mathurā, whereas it took Akūra the whole day from sunrise to sunset to drive from Brindāvana to Mathurā in a car drawn by swift horses (*Vishnu P.*, Pt V, ch 18, vs 12 and 33, and ch 19, v 9, *Bhāgavata P.*, Pt X, ch 39, v 30 and ch 41, v 4). (2) Nanda, the foster-father of Krishna, removed from Dikula, which is six miles from Mathurā, across the Jamunā to Brindāvana to escape molestations from the myrmidons of Kamsa, king of Mathurā (*Vishnu P.*, Pt V, ch vi, vs 23-25 and *Bhāgavata P.*, Pt X, ch xi, vs 10-14). It is therefore not likely that he should select for his sojourn modern Brindāvana which is also six miles from Mathurā and on the same side of the Jamunā, leaving the natural barrier of a river. (3) Brindāvan does not contain any mountain, whereas ancient Brindāvana is described as mountainous (*Bhāgavata P.*, Pt X, ch xi, v 14). (4) Ancient Brindāvana and Mathurā seem to have been situated on the opposite sides of the Yamunā (*Vishnu P.*, Part V, ch 18, v 33, and *Bhāgavata P.*, Pt X, ch 39, v 34).

Brishabhānupura—Same as **Barshāna**.

Brītraghnī—The Vātrak, a tributary of the Sabarmatī in Gujarat (*Padma P.*, Uttara, ch 60, *Mārlanī P.*, ch 57). Same as **Betravati** (2) and **Bartraghnī** (cf *Padma P.* Uttara, chs 53 and 60).

Buddhavāna—Bodhain about six miles north of Tapovan in the district of Gaya.

Bukephala—Jalālpur in the Punjab (Cunningham's *Anc. Geo.*, 176, 177). This was the place where Alexander the Great's favourite horse was interred. For Alexander's route to India, see *JASB*, X (1842), "Note on the Passes to Hindoostan from the West and North-west" by H. T. Prinsep, *JASB*, XXI (1852), p. 214.

Byāghrapura—1 Same as *Kolā* (*MB*, p. 139). 2 Same as **Bedagarbhapurī** (*Skanda P.*, Sāta Samhitā, IV, Yajña kh, ch 24).

Byāghrasara—Buxar in the district of Shahabad. See **Bedagarbhapurī**.

Byāsa-āśrama—Manal, a village near Badrināth in Garwal in the Himalayas. It was the hermitage of Rishi Vyāsa, the author of the *Mahābhārata*, and the reputed author of the *Purāṇas*.

Byāsa-kāśī—Rāmnagar, opposite to Benares across the Ganges. The temple dedicated to Vyāsa Rishi is situated within the precincts of the palace of the Mahārājā of Benares (*Skanda P.*, Kāśī-kh.).

C

Chaityagiri—Same as **Cheilyagiri**

Chakranagara—Kelhar 17 miles north east of Wardha in the Central Provinces (Cousens *Arch. S. Rep.*, 'Central Provinces and Berar,' p 10, *Siva P.*, Sanat-kumāra-Saṃhita, ch 17) It is perhaps the Chakrāṅkanagara of the *Padma Purāṇa*, Pātāla kh ch, 13)

Chakrāṅkanagara—See **Chakranagara**

Chakra-tīrtha—1 In Kuruk-hotta same as *Rama-kṛada* 2 In Prabhāsa in Gujarāt on the Gomati (*Dvārikā mahātmya*) 3 Six miles from the village called Tiyambaka, which is near the source of the Godavari 4 In Benare kuma or reservoir enclosed by an iron railing in the Manikamka-ghaṭ 5 In Ramesvara (*Skanda P.* Brahma kh Setu Mahāt, ch 3)

Chakshu—The river Oxus or Amu Daria (*Matsya P.* ch 120 *Asiatic Researches*, VIII, p 330) The *Brahmanda P.* (ch 51) mentions the name of the countries through which it flows It is mentioned by Bhiskunicharya as a river which proceeds to Kāṭumala (*Siddhānta-śro-maṇi*, Bhuvanikosa, 37-38) The *Mahabharata* Bhishma P, ch 11 says that it flows through Śūka dvīpa It rises in the Pamir Lake called also the Sarī-kul or yellow lake, at a distance of 300 miles to the south of the Jaxartes (McCrindle's *Ptolemy*, p 278)

Chakshushmati—Same as **Ikshumati** (cf *Vaish P.* ch 85 with *Matsya P.* ch 113)

Chamatkārapura—Ānandapura or Bananagar in the district of Ahmedabad in the province of Gujarat anciently called Anantādeva, where Linga worship was first established and the first Linga or phallic image of Mahadeva was called Achale vana But according to other Purāṇas, Linga worship was first established at Devadāruvana or Dera or Darukavāna in Garwal (see **Devadāruvana**) Chamatkarapura was also called Nagari, the original abode of the Nizama Brahmins (*Skanda P.*, Nizama kh, chs 1-13, 114) See **Hātaka kshetra** and **Ānandapura** The Nizama Brahmins are said to have invented the Nāgri alphabet [see my paper on the "Origin of the Bengali Alphabet (*Bangla-lipir utpatti*)" in the *Suvānanānik-Samachar*, Vol II] See **Daruvana**

Champā—1 Same as **Champāpuri** 2 Same, according to Hsien Tsiang, it was the country of the Yavanas (Bould's *Life of Hsien Tsiang Introduction*) 3 Tonquin and Cambodia (Vol Yule's *Marco Polo*, Vol II p 255 note) 4 The river Champā was between the countries of Anga and Magadha (*Champayya Jātaka* in the *Jātakas*, Cam Ed, IV, p 281) 5 Champā was also the name of the territory now called Chāmbā which comprised the valleys of the sources of the River between Kangra the ancient Trigarta, and Kashthavāta (Dr Stein, *Rājataraṅgī*, II p 131)

Champaka—Same as **Champānaya** 5 miles to the north of Rajm in Central India It was the capital of Rajā Hanisadhvaja (*Jaimini bhavata* ch 17)

Champakāraṇya—Champarai see **Champāranya** (*Padma P.* Svarga ch 19)

Champā-nadi—The river formed the boundary between Anga and Magadha (*Champayya-Jātaka* in the *Jātakas*, Cam Ed, IV, No 506) It was a place of pilgrimage (*Padma P.*, Śrīshṭi, ch 11)

Champānagara—1 Chāndmā or Chundranya, after the name of Chānd Sadāgar about 12 miles north of Bogra, and five miles north of Mahasthānanagar in the district of Bogra in Bengal It is said to have been the residence of Chānd Sadāgar of the famous tale of *Manasā-Bhāsān*, and it is associated with the story of the devotion of Behulā to her husband Nakhundhara, the youngest son of Chānd Sadāgar There are two marshes called Gori and Sauri, on either side of the village, which are said to be the

remains of two great rivers. It is now situated on the river Karatoyâ (Hunter's *Statistical Account of Bengal*, vol VIII, p 196). The Kâldaha Sâgar, a large lake outside the rampart of Mahasthana fort, is the Kâldaha of the story [*JASB*, 1878, p 94 (Beveridge)]. But Chând Sadagar's residence is also pointed out at Champânagara near Bhagalpur, where a fair is held every year in honour of Behulâ and Nakhindhara. See, however, Ujâni 2 Same as Champâpuri.

Champâpuri—Same as **Champa**. Champânagara, situated at a distance of about four miles to the west of Bhagalpur. It was also called Mâlmî and Champâ-mâlmî (*Matsya P* ch 48, *Hemakoṣha*). It was the capital of ancient Anga, of which the king was Rājā Romapāda or Lomapāda who adopted Daśaratha's daughter Sântâ (*Rāmāyana*, Âdi, ch 10). Lomapāda's great-grandson Champa is said to have founded the town of Champânagara which was formerly called Mâlmî, but it is mentioned in the *Mahābhārata* (Vana P, ch 112) that Champa was the capital of Lomapāda. At the time of the *Mahābhārata* it was the capital of Karna the ally of Duryodhana. It is also described as a place of pilgrimage in the *Mahābhārata* (Vana P, ch 87). The Kârṇagad which is included in Champânagara contains the remains of a fort which is pointed out as the fort of Karna, who was brought up at this place. But it has been thought by some that Kârṇagad in Champânagara and Kârṇachandî in Monghyr have been named after Kârṇasenâ, king of Kârṇasuvârṇa, who had conquered Anga and Benga. There is a temple of Mahadeva called Manaskamananatha, which is said to have been set up by Rājā Karna but which appears to have been built on the site of an ancient Buddhist temple. Just outside the temple on the southern side there are many Buddhist statues. The vestiges of the ramparts of the fort on all sides still exist. Champânagara was visited by Hiuen Tsiang in the seventh century as a Buddhist place of pilgrimage. Chimpâ was the birth place of 'Bhaja-Jina,' the author of the celebrated Buddhist work *Laṅkāvatara Sūtra* (ch 10) and also that of Pīṭhākāpya Muni, the author of the *Haṣṭayāvṛda* (a treatise on the diseases of elephants), Sona Kolavisa, the author of one of the *Theragāthas* was a resident of Champa (*Mahāvagga*, V, 1). Many Buddhist statues and remains of ancient pillars are still found scattered over the town. The remains of the mound, on which the surrounding wall of the town was situated, as mentioned by Hiuen Tsiang, may still be seen close to the Nathnagar Railway Station. Spence Hardy, on the authority of Cosma Korusi, states that a king of Anga (Brahmadatta), whose capital was Champâ, had conquered Magadha before the birth of Buddha, but when Bimbisâra, then a prince, grew up, he invaded Anga and caused the king to be slain after which he resided at Champâ till the death of his father Kshatrasîyas, when he returned to Rajagṛha (*Hardy's Manual of Buddhism* p 166, second ed., Duff's *Chronicle*, p 5). Since that time, Anga remained subject to Magadha. Champâpuri is also a very sacred place to the Jains, inasmuch as it was visited by Mahāvîra, the last Tirthankara who spent here three Parjusanas (rainy season retirement) (*Kalpasūtra*, ch vi), and it is the birth-place and the place of death of Bâsupūjya, the twelfth Tirthankara, whose symbol is the buffalo. He was the son of Bâsupūjya and Jayâ (Buchanan's *Observations on the Jains*, *Asiat Res*, IX, 30). The temple of Bâsupūjya was erected by a Jaipur chief, Sungree Snee Dhata and his wife Sungvin Snee Duijaice in the Yudhishtira era 2559 (see the Inscription in Major Franklin's *Six of Ancient Palibothra*, pp 16, 17. Yudhishtira Era 2559 corresponds to 541 B.C.). At Nathnagar, which is a quarter (*mahallâ*) of Champânagara exists this beautiful temple of the Digambara sect, which is dedicated to Bâsupūjya, who is said to have lived and died at the site of the

temple From the inscriptions on some Jaina images exhumed from the neighbourhood of an old Jaina temple at Ajmer, it appears that these images, which were of Bāsuphīya, Mallinātha, Pārsvanātha, and Vardhamāna were dedicated in the thirteenth century A.D., ranging from Samvat 1239 to 1247 (*JASB*, 1938 p. 52). The *Uvāsagadasāo* mentions that a temple called Chaitya Punnabhaṇḍa existed at Champā at the time of Sudharman, one of the eleven disciples of Mahāvīra who succeeded as the head of the Jaina sect on his death (Hoernle's *Uvāsagadasāo* p. 2, notes, *Jñātādharma-sūtrapāṭha*). The town was visited by Sudharman, the head of the Jaina hierarchy, at the time of Kunika or Ajātasatru who came barefooted to see the Gṇadhara outside the city where he had taken up his abode. Sudharman's successor Jambu and Jambu's successor Prabhava also visited Champā and Prabhava's successor Sayambhava lived at this city where he composed the *Dasamīkālīka Sūtra* containing in ten lectures all the essence of the sacred doctrines of Jainism (Hemchandra's *Sihavṛāvaḥ* or *Parivṛtṭaparva*, Cantos IV, V). After the death of Bimbisāra, Kunika or Ajātasatru made Champā his capital, but after his death, his son Udayan transferred the seat of government to Pāṭliputra (Canto VI). On the northern side of this old temple of Bāsuphīya, there is another temple dedicated to him but it has been newly built. At Champānagara proper, there is another temple of the Jainas belonging to the Svetāmbara sect, containing the images of many Tirthankaras. Champā has been described in the *Dāsakumāra-charita* as abounding in rogues. From the *Champaṭa Śreṣṭhi-Kathā*, a Jaina work, it appears that the town was in a very flourishing condition. In the opening lines, the castes and trades of the town are enumerated. There were perfumers, spice-sellers, sugar-candy sellers, jewellers, leather-tanners, garland-makers, carpenters, goldsmiths, weavers, washermen, etc. The name of the king is mentioned as Sāmanta Pāla, his minister was Buddhadatta (*Catalogue of Sanskrit Manuscripts* by M. M. Haraprasāda Śāstri 1892). Champānagara is also traditionally the abode of Chānd Sadāgar, the story of whose son Lakhundara and his wife Behulā is so graphically related in the poem called *Manasār Bhāṭvān*. The place where he was bitten by the snake and the Ghāt where his dead body was launched are still pointed out close to the East Indian Railway bridge. It is still called Behulā Ghāt and is situated at the junction of the Ganges and the Chandan, where Behulā is said to have put the corpse of her deceased husband on a raft and carried it to different places till it was miraculously restored to life. A great fair is held here every year in the month of Bhādra in honour of Behulā, the devoted wife of Lakhundara. The Ganges flowed by the side of the town, but within the course of the last fifty years it has receded about a mile to the north. Of all the places claimed is the residence of Chānd Sadāgar, (as Champā in the district of Burdwan near the river Gangur or Behulānadi and Chandua or Chandmoya in the district of Bogra), this place has the most preferential claim, inasmuch as it is situated on the Ganges on which the story and the tradition place the Champānagara of Chānd Sadāgar, and there was, according to the Hindu and Buddhist works, no other Champānagara on the Ganges except the Champānagara near Bhagalpur. At the time of Buddha, Champā was one of the six great cities of India, for Ānanda exhorted him to die in one of these great cities: Champā, Rājagṛha, Srivastī, Sāketa, Kauśāmbī and Benares, and not in the insignificant town of Kusināra (*Mahāparinibbāna-suttanta*, ch. V). Subhadrāngī, the mother of Aśoka, was born at Champā. Her father was a poor Brāhman, who took her to Pāṭliputra and presented her to Bindusāra called also Amitraghāta, king of Magadha (347 to 319 B.C.), in consequence of a prognostication that she would be a great queen. The jealous queens, however, employed her in menial work, but she attracted the attention of the king, who made her his

queen. She became the mother of Asoka and Vitasoka. The artificial lake excavated by Queen Gaggai mentioned in Buddhist works, containing groves of Champaka trees on its banks, where wandering monks (*Pabbajikas*) used to reside at the time of Buddha (Rhys Davids' *Buddhist India*, *Mahāvagga*, IX, 1, *Sonanda Sutta*, I, with Dr Rhys Davids' notes), may be identified with the large silted-up tank now called Sarovara, from the depth of which Buddhist statues were recovered. Champā was surrounded by groves of Champaka trees even at the time of the *Mahābhārata* (Anuśāsana P ch 42). The king of Champapuri had two beautiful palaces, one called Gandalatā, at Kuruchattar, now called Karpat, seven miles east of Bhagalpur at the confluence of the Ganges and the Jumnā near the Gogha-nālā, and the other called Kridā-sthali near Pātharehā was situated at the confluence of the Ganges and the Kosi [Franklin's *Site of Palibothra* pp 28-29. See my "Notes on Ancient Anga" in *JASB*, X (1914)].

Champaranyā—1 Five miles to the north of Rajm in Central India. It is a place of pilgrimage to the Buddhists and Jains. Same as Champaka of the *Jainas Bhārata*.

2 Champar in the Patna division (*Śikhsamantī Tantra* ch 7).

Champāvati—1 Champaut, the ancient capital of Kumaon. It was also called Champā tirtha and mentioned after Badarika (*Mbh Vana*, ch 85). For the history of the king of Kumaon see *JASB*, 1814 p 887. 2 Scavilla of the *Periplus of the Erythraean Sea* and Sumat of the Arabs, modern Chaul, 25 miles south of Bombay. It is now also called Revadvinja (ancient Revavanti of the inscription *JR48*, Vol III, p 386) or Revatikshetra. It is situated in the Kolaba district in Northern Konkan, and is said to have been the capital of an independent kingdom situated in Para-mānukhetra. Perhaps it is the Champāvati of the *Skanda P* (Brahmottarakākh ch xvi). Chaul was a noted place of trade (Dr Cunningham's *History of Chaul and Bassem*, pp 1-11).

Chandanā—1 The river Sabarnati in Gujarat (*Padma P*). 2 The river Chandan in the Santal Pergama in the presidency of Bengal. It falls into the Ganges (*Ramayana*, Kishkindhā XL, 20).

Chandana-giri—The Malwa-giri—the Malhar Ghats (*Prakāśasahas*).

Chandanāvati—An ancient name of Broda in the Gackwas territory (Balfour's *Cyclopaedia of India*, Vol I p 136).

Chandanāvati—See **Chandrapura** (*Jainam Bhārata* ch 54).

Chandapura—Chauhanpur, five miles to the west of Bhāratnagar, the district of Shahabad in Behar. The celebrated battle described in the *Chand* between Kālī and the two kings Śumbha and Nisumbha, is said to have been fought at this place. The *Mārkaṇḍeya P* (ch 85) however, places the scene of the battle in the Himalayas, the *Vāmana P* (ch 55) places it at Vindhya-chala. The name of Chandapura is derived from the name of one of the two brothers, Chanda and Munja, who were the generals of the kings. The Chaumukhi Mahādeva and Durgā in a temple at Mundē-varī are said to have been established by the other brother Munda. Mundē-varī is seven miles south west of Bhabua, the temple, according to Dr Bloch is very old the carving being of the Gupta style (Bloch's *Arch Rep*, 1902). The temple bears a date which is equivalent to A D 635 (Sir John Marshall's *Arch & Rep—Eastern Circle*, 1913-14, p 38). The *Vamana P* (chs 19 and 55), however, says that they were the generals of Mahāshura and were killed by the goddess Bindubāsmī on the Vindhya Mountain.

Chandeligada—Chunar. The name of Chandeligada has been derived from the Chandels, a tribe of Kshatriyas who had established their sway between Mirzapur and the districts of Shahabad. They originally came from Mahoba (modern Bundelkhand) and took possession of the fort after the Pāla Rajās. See **Charanādri**.

Chandrabhāgā—1 The Chinab—the Acesines of the Greeks, or rather the united streams of the Jhelum and the Chinab. It has its source in a lake called Lohitya sarovara (*Kalikā P* ch 82), in Lahoul, south of Ladakh, or Middle Tibet. 2 The river Bhīmā, a branch of the Kṛishnā.

Chandrādityapura—Chandor in the Nasik district, it was the capital of Drishaprahāra, a king of the Yādava dynasty. (Dr Bhandarkar's *Hist of the Dekkan*, sec XIV.)

Chandragiri—Near Belgola, not far from Seringapatam, sacred to the Jainas. The ancient name of the place was Deya Durga (*JASB*, 1838, p 520). See **Arbuda**.

Chandrapura—Chāndī in the Central Provinces it was the capital of king Hamsadhvaja (Rice's *Mysore Inscriptions Introd* XXIX), but in the *Jaimini-Bharata* (ch 17), Hamsadhvaja is said to have been king of Champaka-nagari. Chandrapura or Chandravati or Chandanāvati was two Yojanas or two days' journey from Kuntalaka-pura or Kuntalākapura (*Jaimini-Bharata*, ch 53). See **Kuntalākapura**.

Chandrapuri—1 Same as **Chandwar** (*Vardha P*, ch 122). 2 Same as **Chandrikāpuri** and **Chandripura**, the name of Srāvastī or Sahet-mahet in the Gonda district in Oudh.

Chandrasekhara—See **Chattala**.

Chandra-tirtha—See **Kāveri**.

Chandravati—Chanderi in the Lalpur district, Central India, Sandravatis of the Greeks, and Chandhari of the *Prithvirāj Rāso*. It was the capital of Sisupala, king of Chedi. (P Mukherji's *Lalitpur*.)

Chandrāvati—1 The river Chāndan or Andholā which falls into the Ganges, near Champenagar in the district of Bhagalpur. It is the Andomatus of Arrian. See **Andha**. 2 Jaulrapattan in Rajputana (Tod's *Rajasthan* II p 1602). 3 Near Abu (*Bomb Gaz* Vol I, Pt I, p 185).

Chandrikā—The river Chandrabhāgā (Chenab).

Chandrikāpuri—Srāvastī or Sahet mahet in the district of Gonda in Oudh. It was the birth-place of Sambhavanātha, the third Tirthankara and of Chandraprabhānātha, the eighth Tirthankara of the Jainas. There is a Jaina temple dedicated to Śobhānātha, which name is a corruption of Sambhavanātha (see **Srāvastī**).

Chandripura—Same as **Chandrikāpuri**.

Chandwar—Firozabad, near Agra, where in 1193 A D Shahabuddin Ghori defeated Jaya Chandra king of Kanauj (Thurston's *Gazetteer*). Chandwar is evidently a contraction of Chandrapura (*Vardha P*, ch 122).

Charanādri—Chunar in the district of Mirzapur (*Suktisengama Tantra*, viii). The hill fort of Chunar was at one time considered one of the most impregnable forts in India. It was built by the Pala Rājās, who reigned over Bengal and Behar from the middle of the eighth to the twelfth century of the Christian era. According to Buchanan (*Martin's Eastern India*) some of the Pala Rājās lived there, which implies that it was a place of much importance at that period. The portion of the fort which is called Bhatrihari's palace, is the place where he performed asceticism. The tradition is that Bhatrihari after eating the immortal fruit travelled to various places and halted at Sehwan, Bhartewar, Chunar, Benares and other places (*JASB*, 1837, p 852). Bhatrihari was the author of a celebrated work called *Bhatrihari-vāsta* and of the *Vairāgya-sataka*. For the story of his birth, see *Prabandha-chintāmaṇi* (Tawney's trans.) p 198. He entered seven times a Buddhist monastery as a priest and seven times returned to the laity and became Upasaka. He died in 651-652 A D (I-tsing's *Record of the Buddhist Religion* by Takakusu, p 180 and General Introduction, p lvi). The fort is said to have been protected by the

goddess Ganga Devi all the day, except in the first *prahar* of the morning, when it was taken by the English. It contains a state-prison where Trimbakji Danglia, the minister of Baji Rao who was the adoptive father of Nana Saheb, was kept confined till his death (*Heber's Journal*, Vol I). The fort was strengthened by Sultan Mahmud before his descent on Benares in 1017, in 1575, it held out against the Mughal army for six months and in 1764, it was taken by the English.

Charitrapura—Puri in Orissa (Cunningham's *Anc Geo*, p 510, *R W C*, II, 205)

Charmanvati—The river Chambal in Rajputana. It has its source in a very elevated point of the Vindhya amongst a cluster of hills called Janapava. It has three co-equal sources from the same cluster, the Chambal, Chambela and Gambhirā. The river is said to have been formed by the "juice of skin" (blood) of the cows sacrificed at the Yajña of Rantideva (*Mbh*, Drona P, ch 67, *Meghadūta*, Pt I, v 46)

Chattāla—Chittagong (*Tantrachudāman*, ch 51). The temple of Bhavānti on the Chandra-ekkhara hill near Sitākunda is one of the 52 Pithas, where a portion of Sati's right hand is said to have fallen. The *Idāhī Tantra* (ch 31) contains some account of the Chandra-ekkhara hill as a place of pilgrimage.

Chatuspitha-parvata—The Asya range, one mile to the south of Jajpur in the district of Katak in Orissa. Udaya giri is a spur of this range, five miles from Bhuvarneshvara containing many Buddhist caves and sculptures of ancient date. The range is also called Khanja giri and Ahir giri (*JASB*, Vol. XXXIX)

Chausath-jogini—Same as **Bhrigu-tirtha**

Chaya—Porbander in Guzerat a famous port at the commencement of the Christian era.

Chedi—Bundelkhand and a part of the Central Provinces. It was bounded on the west by the Kali-Sindh and on the east by the Tonso. It is the Chedi of the Buddhists. Tod (*Rājasthān*, I, 43 note) identifies Chedi with Chanderi (Chandravati or Sandravatis of the Greeks), a town in Bundelkhand, which is said to have been the capital of Sisupāla who was killed by Krishna (see also *JASB*, Vols XV and LXXI p 101). It is 18 miles west of Lalitpur the ruins of old Chanderi however are 8 miles north-west of the modern town (*JASB*, 1902, p 108 note). Chanderi has been described in the *Arin Akbari* as a very large ancient city containing a fort. According to Dr Fuhrer (*M A I*), General Cunningham (*Arch S Rep*, IX, 106), and Dr Bühler (*Vikramānka-charita*, xviii, 95), however Dāhala Mandala or Bundelkhand was the ancient Chedi, Dāhala being on the Nerbada. In the *Skanda P*, Revā-khaṇḍa, ch 55 Mandala is said to be another name for Chedi. Mandala is the Mandala of Ptolemy, a territory situated in that upland region where the Sona and the Narmadā have their sources (McCrindle's *Ptolemy*, p 168). Kālānjara was the capital of Chedi under the Gupta kings, and Suktimati its capital at the time of the *Mahābhārata*. Chedi was also called Tripuri from its capital now called Tewar, six miles from Jabbalpur (*Epigraphia Indica* Vol I pp 220-253, and *Hemakosha*). Tewar (Teor) was the capital of Dāhala (Alberuni's *India*, Vol I, p 202). The *Anargharāghava* (Act VII, 115), says that Māhishmati was the capital of Chedumandala at the time of the Kalachuris. See **Suktimati**.

Chela-gangā—The Kāveri (*Harivansa*, ch 136)

Chera—It comprised the present kingdom of Mysore, Coimbatore, Salem, South Malabar, Travancore and Cochin. Chera is a corruption of Kerala. The period from the third to the seventh century A D, appears to have been the most flourishing in the history of this kingdom. In Asoka's Edicts, it is called Keralaputra. Its ancient capital was

Skandapura situated at a short distance to the west of Guzzolhati Pass (*JRAS*, 1846, p 11) in the Coimbatore district According to Ptolemy, who lived in the second century A D, its capital was Karoura or Karur called also Vanji, situated near Cranganore on the left bank of the Amaravati, a tributary of Kâveri, its larger capital was Tâlkâd (Dr. Burnell's *South Indian Palæography* p 33) Tâlkâd or Dalavanapura is situated on the left or north bank of the Kâveri 28 miles south-west of Mysore city, and about 30 miles east of Seringapatam its ruins are even now called Tikâd It was the capital of the Ganga Vansis from the third to the ninth century A D, and then of the Cholas and Hoysala Ballalas who, however, removed the capital from Tâlkâd to Dvaravati or Dorasamudra, now called Halebid, in the Hassan district of Mysore in the 10th century It was taken by the Râjâ of Mysore in 1634 For an account of the Chera kings, see *Ind Ant*, I, 360, *J R A S*, 1846, pp 1-29

Cheta—It is the same as *Chetiya* or *Chetiyagiri* (*Vessantara-Jâtaka* in the *Jâtakas*, vi, 266) of Spence Hardy's *M B*, 119)

Cheti—Same as **Chedi** Its capital was Sotthivatî (*Jâtakas*, iii, 272). See **Suktimatî**

Chetiya-giri—Besnagar, three miles to the north of Bhilsa in the kingdom of Bhopal, where Asoka married Devi By her he had twin sons, Ujjenna and Mahinda, and afterwards a daughter Sanghamittâ It was the capital of the country called Dakkhinagiri (Turnour's *Mahâvamsa*, ch XIII) which is perhaps a corruption of Dasârna Dr Rhys Davids identifies it with Sanchi and Bidrî, but these two places are very close to Besnagar According to General Maisey also, Chetiya giri is Sanchi "with its numerous Chetiyas or stûpas" about 5 miles south-west of Bhilsa (Maisey's *Sanchi and its Remains*, pp 3, 5) It was also called Chetiya and Chetiyaganara or Chaitya giri It is situated at Trivenî or Triple Junction of the rivers Betwa, Bes (or Berah) and Gangâ, of which the last is believed to flow underground (Cunningham's *Bhilsa Topog*, p 364) See **Bessanagara**

Chhatravatî—See **Ahichchhatra**

Chhutudri—The river Chukki in the Panjab which joins the Bias it is not the Satadru or Satlej

Chidambaram—Same as Chittambuam (*Devî-Bhâgavata*, vii, 38) Southern India possesses five *Bhautika* or elementary images of Mahadeva, namely the *Ashûli* or earth image at Kâñhipura, *Âp* or water image at Jambukântha, *Tija* or fire image at Arunâchala, *Marut* or wind image at Kâlahasti, and *Iyoma* or sky image at Chidambaram (Dr Oppert's *On the Original Inhabitants of Bharatavarsa or India*, pp 379, 380) Siva has eight images of which five are elementary (*Linga P*, Uttara, ch 12)

China—1 China It is mentioned in the *Mahâbhârata* (Sabhâ P, ch 51) and *Manu* (ch X, shk 44) In the mediæval period, it was called Mahâchina The great wall of China was built by Che Hwang-to in 214 B C During the reign of the Emperors Ming-te, Kâtyapamâtanga and Dharmaraksha were the first Indian Buddhists who went to China (67 A D) In the fourth century A D, the Buddhist religion spread among the Chinese, and the first Buddhist Pagoda was built at Nanking by the Emperor Hian Wu in 381 A D (Edkins *Chinese Buddhism*, ch vi) 2 Anam (*Sahitya-Parishat-Patrikâ*, 1321 B S, p 63)

Chintapurni—A celebrated place of pilgrimage on a range of hills of the same name, in Hoshiarpur district, Panjab, containing a temple of Chinnamastî whose picture is placed behind a Pinda mûrti or conical image The temple is on the summit of a hillock,

Chitabhumi—Baidyanātha or Deoghar in the Santal Pargana, containing the temple of Baidyanātha, one of the twelve Great Lingas of Mahādeva (*Śiva P.*, Bk I, chs 38, 55). The Mahadeva there is said to have been established by Ravana. The place contains also the temple of the goddess Pārvati, the consort of the god Baidyanātha. It is said to be one of the fifty-two Pithas (*Hārḍapīṭha*), as Saus heart fell at this place. In the *Uttara Purāṇa* cited by Francklin in his *Site of Ancient Palibothra*, p 21, Baidyanātha is called Pampapuri or Palu-ḥāṇ, which is perhaps a corruption of Parahipura or Parali-grāma of the *Śiva Purāṇa*. For a description of the temples of Baidyanātha or Deoghar, see *JASB* 1883, p 164—'On the temples of Deoghar' by Dr R L Mitra. In the *Maha Linga-pura Tantra* in the *Hundred Names of Śiva*, it is mentioned that Baidyanātha and Vākrovara Mahadevas are situated in Jharkhand. Siddhinātha and Tirakesvara Mahadevas in Rodha, Ghantesvara Mahadeva on the banks of the river Ratnākara (now called Kānī-nadi in the district of Hooghly), and Kapālesvara Mahadeva on the banks of the Bhāgirathī. Ravana, while he was carrying Mahadeva from Kailāsa, felt a very uneasy sensation when he came to Haritakivana, the ancient name of Baidyanātha as Varuna, the god of the waters had entered his belly. In order to relieve himself he placed the god in the hand of Vishnu disguised as a Brahman, and retired to the north-eastern corner of Deoghar called Harlajudi (a corruption of Haritaki-vana) to relieve himself, and the result was the Krimnāsā rivulet flowing by the north of Harlajudi. In the meantime, Vishnu put down Mahādeva at Deoghar and disappeared (*Śiva P.*, Baidyanātha Mahāt, ch 4). The Trikutā hill, 6 miles to the east of Baidyanātha contains a spring of water. The Tapovana hill where Ravana performed asceticism (*Śiva P.*, Bk I, ch 55, *Bṛhat Śiva P.*, II, 20) and which is about the same distance, contains a natural cave.

Chitrakūtā—Kamptanāth-giri in Bundelkhand. It is an isolated hill on a river called the Paisuni (Payasvini) or Mandikini, where Rāma dwelt for some time during his exile (*Ramāyana*, Ayodhā K., ch 55). It is about four miles from the Chitrakut station of the G. I. P. Railway.

Chitrakūtā—Same as Payasvini (2) the river Paisuni (*Āmāna P.* ch 13 v 26).

Chitrarathā—The river Chitrarathī, a tributary of the Northern Pennar (*Mbh Bhishma*, ch 9).

Chitropalā—The river Mahanadi in Orissa below its junction with the Puri (*Mbh Bhishma*, ch 9 and *Śiva Res* Vol XV, *Brahma P.*, ch 46). But it appears to be the Chittutola (Chitropala) a branch of the Mahānadi (see Hamilton's *Gazetteer*, s 2 Mahanadi).

Chitropalā—Same as Chitropala (*Markandeya P.* ch 57 *Arch S Res*, vii, 175, xvii, 70). The river Mahānadi in Orissa. It was crossed over by Chaitanya after leaving Puri on his way to Bengal (*Chaitanya-charitamrita*, Pt II ch 16).

Chittambalam—Chiduvaram in south Arcot district, about one hundred and fifty miles south of Madras, and seven miles from the coast. It contains the celebrated temple of Kanakasabhapati, the name of Mahadeva. The celebrated Sankarācāryya is said to have been born at Chiduvaram (Ānanda Giri's *Sankaravijaya*) and he died at Kāñchipura at the age of thirty-two. According to another account, he is said to have been born at a village called Kalati on the Purni in Kanara (see Kerala) and to have died at Kēdārinath in Garwal. It is now certain that Sankara was born at Kalati or Kaladi in Kerala during the reign of Rājāśekhara (Madhavācāryya's *Sankaravijaya*).

Choaspes—The Kunar or Kamah river which joins the Kophen (modern Kabul river) at some distance below Jalalabad. But according to Prof Lassen, Choaspes or Euaspla is the Soesha (of Elphinstone's map) which falls into the Kabul river (*JASB*, IX, 1840, p 472)

Choes—According to Lassen, Choes of Arrian. It is the Kamah river which falls into the Kabul river (*JASB*, 1840, p 472)

Chola—The Coromandel Coast bounded on the north by the river Pennar or the southern Pinâkinî river, and on the west by Coorg, including the country of Tanjore, i.e. from Nellore to Pudukottai. Its capitals were Urayyur on the Kâveri (the Orthoura of Ptolemy—the royal city of Sornago-) near Trichinopoly in the second century A.D., and Kâñchipura, Combaconum and Tanjore (Tanjecpur) in the eleventh century (*Epigraphia Indica*, Vol III, p 283). Chola was also called Drâvida (*Padma P*, Âdikhandâ, ch 6), and is said to have derived its name from 'Chola, king of Kâñchipura (*Ibid*, Uttara Kh, ch 74). The Chola kingdom merged as a marriage-dowry into the Pândya kingdom and continued so for 570 years (Wilson's *Mackenzie Collection*, Intro, p 51).

Chora—Same as **Chola**. In the Asoka Inscription at Girnar, Chola is mentioned as Choḍa (*JASB*, 1848, p 169).

Chyavana-âsrama—1 Chausâ in the district of Shahabad in the province of Bengal, the hermitage of Rishi Chyavana (*Skanda P*, Avantî Kh, ch 57). 2 The hermitage of the Rishi was also situated on the Satpura mountains, near the river Payoshnî or modern Pârñâ (*Padma P*, Pâtala Kh, ch 8). 3 Dhosi, six miles south of Narnol in the Jaipur territory, where the Rishi's eyes are said to have been pierced by a princess of Anupadga, whom he afterwards married. 4 Chulanla on the Ganges in the Rai Bareilly district: it was the abode of the Rishi who was restored to youth by the twin Asvini-kumaras.

D

Dâhala—Same as **Chedi** (Dr Buhler's *Uttaramaṅka-chôḍa* Introduction).

Dâkinî—Bhima-saukara at the source of the Bhimâ, north-west of Poona (Dr Oppert's *On the Original Inhabitants of Bhâratavarsha in India*, p 379, Fergusson's *Cave Temples of India*, p 367). The temple of Mahideva Bhimâsaukara is a celebrated place of pilgrimage and the god is one of the twelve Great Lingas of Mahideva (*Śiva P*, Pt I, chs 38, 40). Fergusson's *Cave Temples of India*, p 367. In the *Śiva Purana* Dâkinî is said to be situated on the Western Ghats (Sahyadri). See **Amare-vara**.

Dakshina Gangâ—1 The river Godâvarî (*Rita Mahat*, ch 3). 2 In the *Nisumha P*, ch 66, the Kâveri is called the Dakshina-Gangâ. 3 The Nerbada is called the Dakshina-Gangâ in the *Skanda P* (Revî Khanda, ch 4). 4 The Tungabhadra is called the Dakshina-Gangâ in Bilhana's *Vilramunkadevacharita*.

Dakshinagiri—1 Dakshinagiri of the *Mahāvamsa* (ch xiii) its capital was Chetiya (see **Chetiya-giri**). Dasarna of Kâlidasa is evidently a corruption of Dakshina-giri. See **Dasarna**. 2 The kingdom of Bhopal. 3 The name of a village in Ekanilâ in Magadha, not yet identified, in this place Buddha delivered the *Kasibhavadvâya-Sutta*.

Dakshina-Kedâra—Baligâmi in Mysore. It contains a celebrated temple dedicated to Kedâranâtha. Baligâmi is also called Ballipura and Balligamvo (Rice's *Mysore Inscriptions*, pp 90, 94, 102).

Dakshina Kosala—See **Kosala-Dakshina**.

Dakshina-Mathurâ—Madura on the river Kṛtāmala in the province of Madras (*Chaitanya Charitâmrta*, Madhya ch 9). It was also called Mathurâ and Minâkshi. It was the

capital of the ancient kingdom of Pāṇḍya or Pāṇḍu. It is one of the 52 Pīthās where Śaṭis eyes are said to have fallen (*Bhāgavata*, X 79 and *Mahāvamsa*, ch 7). It was called Dakshina-Mathurā in contradistinction to Uttara-Mathurā or Mathurā of the United Provinces (Upham's *Rājaraṇḍikarī*). Madura was a province of the kingdom of Vijaya-nagar till the middle of the sixteenth century when Visvanātha, the founder of the Nayak dynasty, became its independent ruler, and Trimula, the most powerful monarch of the line, reigned from 1623 to 1639. The great temple of Minakshi with its thousand-pillared hall was built by Arya Nayak in 1550.

Dakshinā Patha—The Deccan the name was applied to that portion of the Indian Peninsula lying to the south of the Nerbada. It is the Dakshinabades of the Greeks (*Matsya P.* ch 114 and Dr Bhandarkar's *Early History of the Deccan*, Sec I, Rājasekhara's *Balarāmayana*, Act VI, Apté's *Rājasekhara his Life and Writings*, p 21). The name was originally confined to a remote settlement of the Aryans on the Upper Godāvarī (*Vinaya Pīthaka*, J 195, 196, II, 298).

Dakshinā-Pinākinī—Same as Pāpaghni.

Dakshinā-Prayāga—Trivenī on the north of Hāgh in Bengal (*Bṛhat-Dharma Purāṇa* Pūrva Kh., ch VI, *JASB*, Vol VI 1910 p 613).

Dakshinā-Sindhu—The river Kāli Sindhī a tributary of the Chambal (*Mbh. Vana P.* ch 82). It is the Sindhu of the *Magadhuta* (I 1, ch 30).

Dakshinātya—The Deccan that part of India which lies to the south of the Vindhya range (*Ramāyana*, Bāla K., ch 13). See **Maharashtra**.

Dakshina-Badarikāśrama—Mailkote, twelve miles to the north of Srīnagarpatam in Mysore, where the principal Math of Rāmānuja, the founder of the Śrī sect of Vaiṣṇavism is situated. It is also called Yādava-giri (see **Yādava-giri**).

Dalabhya Āśrama—Dalmau on the Ganges in the Rai Bareilly District (*JASB*, Vol LXIX, p 84).

Dāmahṛta—A corruption of Tāmraḥṛta it was the capital of *Sumha* (*Himu-kosha*). See **Sumha**.

Damila—Same as **Kerala** the Malabar coast (*Akitta-Jātaka* in the *Jātakas*, IV, 150) or South Malabar (Burnell's *South Indian Paleography* p 51). It is the Lunurike of Ptolemy which, according to Dr Caldwell, was a mistake for Damir-ike (see McCrindle's *Ptolemy*, p 49), "ile" in Tamil meaning a country. It was near Nāga-dvīpa or Ceylon, and a Damila dynasty reigned there. Dharmapala (459-477 A.D.) defeated the foreign usurpers and restored the national dynasty (*Mahāratna*, ch 38, *S.B.L.*, X. Intr. XV). This shows that Damila was close to Ceylon.

Dāmōdara—The river Dāmudā in Bengal (*K. Ch.*)

Dandaka—Same as *Dandakāranya* (*Brahma P.*, ch 27).

Dandakāranya—Same as **Maharashtra** (*Ramāyana*, Āranya, ch I, and Dr Bhandarkar's *Early History of the Deccan*, Sec II) including Nagpur. Rāmachandra lived here for a long time. According to the *Rāmāyana*, it was situated between the Vindhya and the Saibala mountains a part of it was called Janasthāna (Uttara K., ch 81, *Uttara-Rāmacharita*, Act II). According to Mr Fargiter, Dandakāranya comprised all the forests from Bundelkhand to the river Krishnā (*The Geography of Rāma's Exile in JRAS*, 1894, p 242). Bhavabhūti places it to the west of Janasthāna (*Uttara Rāmacharita*, Act I).

Danapura—Same as **Udanāpura**.

Dantapura—The ancient capital of Kalunga (*Dāṭhadhātuvamśa*, Turnour's *Account of the Tooth relic in Ceylon*—*JASB*, 1837, p. 860). According to some writers, it is the same as Puri (Jagannātha) in Orissa, which, they say, was the place where Buddha's tooth was kept and afterwards removed to Ceylon. The left canine tooth of Buddha is said to have been brought and enshrined by Brahmadaṭṭa, King of Kalunga, shortly after the death of the former. According to the *Dāṭhavamsa*, the tooth was taken from the funeral pile of Buddha by Khema, one of his disciples, who gave it to Brahmadaṭṭa, and was kept and worshipped in a temple at Dantapura for many generations. The tooth was taken to Pāṭaliputra in the fourth century A.D., by Guhasiva, king of Kalunga. The tooth is said to have worked many miracles at Pāṭaliputra to confound the Nigranthis or Jainas at whose instigation it was ordered to be taken there. Rāja Pāṇḍu got the tooth from Dantapura (*JASB*, 1837, pp. 868, 1059). It was brought back to Dantapura by king Guhasiva and placed in its old temple. After the death of Guhasiva in battle with the nephews of Kharadhīra, a northern king, who had attacked Dantapura for plundering the tooth, it was removed to Ceylon by his daughter Hemamālā and her husband Dantakumara, a prince of Ujjun and sister-son of Guhasiva, in the reign of Kittiṃi Meghavāra (A.D. 298–326) who guarded the relic at Anurādhāpura (see *Anurādhāpura* (Turnour's *Ceylon*, Turnour's *Tooth relic of Ceylon*, *Dāṭhavamsa* translated by Mutu Coomara Swami, and Turnour's *Dāṭhadhātuvamśa* in *JASB*, 1837, p. 866). It is now kept at Kandy Srīvardhanapura in the Mahāgaya temple. For the procession of the tooth relic at Kandy see *Mahāvatamsa*, ch. 85. It has been variously identified with Danton in the district of Madnapore and with Rajamahendri in the Godāvarī. But it is now settled that the ancient Dantapura is Puri in Orissa and this identification is confirmed by the tradition that after Kṛṣṇa was killed by Jarā, his bones were collected and kept in a box till king Indradjyṃna was directed by Viṣṇu to form the image of Jagannātha and put into its belly these bones of Kṛṣṇa (Garrett's *Classical Dictionary of India* under *Jagannātha* *Woods' History of the Hindoos*, I, 206).

Dantura—It is evidently a corruption of Dantapura (see *Dantapura* (*Bṛhat-samhitā*, xiv, 8)).

Darada—Dardistan, north of Kashmir on the upper bank of the Indus. Its capital was Daratpuri, which has been identified by Dr. Stein with Gure (see *Mārkandeya P.*, ch. 57). It was a part of the ancient country of Udyana (see Monier Williams' *Buddhism*). Dr. Stein says: 'Then (Darada) seats which do not seem to have changed since the time of Herodotus extend from Chitral and Yasin across the Hindu regions of Gilgit, Chilas and Bunji to the Kishanaga gl' valley in the immediate north of Kashmir' (Dr. Stein's *Rājatarāṅginī*, Vol. I, p. 17).

Darbhavatī—Dibhol in Guzerat thirty-eight miles north-east of Bharoch and twenty miles north-east of Burda (Burges's *Antiquities of Kathiawad and Kutch*, p. 218 and *Ep. Ind.*, Vol. I, p. 20). Führer (*M. A. I.*) identifies Darbhavati with Dibhol twenty-six miles south-west of Bulandshahr. Dibhol was the Radoph of the Greeks.

Dardūra—The Nilgiri hills in the Madras Presidency (*Raghuvamśa* IV, *Bṛhat-samhitā*, ch. 14, *JR* 49, 1894, p. 262). In some editions of the *Raghuvamśa* it is mentioned as *Dardūra*. Same as *Durdūra*.

Darsanapura—Disa on the river Banas in Guzerat (*Bṛhat-jyotiṣhārnava*).

Daru vana—See *Chamatkārapura* (*Kurma P.*, II, chs. 37–38). Same as *Deva-daru vana*. Daru or Dūukā vana, which contains the temple of Nagesa, one of the twelve Great Lingas of Mahādeva (*Siva P.*, I, 38) has been identified with Vindhya in the Nizām's

territory (*Arch S Ind*, *Nizam's Territory*, xxxi, 21, 79,) but the *Siva P*, (I, 56) places Dārūkā-vana close to the Western Ocean

Dārūkā-vana—See **Dāru-vana**

Darva—The country of the Dāivas, a tribe living with the Abhisāras between the Vitastā and the Chandrabhāgā (*Mahābhārata*, Vana, ch 51 Dr Stein's *Rājataranginī*, Vol I, p 32, Vol II, p 432)

Darvabhisāra—The whole tract of the lower and middle hills between the Vitastā and the Chandrabhāgā, it included the hill-state of Rājapuri it was subject to Kāśmīra (Dr Stein *Rājataranginī*, I, 32) See **Darva**

Dasanagara—Same as **Dasapura**

Dasapura—Mandasor in Malwa (*Bṛhat-Saṃhitā*, ch 14 *Meghadūta*, Pt I, ślk 48) For an explanation how Dasapura was changed into Mandasor, see Dr Floet's note in the *Corp Ins Ind*, Vol III p 79 It is called Dasor by the people of the neighbouring villages

Dasarha—Dwarha in Guzerat (*Mbh*, Vana P, chs 12 and 13)

Dasārṇa—The name means "ten forts, *ṛṇa* — a fort" 1 The *Mahābhārata* mentions two countries by the name of Dasārṇa, one on the west conquered by Nakula (*Sabha P* ch 32) and the other on the east, conquered by Bhīma (*Sabha P*, ch 30) Eastern Malwa, including the kingdom of Bhopal, was Western Dasārṇa, the capital of which was Vidisār or Bhūsa (Dr Bhandarkar's *History of the Deccan*, see III) It is mentioned in Kālidasa's *Meghadūta* (Pt I, vs 25, 26) Its capital at the time of Asoka was Chartyagiri or Chetyagiri Eastern Dasārṇa (the Dosarene of the *Periplus*) formed a part of the Chhattisgarh ('thirty-six forts') district in the Central Provinces (Prof Wilson's *Ujjain P*, Hall's ed Vol II, p 160 note 3) including the Native State of Patna (*JASB*, 1905, pp 7, 14) 2 The river Dasan which rises in Bhopal and falls into the Betwa (*Markandeya P*, ch 57), Garriett identifies the river with 'Dhosan' in Bundelkhand (Garriett's *Classical Dictionary*) It is the Dosaran of Ptolemy

Daseraka—Malwa (see *Trikāṇḍasāha*)

Dehall—See **Indraprastha**

Devabandara—Diu in Guzerat In the 7th century A D, the ancestors of the Parsis of Bombay left Persia on account of oppression and resided for some time in Diu before they finally settled in the island of Sanjan on the Western Coast of India in the early part of the 8th century A D (*Bomb Gaz*, IX, Pt II pp 183 ff, XIV pp 506—536 *Journal of the Bom Br of the R A S*, I, p 170)

Devadaruvana—Same as **Daruvana**, where Linga-worship was first established It was situated on the Ganges near Kedar in Garwal (*Kurma P*, Pt II chs 37, 38, *Śiva P*, Bk IV, ch 13, v 16, *Rāmāyana*, Kishk, ch 43) Badarikāśrama was situated in this Vana (Ānanda Bhāṭṭa's *Bālādā-charita*, II, 7)

Devagada—Same as **Dharagada**

Devagiri—1 Dowlatabad in the Nizam's territory It is mentioned in the *Śiva P* (*Jñāna Saṃhitā*, ch 58) See **Mahārashṭra** and **Bivalaya** 2 Part of the Aravali range 3 A hill situated near the Chambal between Ujjain and Mandasor (*Meghadūta*, Pt I) It has been identified by Prof Wilson with Devagara situated in the centre of the province of Malwa on the south of the Chambal

Devaka—Śrīpāda Adam's Peak in Ceylon (Turnour's *Mahāvamsa*) See **Sumava kūṭa**.

Devala—Tatta in Sindh.

Deva-parvata—Same as **Devagiri** (*Śiva P*, I, 58)

Devapattana—Same as **Prabhāsa** (*Epigraphia Indica*, vol I, p 271) According to Dr Fleet, it is the ancient name of modern Verawal (*Corp Ins Ind*, vol III, p 91, *Introduction*)

Devapura—Rajm on the confluence of the Mahānadi and the Pam in the Raipur District, Central India 24 miles south east of the town of Raipur It was visited by Rāmachandra (called also Rājvallohana, whence the name Rajm) to save his brother Śatrughna from death (*Padma P*, Pātāla, ch 27, vs 58, 59) The temple of Rāmachandra contains an inscription of the eighth century A D

Devarāshtra—The Maratha country it was conquered by Samudra Gupta at about 340 A D

Devikā—1 The river Devā in Oudh It is another name for the Sarajā or Gogra (*Bengal and Agra Guide and Gazetteer*, 1841, vol II, pp 120, 252, map) The southern portion of the Saraju is called Devikā or Devā, whereas the northern portion is called Kālinadi after its junction with that river in Kumaun But the Devikā is mentioned as a distinct river between the Gomati (Gumti) and the Saraju (*Kālikā P*, ch 23) The junction of the Gandak (Devikā) Sarajā, and the Ganges forms the Triveni, where the fight between the crocodile and the elephant took place (*Varāha P*, ch 144 and *Mbh*, Ādi P, ch 29) See **Vibala ebhātra** The Sarajā now joins the Ganges at Singhi near Chapra 2 A river in the Punjab it appears to be an affluent of the Ravi (*Vāmana P*, chs 81, 84, *Mbh*, Vana P, ch 82, *Matsya P*, ch 113) This river flowed through the country of Sauvira (*Agni P*, ch 200) which, according to Alberuni, was the country round Multan see **Sauvira** It has its source in the Maināka (Sewahk) range (*Kālikā P*, ch 23, vs 137, 138) It also flowed through the country of Madra (*Vishnu-dharmottara Purāna*, Pt I, ch 167, v 15) Mūlāsthāna (Multan) was situated on the Devikā (*Skanda P*, Prabhāsa Kh, *Prabhāsa-Kāshīa-Māhāt*, ch 278) It has been identified with the river Deeg, a tributary of the Ravi on its right bank (Pargiter's *Mārkandeya P*, ch 57, p 292), and this identification appears to be confirmed by the *Vāmana P*, chs 84, 89

Devikōta—Same as **Sonitapura**.

Devi pātana—Forty-six miles north east of Gonda in Oudh it is one of the fifty two Pithas where Sati's right arm is said to have fallen

Dhanakataka—Dhananikot in the Krishna or Guntur District in the Madras Presidency It is one mile to the west of the small town of Amaravati (Amaravoti) and eighteen miles in a direct line to the west of Beywada on the south bank of the Krishnā (Cunningham's *Geography of Ancient India* p 530) Fergusson identifies it with Beywada (*JRIS*, 1880, p 99), but this identification does not appear to be correct Dhanakataka or Dhananikot is a place of considerable note from at least 200 B C It was the capital of that dynasty of kings who were the Andhrabhrityas of the Purānas and Satakarnis of the inscriptions and who were popularly known as the Sātavāhanas or its corruption Sālivāhanas (Hemachandra's *Prakṛta Grammar*), which name, however, did not belong to any particular individual The founder of this dynasty was Simuka called variously Sindhuka, Sisuka and Sipraka, who ascended the throne in B C 73 after subverting the Kanva dynasty of the Puranas Though the capital of the Andhrabhrityas was Dhanakataka, which is called Dhanakatchoka in the Cave Inscriptions, yet the younger princes of this dynasty often reigned at Parthān on the Godāvari, while the elder ones reigned at Dhanakataka When the throne at the principal seat became vacant, the Parthān

princes succeeded. Thus while Gautamiputra Śātakarni, the most powerful monarch of the dynasty reigned at Dhanakataka from 133 to 154 A D, his son Pulamāyi reigned at Paithān from 130 to 154 A D, and after his father's death at Dhanakataka for four years (see *Ko-ala-Dakshina*) Gautamiputra and Pulamāyi overthrew the Saka king Nahapāna or his successor who reigned at Jirnānagara and after that they defeated the Saka king Jayadāman, son of Chashtana, who was at first a Kshatrapa and then a Mahākshatrapa and occupied Ujjayini, his capital (Dr Bhandarkar's *Early History of the Deccan*). It possessed a university which was established by Nāgārjuna, the founder of the Mahāyāna school of Buddhism, in the first or second century A D (For Buddhist Universities, see *Nālandā*). Dhanakataka is a corruption of Sudhanya kataka (see Havell's *Ancient and Mediaeval Architecture of India*, p 140)

Dhanapura—Joharganj, twenty four miles from Ghazipur

Dhanushkoṭi-tirtha—Same as Dhanu-tirtha

Dhanu-tirtha—On the eastern extremity of the island of Rāme-vara in the Palk's Strait, ten or twelve miles from the temple of Rāme-vara. It was caused by Lakshmana piercing the water with his bow. It is called Dhanushkoṭi Tirtha in the *Skanda Purāna* (Sotubandha khanda). Cape Kory of Ptolemy, where the island of Rāme-vara terminates, is the Sanskrit word Koṭi or Dhanuḥ koṭi meaning the tip or corner of a bow (see McCrindle's *Ptolemy*, p 60). Its identification with the Paumbei passage is not correct.

Dhānyavatīpura—Same as Dhanakataka

Dharagara—Dowlatabad in the Nizām's territory the Tagara of the Greeks. It has been variously identified by various writers with Junir, Kulbarga, Kolhapur and Dharur (in Nizām's territory). See *Tagara*.

Dhārānagara—Dhar in Malwa, the capital of Rājā Bhoja. The Deogarh inscription shows that he flourished in the ninth century. For the history of Rājā Bhoja and his ancestors, see *Epigraphia Indica* vol I p 222, Murugaya Achāryya's *Prabandha-kāśī-tāmanī*, JASB, 1961 p 194. In his court flourished Kālidāsa the author of the *Nalodaya*, Jayadeva the author of the drama *Prasanna Rāghava* and others (*Bhoja prabandha*).

Dharmapattana—1 Srāvastī, or the present village of Sahet mahet. It was the capital of North-Kosala (Trikaṇḍaśekha). 2 Chient (See well's *Select of the Dynasties of Southern India*, p 57).

Dharmapriṣṭha—Same as Dharmāranya, four miles from Buddha-Gayā

Dharmapura—Dharampur, north of Nasik

Dharmāranya—1 Four miles from Buddha Gayā in the district of Gayā. It is the Dharmāranya of the Buddhist records, visited by numerous pilgrims (*List of Ancient Monuments in the Patna Division*, p 64, *Garuda Purāna* ch 83, *Mbh*, Vana, ch 84). A temple sacred to Dharmme-vara exists at the place. It contains the celebrated place of pilgrimage called Brahmasara (*Mbh*, Vana, ch 84). 2 By some it is considered to have comprised portions of the districts of Baha and Ghazipur (Dr Fuhrer's *MAI, Padma P*, Svarga, ch 6 and *Arch S Rep*, vol XXII). See *Bhrigu-āśrama*. 3 Moharapura or ancient Moherakapura, fourteen miles to the north of Vindhya-chala (town) in the district of Mirzapur. Three miles to the north of Moharapura is the place where Indra performed austerities after being cursed by Gautama Rishi, the husband of Ahalyā [*Skanda P*, *Brahma kh* (Dharmāranya kh), 35-37]. 4 On the Himalaya, on the

southern bank of the river Mandākinī (*Kūrma P*, ch 14) 5 Kanva āsrama near Koṭā in Rajputana was also called Dharmāranya (*Mbh*, Vana, ch 82) See **Kanva-āsrama**
Dharmodaya—The river Dāmudā in Bengal

Dhavalagiri—The Dhaul hill in the sub-division of Khurda in Orissa, on which one of the Edicts of Asoka is inscribed Dhavala or Dhavali is five miles from the Khanda-giri range which is situated four or five miles to the west of Bhuvaneshvara, containing many caves of the Buddhist period But it is difficult to ascertain how the name of Dhaul has been derived by some authorities from Dhavali In the last tablet of the Dhaul inscriptions, it is mentioned that "the Dubalahu tupa" or in other words, the stūpas for the *Durbala* or weak were founded for undisturbed meditation Hence the name of Dhaul appears to have been derived from Durbala or Dubla monastery of that place The hill, as it appears from the inscription, was situated in Tosala (see the first tablet of the inscription), and Tosala has been identified with "Tosālāh-Kosalāh" of the *Brahmanīa Purāna* (ch 49) or simply Kosala of the *Bṛhat Samhitā* (see *Examination of the Inscription at Dhaul in Cuttack* by J Prinsep in the *JASB*, 1838, pp 418-452) The Girnar and Dhaul inscriptions of Asoka are identical in substance in fact the Dhaul inscription is the duplicate of the Girnar inscription in language and alphabet (see *JASB*, 1838, pp 158, 160, 219, 276-279) For the inscriptions on the Khandagiri hill, see *JASB*, 1837, p 1090

Dhundhra—Āmṛ, the ancient capital of Jampur Kuxalusva the great grandfather of Nikumbha and one of the ancestors of Ramachandra of Ayodhya, killed the demon Dhundhu and was therefore called Dhundhunara the whole country of Jampur, especially Āmṛ, was called Dhundhra after his name It was included in Marudhanva (*Mbh*, Vana, chs 201-203)

Dhutapāpā—1 *Dhopap* on the Gumbi, 18 miles south east of Sultanpur in Oudh see *Dhopap* in Pt II (*Brahmānda P*, ch 49) 2 A tributary of the Ganges in Benares (*Skanda P*, Kāśī kh, uttara, ch 59)

Dīpavati—The island of Divar on the north of the island of Coa, containing, at old Narvem on the bank of the Paṇṇagangā the temple of Mahadeva Sapta-Koṭīvara established by the Sapta Rishis (*Skanda P* Sahyādī kh, *Ind Ant*, III, 1874 p 194)

Dīrgha pura—Durg, in the territory of Bharatpur See Thornton's *Gazetteer*, v *Deeg*

Dramila—Most probably, it is the same as *Damila* [Hemichandra's *Sthaviravali-charita* (Jacobs ed) XI, 285] But according to Dr Fleet, Dramila was the Dravid country of the Pallavas on the east coast Kanchi was its capital (*Bom Gaz*, vol I, pt II, p 281)

Dravida—Same as *Drāvida*

Drāvida—Part of the Deccan from Madras to Seringapatam and Cape Comorin the country south of the river Pennar or rather Tripatī (*JRAS*, 1846 p 15) Its capital was Kāñchīpura (*Manu*, ch X, and *Daśakumāracharita*, ch 6) It was also called Chola (Buhler's *Intro to Vikramānkadeva charita*, p 27, note 7) At the time of the *Mahābhārata* (Vana, 118) its northern boundary was the Godāvarī

Drishadvatī—The Caggar (Ghagar) which flowed through Ambala and Sirhind, now lost in the sands of Rajputana (Elphinstone and Tod, *JASB*, VI, p 181) General Cunningham has identified it with the river Rakshī which flows by the south-east of Thaneshwar (*Arch S. Rep*, vol XIV) It formed the southern boundary of Kurukshetra (see *Kurukshetra*) The Drishadvatī has been identified with the modern Chitrang Chautang, or Chitang, which runs parallel to the Sarasvatī (*Imperial Gazetteer of India*, p 26,

- Rapson's *Ancient India*, p. 51) This identification appears to be correct (*JRAS*, 1893, p. 58) The river flows through *Phalaki-vana* (*Vāmana P.*, ch. 36)
- Dronachala**—The Doonagiri mountain in Kumaun (*JASB*, XVII, p. 617, *Devī Purāna*, ch. 39) see **Karmachala**
- Dudh-gaṅgā**—The river Dauli in Garwal, a tributary of the Mandakini or Mandāgiri
- Durddura**—Same as **Darddura** (*Markand P.* ch. 57)
- Durgā**—A tributary of the Sabarmati in Gujarat (*Padma P.*, uttara, ch. 60, *Brahmānda P.*, ch. 49)
- Durjayail-ga**—Darjeeling, which contains a temple of the Mahādeva called Durjaya-Linga Darjiling is a corruption of Durjayalinga But some derive the name from Dorjeling, a cave of the mystic thunderbolt or "Dorje" on Observatory Hill (Dr. Waddell's *Among the Himalayas*, p. 50)
- Durjayā**—Same as *Manimatipuri* (*Mbh.*, Vana, ch. 96 Nilakantha's commentary)
- Durvāsā-āśrama**—1 The hermitage of Rishi Durvāsā is pointed out on the highest peak of a hill called the Khail. Pāhād (Khadi Pāhād Martin's *Eastern India*, vol. II, p. 167), a limestone rock which is worked for chalk It is two miles to the north of Colgong (Kahalgāon or Kalahagrāma from the pugnacious character of the Rishi) in the district of Bhagalpur and two miles to the south of Pātharghāt the name of a spur of the Colgong range putting into the Ganges, about twenty five miles from Bhagalpur The Pātharghāt hill (ancient *Satya-sagama* or properly speaking *Bikramasāṅga Saṅghārāma*) contains seven rock-cut caves of a very ancient date with niches for the images of the deities, referred to by Hiuen Tsiang when he visited Champa in the seventh century Figures of the Buddhist period are scattered in the court-yard of the temple of Baṭesvaranātha Mahadeva just by the side of one of the caves A flight of stone steps leads from the Ganges to the temple on the hill (*JASB*, 1909, p. 10 See **Colgong** in pt. II) 2 Durvāsas hermitage was also at Dabur, in the hills seven miles north east of Rajaul, in the sub-division of Nowadah in the district of Gayā (Grierson's *Notes on the District of Gaya*)
- Dvāipāyana-hrada**—Same as **Rāma-hrada** The lake was called Dvāipāyana-hrada on account of an island in its middle this island contained a sacred well called Chandrakūpa which was visited by pilgrims from all parts of India at the time of the eclipse of the moon
- Dvaita-vana**—Jacobabad about fifty miles to the north of Mirat in the Saharanpur district, United Provinces $2\frac{1}{2}$ miles to the west of the east Kali nadi and about 16 miles from Muzaffarnagar, where Yuddhishtira retired with his brothers after the loss of his kingdom at the gaming table (*Mahabharata*, Vana, ch. 24, *Calcutta Review* 1877, p. 78, note) Half a mile from the town is a small lake called Devi Kundā, the banks of which are covered with temples, ghats and sati monuments, much frequented by pilgrims (*Imperial Gazetteer of India*, vol. IV) Dvaita-vana is the birth-place of Jaimini, the founder of the Mimāṃsā school of philosophy
- Dvarakesi**—Same as **Dvārikesvari**
- Dvārāsamudra**—Hullabid, the capital of Mysore in the twelfth century
- Dvāravati**—1 Dwarka in Gujarat Krishna made it his capital after his flight from Mathurā when he was harassed by Jarasandhu, king of Magadha 2 Siam (Phayre) According to Dr. Takakusu, Dvāravati represents Ayuthya (or Ayudhya) the ancient capital of Siam (*Introduction to Itong's Record of the Buddhist Religion*, p. 11) 3 Dorasamudra or modern Halbid in the Hassan district of Mysore see **Chera** (Rice's *Mysore and Coorg*, II, 17, 18)

- Dvarikā**—1 Dwarka in Gujarat. Same as **Dvārāvati**. It is said to have been destroyed by the ocean just after the ascent of Śrī-Kṛṣṇa to heaven. It contains the temple of Nāgeśa, one of the twelve Great Lingas of Mahādeva (see **Amareśvara**).
 2 The capital of Kamboja (Rhys Davids' *Buddhist India*, p. 28).
Dvārikēśvarī—The river Dalkor near Bishnupur in Bengal, one of the branches of the Rupnārāyana (K. ch.)

E

- Ekachakrā**—Dr Fuhrer (*MAI*) has identified it with Chakarnagar, sixteen miles south-west of Itawah, (*Mbh*, Ādi P., ch. 158). Its identification with Arrah by General Cunningham (*Arch. & Rep.*, vol. III, 1871-72) is incorrect.
Ekāmṛakānana—Bhuvanesvara on the river Gandhavati, twenty miles from Cuttack in Orissa (*Brahma P.*, ch. 40). The building of the temple at Bhuvanesvara was commenced by Yayāti Keśari, the founder of the Keśari dynasty, who ascended the throne of Orissa after expelling the Yavana, or Buddhists in 473 A.D. and was completed about a century after by Lalātondu Keśari. Under the name of Kaluga nagari, Bhuvanesvara was the capital of Orissa from the sixth century B.C. to the time of Yayāti Keśari in the middle of the fifth century A.D. (Dr R. Mitra's *Antiquities of Orissa*, vol. II, p. 62). Same as **Harakshetra**. It appears, however, that the place was covered with jungle before Yayāti Keśari commenced building the temples at Bhuvanesvara towards the close of his reign; he died in 526 A.D. At the time of Lalātondu Keśari (623-677 A.D.), it again became the capital; it contained seven Sahis and forty-two streets. The temples of Bhuvanesvara (a Hari-hara image), Muktesvara, Gauri and Parasurāma, which still exist, contain much workmanship of great artistic value. The tank called Devī pīṭh harā, having 108 small temples of Yōguis on all its sides, is said to have been the place where Bhagavatī crushed down the two demons Kīrti and Vasa with her feet (*Bhuvanesvara Māhatmyā*). The Bindu Sarovara is the most sacred tank in Bhuvanesvara dug by the queen of Lalātondu Keśari. The ruins of the ancient palace of Yayāti Keśari still exist by the side of the road leading from the Railway Station to the Ramesvara temple. Lalātondu Keśari is said to have erected a palace to the south of the temple of Bhuvanesvara (Dr R. Mitra's *Antiquities of Orissa*, vol. II, p. 83, Stirling's *Orissa* in *IASB*, 1837, p. 750).
Elapura—Elur or Ellora. The cave temple of Kailāsa was constructed on the hill by Kṛṣṇa Rāja of the Rāshtrakuta dynasty of Bādāmi, who reigned between 753 and 775 A.D. (Dr Bhanubhai's *Early History of the Deccan*). General Cunningham (*Ancient Geography of India*) identifies Elapura with Veraval in Gujarat, but this identification does not appear to be correct. Elapura is evidently a corruption of Ibalapura. See **Ibalapura**.
Embolima (of the Greeks)—The fort of Amb, near Bilunah, sixty miles above Attock, opposite to Darbund on the Indus, conquered by Alexander the Great.
Erāṇḍapalla—Khandes, it was conquered by Samudra Gupta.
Erāṇḍi—The river Uri or Or, a tributary of the Nerbuda in the Baroda State [*Padma P.*, Svarga (Ādi) ch. 9] near the junction of which, Karnali is situated. The junction is a sacred place of pilgrimages.

G

- Gabdhumat**—Kudarkote, twenty-four miles to the north-east of Itawah and thirty-six miles from Sankisa in the district of Furrakabad. It was governed by Han Datta at the time of Śrīharsha or Śilāditya II of Kanauj (*Ep. Ind.*, vol. 1, p. 180).

Gādhīpura—Kanaur It was the capital of Gādhī Rājā, the father of the Kishi Visvāmitra.

Gajasābhaya-nagara—Same as *Hastināpura* (*Bhāgavata*, ch. X, p. 68)

Gajendra-moksha—1 Sonepur, at the confluence of the Ganges and the Gandak, where the fight took place between the elephant and the alligator (*see Visāla-chhatra* and *Harīhara-kshetra*) 2 A place of pilgrimage on the bank of the Tāmraparnī, twenty miles to the west of Tinnelvely, visited by Chaitanya (*Chaitanya-charitāmṛta*, II, 9) The *Īmāna Purāna* (ch. 84) places it at the Trikūta mountain

Gālava-śrama—1 The hermitage of Rishi Gālava, three miles from Jaipur, 2 On the Chitrakūta mountain (*Bṛhat-Siva P.*, I, ch. 83)

Gallikā—Same as *Gandakī* (*Padma P.*, Uttara, ch. 44, 52)

Gambhīrā—The river Gambhīrā, a tributary of the river Sīra in Malwa mentioned by Kālidāsa in his *Meghaduta* (I. 42)

Gaṇa-mukto-vara—Gad-Mukto-vara on the Ganges in the district of Mirat It was a quarter of the ancient Hastināpura where Ganesa worshipped Mahadeva (*Asia Res.* XIV p. 457 (Wilford))

Gadā-kshetra—See *Bhrajā-kshetra*

Gandakī—The river Gandak It rises in the Saptā Gandakī or Dhuvālagiri range of the Himalaya, which is the southern boundary of Central Tibet, the remote source being called Dāmodarakuṇḍa, and enters the plains at a spot called Trivenī Ghāt (*see Saptā Gandakī*) The river is said to have been formed from the sweat of the cheeks (Gaṇḍa) of Viṣṇu who performed austerities near its source and hence the river is called Gandakī (*Varāha P.*, ch. 144) The source of the river is not far from Śālagrāma, which was the hermitage of Bharata and Puṣha The temple of Muktimātha (an image of Nārāyaṇa) is on the south of Śālagrāma Hence the river is called the Śāligramī and Nārāyaṇī (*Varāha P.*, ch. 144) *See Muktimātha* The river now joins the Ganges at Sonepur in the district of Muzaffarpur in Bihar where the celebrated fair is held (*see Visāla-chhatra Gajendramoksha, Harīharakshetra* and *Trivenī*)

Gandahastī-stāpa—Bakiaur on the Phalgu, opposite to Buddha-Gaya, visited by Huen Tsang Mātanga which is a corruption of Mātanga Linga ascertained formerly to be Gandahastī-stāpa (Mātanga meaning an elephant) This Buddhist place of pilgrimage has now been appropriated by the Hindus under the name of Mātanga-śrama and it now contains a *linga* of the Mahādeva called Mātanga and a tank called Mātanga-vapī *See Gayā*

Gandhamādāna—A part of the Rudra Himalaya, and according to Hindu geographers, it is a part of the Kailāsa range (*Vikramorvasī*, Act IV) It is on the southern side of the Kailāsa mountain (*Kālikā P.*, ch. 82) At the plantain forest of this mountain Hanumāna resided Badarikāśrama is situated on this mountain (*Varāha P.*, ch. 48 and *Mbh.*, Vana P., chs. 145, 157, *Saṁtī P.*, ch. 335) The portion of the mountains of Garwal through which the Alakānandā flows is called Gandhamādāna (*Mārkaṇḍeya Purāna*, ch. 57, *Skanda P.*, Viṣṇu Kh., III, 6) Gandhamādāna is also said to be watered by the Mandākinī (*Vikramorvasī*, Act IV) A fragment of this mountain, said to have been brought by Hanumāna, is pointed out near Rāmesvaram in Southern India

Gāndhāra—The country of Gāndhāra lies along the Kabul river between the Khoaspes (Kunar) and the Indus, comprising the districts of Peshawar and Rawalpindi in the northern Punjab Its capitals were Purushapura now called Peshawar, and Takshashilā

the Taxila of Alexander's historians. Ptolemy makes the Indus the western boundary of Gandara. In the Bhistun inscription which was inscribed by the order of Darius, king of Persia, in 516 B.C. in the fifth year of his reign, Gadera or Gandhara is mentioned among the conquered countries of Darius (for a copy of the inscription, see Rawlinson's *Herodotus* vol III, p. 590). The Gandarians and the Dadicæ were united under one commander in the army of Xerxes (*Herodotus* VII, 6). It is the Kiantolo of Huen Tsiang, the *Kundara Gandhridæ* of Strabo and other ancient Greek geographers. In the *Ain-i-Akbari*, it forms the district of Pukely, lying between Kâsmîr and Attock [*JASB*, vol XV (1846)]. Gandhara not only comprised the modern districts of Peshawar and Rawalpindi but also Swat and Hoti Murdan or what is called the Eusofzai country, that is the country between the Indus and the Panjkora where at Ranigat, Sanghao and Nuttu discoveries were made of excellent Buddhist architecture and sculptures of the time of Kanishka, i.e., of the first century of the Christian era through the labours of Major Cole (*Memorandum of Ancient Monuments of Eusofzai*). Ancient sculptures have also been discovered at Jamal Gumb in the Fasalzai Pargana of the Peshawar district. Jamal Gumb is thirty miles distant from Peshawar [*JASB* (1852) p. 606]. The Eusofzai country is bounded on the north by Chitral and Yasin on the west by Bajaur and the Swat river on the east by the Indus, and on the south by the Kabul river (*Arch. S. Rep.* vol V). Pushkarâvatî or Pushkalâvatî (Pukely) was its most ancient capital, which the *Ramâyana* placed in Gandharva desa. The *Katha sarit sâgara* (ch. XXXVII) calls Pushkarâvat the capital of the Vidyâdhara Gandhara of the Mahabharata and of the Buddhist period; therefore, is the corruption of Gandharva-desâ of Vilmâki (*Ramâyana*, Uttara kh., chs. 113 and 114). Major Cole says that the Corinthian style of architecture reproduces itself all over Eusofzai, the Doab in Kâsmîr and the lonie at Taxila or Shahdri between Attock and Rawalpindi (*Second Report of the Curator of Ancient Monuments in India for 1882-83*, p. cxvii). Aoka sent here a Buddhist missionary named Majjhantika in 245 B.C. (*Mahāvamsa* ch. XII). Gandhara was included in the kingdom of Chandia Gupta and Aoka and it seems that Agathoides conquered the country and expelled the Mauryas. According to Col. Rawlinson the Gandarians of the Indus seem to have first emigrated to Kandahar in the fifth century A. (*Herodotus* vol I p. 675 note).

Gandharva-desâ—Gândhîra which is evidently a corruption of Gandharva desa (see Gândhâra).

Gandhavatî—A small branch of the Sindh, on which the temple of Mahâkâlâ in Ujjain is situated (*Meghadûta* pt. I v. 34).

Gangâ—The Ganges (*Rig Veda*, X. 75, *Atarvya Brâhmana* VIII. 14. 4). The course of the Ganges is described with some detail in the *Brihat-Dharmma P.* (Madhya kh., ch. 22). The main stream of the river originally passed southwards after leaving Jâhnu-âsrama at Sultanganj, through the channel of the Bhâgirathî which with the Jellinghî forms the river Hûgî from Shibganj above Boahia. There are six Jâhnus which are allegorical representations of changes in the course of the Ganges: 1st at Bhairavghâtî below Gangotri at the junction of the Bhâgirathî and Jâhnavî (Fraser's *Himala Mountains* p. 476, *Râm* I, 43), 2nd at Kânyakubja or Kanauj (*Vishnu dharmottara P.*, I, ch. 28), 3rd, at Jâhngira in Sultanganj on the west of Bhagalpur (*Arch. S. Rep.* XV p. 20, *Brihad-dharma P.*, Purva kh., ch. 6, *JASB*, XXXIII, 360), 4th at Shibganj above Rampur Boahia, 5th, at Gour near Maldâ (Martin's *Eastern India*, Hamilton's *East India Gazetteer*, s. v. *Gow*, III, 81, 6th, at Jânnagar (Brahmanitakâ) 4 miles to the west of Nadia, (*Navadvîpa Parikramâ* Chunder's *Travels of a Hindu* vol I), see my pamphlet entitled *Early Course of the Ganges* forming chapter VIII in Major Hirst's *Report on the Nadia*

Rivers, 1915, ch viii The Ganges after flowing past Triveni, Chagda, Gurra, Barmpur, Rajganj and Diamond Harbour through Âdigangâ or Tollu's Nâlâ falls into the sea near Sagai Island [Rev J Long's *Banks of the Bhâgirathî* in *Calcutta Review* vi (1846 p 403, Cotton's *Calcutta, Old and New*] See **Kausikî**

Gânga—It is the name of the country of Râdha as well as of its capital Saptagrâma which is called Gângê by Ptolemy and the 'Port of the Ganges' in the *Periplus of the Erythraean Sea* in the province of Bengal Gângê is mentioned in Ptolemy as the capital of the Gangâerides who were evidently the people of Râdha which was situated on the western side of the Ganges (see McCrindle's *Ptolemy and his Commerce and Navigation of the Erythraean Sea*, p 146) Gânga as a country is mentioned in the Kaihad Plate Inscription of Krishna III (see *Epigraphia Indica*, vol IV, p 278) and also in the Harihara and Buhir inscriptions (Rice's *Mysore Inscriptions*, pp 70, 222) In the first mentioned inscription, Gânga is placed between Kalunga and Magadha Mr Schoff in his notes on the *Periplus of the Erythraean Sea*, p 255, says "the name (Ganges) is applied in the same paragraph to district, river, and town" and according to him, by the district is meant Bengal But considering the situation of the town Ganga, the district must mean Radha, as Saptagrama (the town Ganga), in the first and second centuries of the Christian era was the chief town of Radha and not of the whole Bengal (*JASB*, 1910 p 594) See **Râdha** Perhaps Ganga was the Gangayâni of the later Vedic period, of which the king was Chitra (*Kaushitaki Upanishad*, I, 1) The Gângâ dynasty ruled over the south of Mysore (see **Talakaḍa**) and Coorg, with Sakm, Coimbatore, the Nilgiri and parts of Malabar from the second to the ninth century A D Coimbatore and Salem were called the Kongu country (Rice's *Mysore Inscriptions*, Nos 151—157 and pp 70, 222 262) A branch of the family ruled over Orissa (*Ibid*, Intro, XLVII) who evidently conquered Radha or the present districts of Hûgh, Midnapore, &c, and from them, the Gângâ dynasty, as well as from its situation on the western bank of the Ganges, it was called Ganga (Horaganga killed the Mandâra king on the bank of the Ganges after his conquest of Utkala, and Mandâra has been identified by some with Suhma or Râdhâ (*JASB*, 1895, p 139, note, 1896, p 241) Hence there can be no doubt that Râdha was ruled over by the Ganga kings of Orissa in the 12th century Gânga was perhaps the country of Gânga or Gângya of the *Kaushitaki Upanishad* (I, 1) of which the king was Chitra, who was called Gângyâyâni being the son of Gângya (variant Gânga), i.e., king of Gângya or Ganga

Gaḡâdvâra—Haridvâr (see **Mâyâpurî**)

Gangâsâgara—Same as **Sâgarasangama** (*Mbh*, Vana, ch 113)

Gangotri—A spot in the Rudra Himalaya in Garwal, supposed by the ancient Hindus to have been the source of the Ganges, though it has been traced further north by Captain Hodgson (*Asa Res*, vol XIV) There is a temple of Ganga Devi One *kos* from Gangotri and two *kos* from Manikî Gad there is a spot called Patangiri, which is said to be the place where the five Pândavas remained for twelve years worshipping Mahâdeva and where perhaps Draupadi and four of the Pândavas died (*Mbh* Mahâprasthânika P, ch 2) After that Yudhishtira left this place and ascended Svargârohini, a peak of the sacred hill whence the Ganges flows The Rudra Himalaya has five principal peaks called Rudra Himalaya (the eastern peak), Burrampuri, Bisempuri, Udgurrikantâ and Svargârohini (the western and nearest peak) These form a sort of semi-circular hollow of very considerable extent filled with eternal snow, from the gradual dissolution of the lower parts of which the principal part of the stream is generated (Fraser's *Tour through the Himalaya Mountains*, pp 466, 470, 471 Martin's *Indian Empire*, vol. III, pp 11, 21) See **Sumeru-parvata**.

Garga-asrama—1 Gargason, the reputed site of the hermitage of Rishi Garga, situated in the Rai Baidelli district, opposite to Asni, across the Ganges. 2 The Lodhi Moona forest in Kumaon is also said to be the hermitage of the Rishi; the river Gugas rises in this forest and falls into the Dhauti. See **Karmachala** (*JASB* XVII, p. 617).

Garjapura—Ghazipur (according to General Cunningham, *Anc. Geo*). This part of the country was visited by Fa Hien in the fifth century. General Cunningham infers the ancient name of Garjapura (which is not found in any ancient work) from the modern name Ghazipur and hence his identification is faulty. It formed a part of the ancient Dharmatanya (Führer *MAI*). See **Dharmatanya** and **Ghazipur** in Pt II of this work.

Gauda—1 The whole of Bengal was denominated Eastern Gauda from its capital of the same name, the ruins of which lie near Malda at a distance of about ten miles (see **Lakshmanavati**). It was situated on the left bank of the Ganges which has now receded from it four and half miles, and in some places twelve miles. It was the capital of Deva Pala, Mahendra Pala, Adisura, Ballala Sena, and the Muhammadan rulers from 1204 up to about the close of the sixteenth century. It is said to have been founded in A.D. 648 when Bengal became independent of the Magadha kingdom, the former capital of Bengal being Pundravardhana. James Prinsep supposes that Gauda was founded in 1066 (*JASB* vol. V), but it is mentioned by Banu in the *Havshachurda*. For further particulars, see **Gour** in Pt II. All the country south of Anga to the sea was called Gauda (*The Literary Remains of Dr. Bhau Daj*). 2 Uttara Kosala, the capital of which was Śrāvastī, was also called Gauda or Northern Gauda (*Kāśima P.*, Pt I, ch. 20, *Linga P.*, Pt I, ch. 65). Gauda, a sub-division of Uttara Kosala, forty-two miles south of Śrāvastī, is a corruption of Gauda (according to General Cunningham, *Anc. Geo.*, p. 408). The tradition respecting the famous tooth-brush trees (danta dhavani) of Buddha still exists at Gauda (Führer *MAI*). Gauda may also be a corruption of Gonardda. See **Gonardda**. 3 Gondwari was the Western Gauda. 4 The Southern Gauda was the bank of the Kāverī (*Palma P.*, Palala, ch. 28).

Gauda parvata—The Gaugotri mountain, at the foot of which Bindusāra (q.v.) is situated (*Matsya P.*, I, ch. 121).

Gauri—The river Panjkora (the Gouruo—Gurgens of the Greeks) which unites with the river Swat to form the Landui, an affluent of the Kabul river [*Ubb.*, Bk. VI, *Alexander's Exploits on the Eastern Banks of the Indus*, by M. A. Court in *JASB* (1839), p. 307, and McIndless *Invasion of India*, p. 66]. The Panjkora rising in Gilgit, flows between the Khonar (Choes of Anian, called also Khanich) and the Swat [*JASB* (1839), p. 306]. Panjkora is evidently a corruption of Panchagauda from the name of a town of that name situated on the bank of this river [*JASB* (1832), p. 215]. See **Pancha karpata**.

Gaurikunda—1 A holy place at a very short distance below Gaugotri, where the Kedār Gangā debouches into the Bhāgirathī (Fraser's *Himala Mountains*, p. 466). Below Gaurikunda, there is a small temple dedicated to the goddess Gangā. The temple is situated precisely on the sacred stone on which Bhāgirathī performed asceticism to bring down the goddess (*Ibid.*, p. 468). 2 A sacred lake on the Kailāsa mountain which is the source of rivers Sindhu and Sarasvati (Ramananda Bhāratī's *Himāyana*). 3 There is another sacred pool known by the name of Gaurikunda which is one day's journey from Kedār-nāth (Fraser's *Himala Mountains*, p. 301), or about eight miles to the south of the latter, containing a spring of hot water. 4 A hot spring on the bank of the Kālī-gangā on the boundary of Nepal and the British district of Almora.

Gauri-sankara—Mount Everest in Nepal according to Schlagintweit, but locally it is not known by that name (Dr Waddell, *Among the Himalayas* p 37) Captain Wood's measurement has proved that Gauri-Sankara of the Nepalese cannot be Mount Everest (Dr Waddell's *Lhasa and its Mysteries*, p 76)

Gauri-sikhara—Same as **Gauri-sankara** (*Vaidha P*, ch 215)

Gautama āsrama—1 Ahalyāsthāna in the village of Ahari, pargana Jaraul, twenty-four miles to the south west of Janakpur in Tirhut 2 Godnā (Godāna) near Revelganj, six miles west of Chhapra on the Saraju, the Ganges once flowed by the side of this village The Gautama-āsrama at Godnā which is said to have been the hermitage of Rishi Gautama, the author of the Nyāya darsana derived its name, however, according to Dr Hoey from the fact that at this place Gautama (Buddha) crossed over the Ganges after leaving Pātaliputra by the gate which was afterwards called the Gautama gate [*JASB*, vol LXIX (1900), pp 77, 78—Dr Hoey's *Identification of Kusināra* *Vaidhī* &c] But Patna is four miles to the south-east of Godnā, hence it is not probable that Buddha crossed over the river at this place 3 Ahutoli near Buxar (*Bṛhat Nāradya Purāna*, ch 1A) 4 Tryambaka near the source of the river Godāvari (*Siva P*, Bk I ch 54) The *Rāmāyana*, however places the hermitage of Rishi Gautama near Janakpur

Gautami—1 The river Godāvari (*Siva P*, Bk I, ch 54) 2 The northern branch of the Godāvari is also called Gautami (*Ep Ind*, vol III, p 60) It is called Gautami gangā and Nandā in the *Brahma P*, ch 77

Gautami-gangā—Same as **Gautami**

Gayā—It is situated between the Rāmsilā hill on the north and the Brahmayoni hill on the south, on the bank of the river Phalgu The town comprises the modern town of Shāhelganj on the northern side and the ancient town of Gayā on the southern side In the southern portion of the town, called Chāhraheda in the *Chaitanya Bhāgavata* (ch 12) is situated the celebrated temple of Viṣṇupada, which was erected some two hundred years ago by Ahalyābāi, the daughter in law of Mulhar Rao Holkar of Indore, on the site of a more ancient temple the Viṣṇupada had been set up prior to Fa Hian's visit The temple of Mangalā Gaurī, one of the fifty two Pīṭhas, where Sati's breast is said to have fallen, is situated on a spur of the Brahmayoni range called the Bhāsnāth (*Devī-Bhāgavata*, Pt VII, chs 30 and 38) For the sacred places in Gayā see *Vaṃṣa Purāna*, II, chs 105 ff which from the *Gayā māhātmya* Buddha (Gayā) (see *Uṇṇilva*) is six miles to the south of Gayā The Barabar hills contain four caves dedicated by Aśoka to the Ājivakas, a sect which followed the doctrine of Maṅkhaliputta Gosāla, and the three caves on the Nāgārjuni hills were dedicated by Aśoka's grandson Dasaratha to the same sect for Dasaratha's and other inscriptions in the Nāgārjuni hill, see *JASB*, 1837, pp 676—680 Gayā was one of the first places which received the doctrine of Buddha during the life time of the saint, and became the head quarters of his religion But it appears that it passed from the Buddhists to the Hindus between the second and fourth centuries of the Christian era, and in 404 A D, Fa Hien found that "all within the city was desolate and desert", and when Hsien Tsiang visited it in 637 A D, he found it to be a thriving Hindu town "well defended, difficult of access, and occupied by a thousand families of Brāhmanas, all descendants of a single Rishi", who were evidently the "Gayānis" The story of Gayāśura of the *Vāyu Purāna*, according to Dr R L Mitra (*Buddha-Gayā*, p 17), is an allegorical representation of the expulsion of Buddhism from Gayā, which was the

head quarters of the Buddhist faith. From Vishnupada, Dharmāranya, including Mātanga vāpi, now called Maltangi, is six miles, Brahmasara one mile south-west, Godālola one mile south near Mārapur, and Uttara-Manasa one mile north. Dakshina-Mānasa is near Devaghāt (*Mbh*, Vana, ch 84, *Agni P*, ch 115). The temple of Jagannātha at Umanganagar (Umgā), and those of Sūryya at Deo (Deota Sūryya) and Kūch near Tikari in the district of Gayā are old, containing inscriptions (*JASB*, 1847, pp 656, 1220). For further particulars, see **Gaya** in Pt II.

Gayānābhi—Jāipur in Orissa. Gayāsura, a demon overthrown by Vishnu, was of such a bulky stature that when stretched on the ground his head rested at Gayā, his navel at Jāipur and his feet at a place called Pithāpur, forty miles from Rājmahendri. A well or natural fountain at Jāipur is pointed out as the centre of the navel (Stirling's *Orissa*).

Gayāpāda—Pithāpur, forty miles from Rājmahendri where Gayāsura's feet rested when he was overthrown by Vishnu.

Gayāśirsha—1. Gayā. 2. The mount Gayāśirsha, called Gayāsisa in the Buddhist annals, is according to General Cunningham the Brahmayoni hill in Gayā, where Buddha preached his 'Fire-sermon' called the Aditya paryāyā-Sūtra (*Mahāvagga*, I, 21). Gayasusha is properly a low spur of the Brahmayoni hill, about a mile in area, forming the site of the old town of Gayā (R. L. Mitra's *Buddha Gayā*, and *Mahāvagga* Pt I, ch 22). It is mentioned as a place of pilgrimage in the *Agni Purāna* (ch 210, v 64) along with other places of pilgrimage at Gayā.

Gayāsisa—See **Gayāśirsha**.

Gehamura—Gahmar (E. I. Railway) in the district of Ghazipur. It was the abode of Mura, a *dutyā*, who was killed by Krishna (Uchir's *MAI*, and *Arch S. Rep*, Vol XXII, p 88). The scene of the battle is placed at Sveta-dvīpa (*Amara P*, chs 60, 61).

Ghārāpuri—The island of Elephanta, six miles from Bombay, it is also called Puri (Feigussou's *Cave Temples of India*, p 405). It was a celebrated place of pilgrimage from the third to the tenth century A. D.

Ghargharā—The river Ghagra or Gogra, which rises in Kumaun and joins the Sarayu (*Padma P*, Bhāmī kh, ch 2; *Asiatic Res*, XIV, 411).

Giri—1. A river which rises in the Chini mountains of the Himalayas and falls into the Yamuna at Kaughāt (*JASB*, Vol XI 1842, p 361). It is mentioned in the Puranas and Kālidāsa's *Vikramorvasā*, Act IV. 2. The river Landai on which Pushkalavati (q. v.) is situated (*Leu Kulp*, ch 32).

Girīkarṇikā—The river Sabarmati in Gujarat (*Padma P*, Uttara, ch 52).

Girinagara—Gurnar, one of the hills known by the name of Junagar at a small distance from the town of Junagar, sacred to the Jainas as containing the temples of Neminnāth and Parivannāth (Tawney *Prabandhachintāmani*, p 201). The name of Gurnagara is mentioned in the *Bṛhat Samhita* (XIV, 11), and in the Rudradāmana inscription of Gurnar (*Ind Ant*, VII, (1878), p 257), for a description of the hill and the temples, see *JASB*, (1838) pp 334, 879-882. It was the hermitage of Rishi Dattatreya. In one of the edicts of Asoka inscribed on the rocks of Junagar are found the names of five Greek (Yona or Yavana) kings "Antiyoko" or Antiochus (Theos of Syria), "Turamāya" or Ptolemy (Philadelphus of Egypt), "Antikim" or Antigonus (Gonatus of Macedon), "Maka" or Magas (of Cyrene), and "Alhasudara" or Alexandor (II of Epirus). Gurnar is situated in Bastrāpatha-kshetra. The Prabhāsa Khanda (Bastrāpatha-mahātmya, chs I, XI) of the *Skanda Purāna* gives an account of its sanctity,

The river Palasani, known as Svarnarekhā flows by the foot of the hill Arishtanemi or Nemimatha, the twenty-second Tirthankara of the Jainas, was worshipped by the Digunbara sect he was born at Saurypura or Sauripura or Mathurā and is said to be a contemporary and cousin of Kṛishna, being the son of Rājumatī, the daughter of Ugrasena. He died at Girnar at a very old age and his symbol was the *Sankha* or Conch-shell (*Uttarādhyāyana* in *SBE*, XLV, p. 112). He was the *guru* or spiritual guide of king Dattitveya who was his first convert (*Antiquities of Kathiawad and Kachh*, p. 175, *Brihat Samhitā*, ch. 14). Junagar itself was called Girinagara; this name was subsequently transferred to the mountain (*Corp. Ins. Ind.*, III, 57). It was the capital of the Scythian viceroy (Kshatrapa), who early in the second century A.D., became independent of the Saka king of Sakastāna or Sistan, which means "the land of Sse" or Sakas (Dr. Rhys Davids' *Buddhist India*). The Girnar or Junagar or Rudra Dāman inscription contains an account of Rudra Daman's ancestors (*J. ASB*, 1883, p. 340). The names of Maurya Chandragupta and his grandson Asoka occur in this inscription (for a transcript of the inscription, see *Ind. Ant.*, VII, p. 260). The mount Girnar contains a foot-print known as *Gurudatta Charana* which is said to have been left there by Kṛishna. It was visited by Chaitanya [Govinda Dās's *Kachhā (Diary)*]. It was also called Ratnataka mountain. It is described in the *Sampātavadhā* (C IV).

Girivrajapura—1 Rajnri in Bihar, the ancient capital of Magadha at the time of the *Mahābhārata* (Sabha, ch. 21), where Jarasandhu and his descendants resided. The name of Girivraja is very rarely used in Buddhist works (*SBE*, X, 67); it was generally called Rājagṛīha. It is sixty-two miles from Patna and fourteen miles south of Bihar (town). It was founded by Rīji Vasu and was therefore called Vasumatī (*Ramāyana*, Ādi ch. 32). It is surrounded by five hills called in the *Mahābhārata* (Sabha, ch. 21) Baishra, Baraha, Brishabha, Rishigiri and Chaityaka, but they are now called Baibhara-giri, Bipula-giri, Ratnakuta, Girivraja-giri and Ratnachala. In the Pāli books, the five hills are called Gijjhakūṭa, Siggih Vebhāra, Vepulla, and Pāndava. Baishra has been identified by General Cunningham with Baibhāra-giri, the Vebhāra mountain of the Pāli annals, Rishigiri with Ratnakūṭa (also called Ratnagiri), the Pāndava mountain of the Pāli annals, Chaityaka with Bipula-giri—the Vepulla mountain of the Pāli annals, and Baraha with Girivraja-giri. A part of this hill is called Gijjhakūṭa, hence Brishabha may be identified with Ratnachala. Girivraja-giri includes the Udaya-giri and Sona-giri. Udayagiri joins Ratnagiri at its south-eastern corner, and Sona-giri is between Udayagiri and Girivraja-giri. Girivrajapura is the Kusumapura or Rajagṛīha of the Buddhist period. It is bounded on the north by Baibhāra-giri and Bipula-giri (the former on the western side and the latter on the eastern side), on the east by Bipula-giri and Ratnagiri or Ratnakūṭa, on the west by a portion of the Baibhāra-giri called Chakra and Ratnachala, and on the south by Udaya-giri, Sona-giri, and Girivraja-giri. Girivrajapura had four gates: first, between Baibhāra-giri and Bipula-giri on the northern side, called the Sūrya dvāra (sun-gate), it was protected by Jarā Rakshasi; second, between Girivraja-giri and Ratnachala called the Gaṇa-dvāra (elephant-gate); third, between Ratnagiri (or Ratnakūṭa) and Udaya-giri, fourth, between Ratnachala and Chakra, a portion of the Baibhāra hill. The river Sarasvatī flows through the hill-begirt city and passes out by the side of the northern gate. The river Ban-gangā is on the south of

Rājgir. At the time of the *Rāmāyana* (see Ādi, ch 32) the river Sone flowed through the town. Jarāśindhu's palace was situated on the western side of the valley in the space between Baibhāra-giri and Ratnāchala. The Raṅgbhum or the wrestling ground of Jarāśindhu is at the foot of the Baibhāra hill, a mile to the west of the Sonbhāndār cave. Bhīma Sen's Ukhara or the *Malla bhumi* at the foot of the Sona-giri, close to a low ledge of laterite forming a terrace, is pointed out as the place where Bhīma and Jarāśindhu wrestled and the latter was killed after a fight of thirteen days. The indentations and cavities peculiar to such formations are supposed to be the marks left by the wrestler. Southwards near Udaya-giri, the road is formed by the bare rock in which occur many short inscriptions in the shell pattern [*JASB*, (1847) p 559]. Traditionally the princes were confined by Jarāśindhu at the foot of the Sona-giri. Six miles from Rājgir is situated the Giriyak hill containing the celebrated tower called Jarāśindhu-kā-Baithak formerly called the Hamsa stūpa (see *Indrasilā guhā*). The Pañchāna river flows by the side of this hill. Bhīma, Arjuna, and Kṛṣṇa crossed the Pañchāna river and entered Jarāśindhu's town in disguise by scaling the Giriyak hill, a spur of the Bipula or Chaityaka range [*Imperial Gazetteer of India*, Vol V, p 85]. There is, however, a pair of foot prints within a small temple on the slope of the Baibhāra hill on its northern side which are pointed out as the foot-prints of Kṛṣṇa, and are said to have been left by him when he entered Rājgir. They reconnoitred the town from Gorāṭha hill, which is now called the Bāthani-kā Pāhād, appearing from a distance to have three peaks, five or six miles to the west of Rājgir and north of Sandol Pāhād, a hill larger than the Bāthani hill (*Mbh*, Sabhā P ch 20). At the foot of the Baibhāra hill on the north and at a short distance from the northern gate, there are seven kundas or hot springs called Vyasa, Mukarṇī, Sapta Rishi or Saptadhāra, Brahma, Ka-yapa-rishi, Gaṅgā-Yamunā, and Ananta. At a short distance to the east of these Kundas, there are five hot springs called Sūrya, Chāndī, unā, Gaṇeśa, Rāma and Sitā. To the east of this latter group of Kundas is a hot-spring called Śringī-ishi-kunda now called Makhdum kunda after the name of a Muhammadan saint Makhdum Shah, called also Sharfuddin Ahmad, at the foot of the Bipula hill on its northern side. Close to the side of this spring is Makhdum Shah's *Chilwa* or a small cavern for worship. Just over the entrance to the *Chilwa*, there is a huge slanting rock said to have been rolled down by two brothers Raol and Lūtā to kill the saint, but it was arrested in its course by his look. This story is evidently a replica of the Buddhist account about Devadatta hurling at Buddha a block of stone which was arrested in its course by two other blocks. There are the temple of Jarā Devi near the northern gate and Jain temples of Mahāvira, Pārśvathe, and other Tirthankaras on the Baibhāra, Bipula, Udaya and Sona-giri hills. Buddha resided in a cave of Pāṇḍava-giri (which is called Ratna-giri on the eastern side of the town) when he first came to Rājagṛha [*Sutta nipata*, 'Pabbajjasutta', *SBE*, vol X *JASB* (1838), p 810]. Here he became the disciple of Ārāda first and then of Rndraka, but dissatisfied with their teachings, he left Rājagṛha (Aśvaghoṣa's *Buddha-charita*). While he was residing in a cave called Kṛṣṇasilā on the eastern side of Pāṇḍava-giri, he was visited by king Bimbisāra (*Mahāvagga* 'Pabbajjasutta', 12, and *Lokāvisāra*, ch 16). The Sonabhāndār cave on the southern face of the Baibhāra hill within the valley or the ancient town of Rājagṛha (incorrectly identified by General Cunningham with the Saptaparni cave where the first

Buddhist synod was held) [*Arch S Rep*, vol III, Fergusson's *Cave Temples of India*, p 49] has been identified by Mr Beglar with the 'Stone Cavern' of Fa Hian, where Buddha used to sit in profound meditation At a short distance to the east is another cell where Ānanda practised meditation When Ānanda was frightened by Māra, Buddha through a cleft in the rock introduced his hand and stroked Ānanda on the shoulder and removed his fear (*Arch S Rep*, vol 3) There are still thirteen socket holes in front of Buddha's cave (the Sombhāndār cave) indicating that a hall existed there where Buddha 'delivered the law' as Fa Hian calls it In the curve formed by the Bipula and Ratnagiri hills, near the northern gate, was situated a mango garden formerly belonging to Ambapālī and then to Jīvaka, the court physician to King Bimbisāra, in which the latter built a *vihāra* and gave it to Buddha and his 1250 disciples (*SBE*, vol XVII, *Sāmaññīphala Sutta*, and Fa Hian's *Fo kuo-ki*) Cunningham also places Devadatta's house within the curve (*Arch S Rep*, vol III), but the location is very doubtful Devadatta's cave was situated outside the old city on the north and at a distance of three *li* to the east (Legge's *Fa Hian*, p XXX) It can be easily identified with Makhduin Shah's *Chihua* which was formerly called 'Sung-rishi's *kunda*' Devadatta, Buddha's first cousin, created a schism in the Buddhist order nine or ten years before Buddha's death, and his followers were called Gotamaka It was he who instigated Ajātasatru to kill his father (Rhys David's *Buddhist India*, Spence Hardy's *Manual of Buddhism*, Saṅgīya-Jātaka in the *Jatals*, vol I) The Benuvana *Vihāra* called also Karanda Benuvana *Vihāra*, which was given by Bimbisāra to Buddha and where Buddha usually resided when he visited Rājgir, was situated at a distance of three hundred paces from the extreme east toe of the Baibhāra hill (i.e. outside the valley and on the northern side of the Baibhāra hill) In this *Vihāra*, Sāriputra, whose real name was Upatishya, (Kern, *Saddharma puṇḍarīka SBL* XXI, p 89), and Maudgalīyana (called also Koṭṭha) became Buddha's disciples, having learnt first the doctrine from Aśvajit in the celebrated couplets which mean, 'Tathāgata has explained the cause of all things which have proceeded from a cause, and the great Brahman has likewise explained the cause of their cessation' They had been formerly the disciples of Saṅgīya Vairamhi Putra of Rājgir Near it was the Pippala cave where Buddha used to sit in deep meditation (*Dhyāna*) after his midday-meal This cave is at a short distance from the Jaina temple on the top of the Baibhāra hill, down a narrow ledge on the west The Saptaparni (called also Saptaparna and Sattaparni) caves have been identified by Mr Beglar with a group of caves situated at a distance of about a mile to the west of the Pippala cave and the northern side of the Baibhāra hill, where the first Buddhist synod was held after the *Nirvāṇa* of Buddha under the presidency of Mahākāśyapa (*Imaya Texts*, pp 370-385, *SBE*, vol XX *Arch S Rep*, vol VIII) The Sma-ānam or cemetery was two or three *li* to the north of Benuvana *Vihāra*, in a forest called Sitavana (*Memoirs of the Asiatic Society of Bengal*, vol I, *Avadana Kalpalata*, ch 9, sk 19), which may be identified with *Vasu-Rājā-lā-Gad*, Vasu Rājā being the grandfather of Jarasandhu and father of Brihadratha Bimbisāra, in accordance with his promise that in whichever house a fire occurred through negligence, the owner thereof should be expelled and placed in the cemetery, abandoned his palace at Rājgir in the valley as it caught fire and went to reside at the cemetery, but apprehending an attack from the king of Vaisālī, or according to some account, from Chanda Pajjota, King of Ujjayinī, in this unprotected place which was not at all fortified, he commenced to build the new town of Rājagriha which is at a distance of one mile to the north of old Rājagriha and was completed by his son Ajātasatru Near the

western gate of the new Rājgir was situated the Stūpa which was built by Ajātasatru over the relics of Buddha obtained by him as his share Legge's *Fa Hsuan*, ch 28) Thus the old Rājgir was abandoned, and new Rājgir became the capital of Magadha for a short period. Buddha died in the eighth year of the reign of Ajātasatru. The seat of government was removed to Pāṭaliputra in the reign of Udayi or Udayāsava, the grandson of Ajātasatru, who reigned from 519—503 B C. The celebrated Bikramasīlā Vihāra was according to General Cunningham, situated at Sīlāo, a village six miles to the north of Rājgir on the river Pañchīna where a high mound still exists, but this identification does not appear to be correct (see *Bikramasīlā Vihāra*). Bād gāon or ancient Nālandā, the celebrated seat of Buddhist learning is seven miles to the north of Rājgir. It still contains the ruins of the Buddhist Vihāras and Stūpes. Nigāntha Jnatiputra (Nigāntha Nāthaputta), who resided at Rājagrih in the Chaitya of Guṇasīla (*Kalpavṛta*, Samacharita) at the time of Buddha with five other Tirthankaras named Purāṇa-Kassapa, Makkhaliputta Gosāla, Ajitakesakambala, Sañjaya Iklatthaput'a and Pakudha Kaccchāyana (*Mahāvagga* ch VI, p 31), has been identified with Mahāvīra, the twenty-fourth or the last Tirthankara of the Jains. It was at his instigation that Śrīgupta a householder of Rājagriha attempted to kill Buddha in a burning pit and with poisonous food (*Atadana Kalpalatā* ch 8). Gosāla Makkhaliputta was the founder of the Ājīvaka sect (Dr Horner's *Uṇṣagaddasao*, introduction, p viii and Appendix, 1, 2). Pavāpuri where Mahāvīra died is at a distance of ten miles to the south west of Rājgir. Buddha, while in Rājgir, lived at Giridhrakūt, Goutama-Nyagrodha-ārāma, Chauraprapāta, Saptaparni cave, Kāśhānālī by the side of Ishu gur, Saptasvundikā cave, in the Sitavana kuṇja, Jivaka's Mango garden, Tṛpoda ārāma and Mugavana of Muditakukshi (*Mahā parinibbāna Sutta*, ch 3). For further particulars, see *Rājgir* in Pt II of this work. 2. Rājgir the capital of Kekaya, on the north of the Bias in the Punjab (*Ramāyana*, Ayodhya k ch 68). Cunningham identifies Girivraja the capital of Kekaya with Jālūpur the ancient name of which was Girjak (*Arch S Rep*, II) this identification has been adopted by Mr. Pargiter (*Maṅkandeya P* p 315 note).

Giriyek—An ancient Buddhist village on the Pañchīna river, on the southern border of the district of Patna (see *Indrasīlā puha*). Across the Pañchīna river is the Giriyek-hill which is the same as *Giridhrakuta* hill the Indralinggar of Hsuen Tsung (Cunningham's *Arch Geo* p 471). The Pañchīna river is perhaps the ancient Sippini (Sarpini) mentioned by Buddhaghosha in his commentary on *Mahāvagga*, ch 11, p 12. The Sarpini is said to have its source in the Giridhrakuta mountain (see *Pañchānanda*). Giriyek is the ' Hill of the Isolated Rock ' of Fa Hsuan, but Mr. Broadley has identified it with the ' rocky peak at Bihar ' (*Ind Ant*, I, 19).

Godā—The Godāvri river (Halayudha's *Abhulhānaratnamālā* III 52. Author's coll).

Godavari—The river Godāvri has its source in Brahmagiri situated on the side of a village called Tryamvaka which is twenty miles from Nasik (*Saura P*, ch 69. *Brahma P*, chs 77-79). Brahmagiri was visited by Chaitanya (*Chaitanya Chariṇāmṛta*). Some suppose that the river has its source in the neighbouring mountain called Jātāphatkā. In Tryamvaka there is a tank called Kusāvṛtta, under which the Godāvri is said to flow after issuing from the mountain. The portion of the Godāvri on which Tryamvaka is situated is called Gautami (see *Gautami*). Every twelfth year, pilgrims from all parts of India resort to this village for the purpose of bathing in this sacred tank.

and worshipping Tryambakesvara, one of the twelve Great Lingas of Mahādeva (*Śiva P*, Pt I, ch 54 *Varāha P*, chs 79, 80) see **Amareśvara** Rāmachandra is said to have crossed the river on his way to Lankā at Bhadrāchalam in the Godavari district where a temple marks the spot

Godhana-giri—Same as *Garatha Hill* (Bāna Bhatta's *Harshacharita*, ch VI)

Gokarna—1 Gendia, a town in the province of North-Kanara Karwar district thirty miles from Goa between Karwar and Kumta It is a celebrated place of pilgrimage (*Mbh*, Ādi P, ch 219, *Raghuvamśa*, VIII, *Śiva P*, Bk III, ch 15) It contains the temple of Mahādeva Mahibālesvara established by Rāvana It is thirty miles south of Sadāsheogaḍ which is three miles south of Goa [Nowbold *JASB*, vol XV (1946), p 228] Here, Saṅkarāchāryya defeated in controversy Nilkantha, a Śaiva (*Saṅkaravyāsa*, ch 15) 2 Bhāgiratha, king of Ayodhyā, is said to have performed austerities at Gokarna to bring down the Ganges (*Rāmāyana*, Bala K, ch 42) This Gokarna is evidently the modern Gomukhī, two miles beyond Gangotri 3 According to the *Varāha Purāna* (ch 170), Gokarna is situated on the Sarasvatī sangama or confluence of the river Sarasvatī

Gokula—Same as Vraja or Mahāvana (*Padma P*, Paṭāla, ch 40, *Ādi P*, chs 12, 15), or *Purāna Gokul* where Kṛṣṇa was reared up Nanda, the foster-father of Kṛṣṇa removed from Gokula to Brindāvana to escape molestations from the myrmidons of Kamsa (*Ādi P* ch 3) Mahāvana or *Purāna-Gokula* is six miles from Mathurā, and contains places associated with the early life of Kṛṣṇa Vallabhāchāryya, who was a contemporary of Chaitanya and known also by the name of Vallabha Bhaṭṭa of **Āmbalīgrāma** (q v), and who founded the Ballabhāchārī sect of Vaiṣṇavas, built new Gokula in imitation of Mahāvana, where in the temple of Śyāma Līla, Yaśodā, wife of Nanda, is said to have given birth to Māyā Devī, and where Nanda's palace was converted into a mosque at the time of Aurangzeb (*Chaitanya Charitāmṛta*, II, 19, also Growse's *Mathurā*) see **Braja** The village of new Gokula is one mile to the south of Mahāvana on the eastern bank of the Jamuna [Lochana Dāsa's *Chaitanyamangala* (Atul Gosvāmī's ed) III, p 181]

Gomanta-giri—1 An isolated mountain in the Western Ghats, where Kṛṣṇa and Balarāma defeated Jarasandhu (*Harivamśa*, ch 42) There is a Tirtha called Goraksha on the top of Gomanta-giri The mountain is situated in the country about Goa i.e., the Konkan, called the country of Gomanta (*Padma P*, Ādi Kh, ch 6) The *Harivamśa* (chs 98 and 99) locates a mountain Gomanta-giri in North Kanara 2 The Ravata hill in Gujarat was also called Gomanta (*Mbh*, Sabhā, ch 14)

Gomati—1 The river Gumti in Oudh (*Rāmāyana*, Ayodhyā, ch 49) Lucknow stands on this river 2 The river Godāvarī near its source where the temple of Tryambaka is situated (*Śiva P*, Bk I, ch 54) It is also called Gotamī, from Rishi Gautama who had his hermitage at this place (*Ibid*, ch 54) 3 A river in Gujarat on which Dvārakā is situated (*Skanda P*, Avanti Kh, ch 60) 4 A branch of the Chambal in Malwa on which Rintambur is situated (*Meghadūta*, Pt I, v 47) 5 The Gomai river in Arachosia of Afghanistan (*Rig Veda*, X, 75 and Lassen *Ind. Alt.*) It falls into the Indus between Dera Ismael Khan and Pābādpur 6 A river in the Kangra district, Punjab (*Ind. Ant.*, XXII, p 178)

Gomukhi—According to Capt Raper (*Asiatic Researches*, vol. XI, p. 506) and Major Thom (*Memoir of the War in India*, p. 504) it is situated two miles beyond Gangotri. It is a large rock called Cow Mouth by the Hindu from its resemblance to the head and body of that animal. But see Lassen's *Himala Mountains*, p. 473. Go-mukhi is perhaps the Gokarna of the *Ramayana* I, 42.

Gonanda—Same as **Gonardda** (2) (*Bhāmunda P.* ch. 49 of *Matsya P.* ch. 113).

Gonardda—1 The Punjab is called from Gonardda King of Kashmir who conquered it. 2 Gonda in Oudh is a corruption of Gonardda, the birth-place of Patañjali, the celebrated author of the *Mahābhāṣya*; hence he was called Gonarddiya. See **Gauda**. He lived in the middle of the second century before the Christian era, and was a contemporary of Pushyamitra, king of Magadha and wrote his *Mahābhāṣya* between 140 and 120 B.C. During his time, Menander, the Greek King of Sakala in the Punjab, invaded Ayodhya (*Goldstucker's Puri*, pp. 234, 235. *Matsya P.* ch. 113. Bhandarkar *Ind. Ant.* II, 70). 3 A town situated between Ujjayini and Vidisa or Bhilsa (*Saltapataka Vatthugāthā*).

Gopichala—1 The Rohtas hill [*J. I. S. B.* (1839) p. 696]. 2 Same as **Gopadri** (2) [*J. I. S. B.* (1867) p. 409]. Gwdion.

Gopādi—1 Tibbati Sulaiman mountain near Samagar in Kashmir (*Dr. Steens Rāgata-anquā*, I, p. 51 note). See **Sankarācharya**. 2 Gwdion (*Dr. Kiehlhorn, Ep. Ind.*, vol. I, pp. 124, 151. *Ind. Ant.* ch. 75). 3 The Rohtas hill same as **Gopichala**.

Gopakavana—Gwa. It was also called Gopakavattana or Gopakapura. It was ruled by the Kadamba dynasty (*Dr. Bühler, Introduction to the Ullomānkadiva charita*, p. 34 note).

Goparashtra—Same as **Govarashtra**. The Igatpur subdivision of the district of Nasik (*Bhishma*, ch. 9. *Ind. Ant.* vol. IX). According to Garrett it is the same as **Kuva** Southern Konkana (*Garrett, Chas. Dic.*).

Gopatāra—A upura, a place of pilgrimage on the bank of the Sarajū at Fyzabad in Oudh where Ramachandra is said to have died (*Ramayana Uttara* bk. ch. 110). Near the temple of Gopāra Mahadeva a place pointed out where Ramachandra is said to have breathed his last.

Goratha Hill—Bāthmā-kapahād, a small isolated hill about five or six miles to the west of the valley of old Rajagaha, appearing from a distance to have three peaks, from which Bhāra, Ajjuna, and Kāhina reconnoitred the beautiful capital of Magadha (*Alb., Sibth. P.* ch. 20). It is on the north of Sundol hill which is larger than the Bāthmā-kapahād.

Gopriya parvata—1 A mountain near Nishadhibhumi (Nasir) in Central India (*Mahābhārata* Sabha 31). Same as **Gopādri** (2). 2 Kohmari Spū near Ujat in Eastern Turkistan, visited by Hiuen Tsiang, 13 miles from Khotan. It was a celebrated place of pilgrimage in Khotan, which contained a monastery and a cave where an Arhat resided (*Dr. Steens Sandbarred Ruins of Khotan*). 3 The Gopuchchha mountain in Nepal near Katmandu upon which the temple of Svayambhunātha is situated (*Stoyambhu Purana* ch. I).

Govarashtra—Govarashtra is evidently a corruption of Goparashtra of the *Mahābhārata* (*Bhishma P.* ch. IX). It is the Kauba (Gova) of Ptolemy. See **Goparashtra**. The

shrine of Sapta Kōṭisvara Mahādeva was established by the Sapta Rishis at Narvaṃ in the island of Divaī (Dīpavatī) on the north of Goa Island proper (*Ind Ant.*, III, 194)

Govardhdhana—1 Mount Govardhdhana, eighteen miles from Brindāvan in the district of Mathurā. In the village called Pantho, Krishna is said to have taken up the mount on his little finger and held it as an umbrella over the heads of his cattle and his townsmen to protect them from the deluge of rain poured upon them by Indra (*Mbh* Udyoga, ch 129) See *Vraja-maṇḍala* 2 The district of Nasik in the Bombay Presidency (Bhandarkar *Early History of the Dekkan Mahāvastuśāradāna* in Dr R. L. Mitra's *Sanskrit Literature of Nepal* p 160) See **Govardhdhanapura**

Govardhdhana-matha—One of the four Mathas established by Saṅkarācārya at Jagannātha in Orissa (see *Śrīṅgagiri*)

Govardhdhanapura—Govardhan a village near Nasik in the Bombay Presidency (*Māhikandeya P.*, ch 57, Dr Bhandarkar's *Early History of the Dekkan*, p 3)

Govāsana—It is evidently the Kiu pi shwong na of Hsuen Tsiang, which has been restored by Julien to Govāsana it is 400 li to the south east of Matipura or the present Mundore, a town in Western Rohilkhand near Bignor (*Mbh*, Bhishma P. ch 17)

Grīdhra-kūṭa-parvata—According to General Cunningham it is a part of the Sula giri, the Vulture peak of Fa Hien and Indrasilā-guhā of Hsuen Tsiang (see *Indrasilā-guhā*) It lies two miles and a half to the south east of new Rajgir Sailāgiri is evidently a spur of the Ratnakūṭa or Ratnagiri, but the name of Sailāgiri is not known to the inhabitants of this place Buddha performed austerities here for some time after leaving the Pāṇḍava giri cave and in his subsequent sojourn, he delivered here many of his excellent Sūtras Devadatta hurled a block of stone from the top of this hill to kill Buddha while he was walking below (*Chullavagga*, Pt vii, ch 3, but see *Girivraja-pura*) Buddha resided in the garden of Jivaka, the physician, at the foot of the mountain and here he was visited by the king Ajātasattu and by his minister Varshākara, which led to the foundation of Pāṭaliputra (Cunningham's *Stupa of Bhārhut*, p 89 and *Mahā-parinibbāna Sutta*) It is also called Girijā hill

Guhyeśvari—The temple of Guhyavari, which is claimed both by the Hindus and Northern Buddhists as their own deity, is situated on the left bank of the Bāgmati, about a quarter of a mile above the temple of Paśupatinātha and three miles north east of Kātmāndu (Wright's *Hist of Nepal*, p 79, *Devī-Bhāgavata* vii, 38) See **Nepāla**

Gunamatī-vihāra—The Gunamatī monastery, which was visited by Hsuen Tsiang, was situated on the Kunva hill at Dharawat in the subdivision of Jahanabad in the District of Gaya The twelve armed statue of Bhairava at that place is really an ancient Buddhist statue of Avalokitesvara (Grierson *Notes on the District of Gayā*)

Guptahari—Same as *Gopratāra* (*Skanda P.*, Ayodhyā Māhāt., ch vi)

Gupta-kāśī—1 Bhuvaneshvara in Orissa 2 In Sonitapura (see *Sonitapura*)

Gurjjara—Gujarat and the greater part of Khandesh and Malwa (Conder's *Modern Traveller*, vol x, p 130) In the seventh century, at the time of Hsuen Tsiang, the name was not extended to the peninsula of Gujarat, which was then known only by the name of Saurāshtra The modern district of Marwar was then known by the name of Gurjjara It appears from the *Periplus* that the south eastern portion of Gujarat about the mouth of the Nerbudda was called Abhira, the Abertia of the Greeks Gujarat was

called "Cambay" by the early English travellers. For further particulars, see Guzerat in Pt II of this work. For the Chalukya kings of Guzerat from Mularāja to Kumārapāla, see the Badnagar Inscription in *Ep Ind*, Vol I, p 293

Gurupāda-giri—Gurpa hill in the district of Gaya, about 100 miles from Bodh Gaya, where Mahākāśyapa attained Nirvāna (Legge's *Fa Hsien*, ch xxxiii). It is also called Kukkuṭapāda giri [see *An account of the Gurpa Hill* in JASB (1906), p 77]. By 'Mahā Kāśyapa' is meant not the celebrated disciple of Buddha who presided over the first Buddhist synod after Buddha's death, but Kāśyapa Buddha who preceded Sakyaśiṃha (Legge's *Fa Hsien*, ch xxxiii). But see **Kukkuṭapāda-giri**. This hill is called Gurupādaka hill in the *Divyāvadānamālā* (Dr R Mitra's *Sanskrit Buddhist Literature of Nepal*, p 308, *Divyāvadāna*, Cowell's ed p 61) where Maitreya, the future Buddha, would preach the religion.

H

✓ **Haihaya**—Khandesh, parts of Aurangabad and South Malwa. It was the kingdom of Kārttavīryārjuna, who was killed by Parasurāma (see **Tamasa**). Its capital was Mahishmati, now called Mahesvara or Chul-Mahesvara (*Ramayana*, Uttara ch 36). Same as **Anupadeśa** (Mbh, Vana, 114, *Skanda P*, Nāgara kh, ch 66) Mahesa and Mahishaka.

✓ **Haimavata-varsha**—The name of India before it was called Bhāratavarsha (*Linga P*, Pt I, ch 45). See **Bhāratavarsha**.

✓ **Haimavati**—1 Same as Rishikulyā (*Hemakusha*). 2 The river Ravi in the Panjab (*Matsya P*, ch 115). 3 The original name of the river Sutlej, which flew in a hundred streams at the sight of Vaśiṣṭha, and since then it is called Śatadru (*Mbh*, Ādi P, ch 179). 4 The river Aravati (Havadi) in the Panjab (*Mitsya P*, chs 115, 116).

Hamsavati—Pegu, built by the two brothers Samala and Bimala [*JASB*, (1859), p 478].

Hamsadvāra—Same as **Krauñcha-randhira** (*Meghaduta*, pt I v 55).

Hamsa-sopa—Jaraśundhukā Bāṭhak in Gariyek near Rajgur in Bihar, visited by Huen Tsiang. It is a sagoba [*Delagopa* or *Dhritujarbha* or *tope* (*stupa*)] erected, according to him, in honour of a Hamsa (goose) which sacrificed itself to relieve the wants of a starving community of Buddhist Bhikshus of the Hinayana school. There was formerly an excellent road which led up to the mountain top. This road was constructed by Bimbisāra when he visited Buddha at this place; the remains of the road still exist.

Haradvāra—Same as **Haridvāra**.

Hārāhaura—The tract of country lying between the Indus and the Jhelum, and the Gandgarh mountain and the Salt range (*Arch S Rep*, vol v, p 79, and *Bihar samhitā*, xiv, 33).

Harakela—Baṅga or East Bengal (Hemachandra's *Abhidhāna chintāmanī*).

Harkshetra—Bhuvanesvara in Orissa. It was the site of a capital city founded by Rājā Yayāti Keśari, who reigned in Orissa in the latter part of the fifth century. Same as **Ekāmṛakānana**.

Haramukta—The mount Haramuk in Kāśmīra, twenty miles to the north of Śrīnagar (Dr Stein's *Rājataranginī*, II, p 407).

Hārdapitha—Bardyanātha in the Santal Parganas in Bengal. It is one of the fifty-two Pithas where Sati's heart is said to have fallen, though there is no memento.

of any kind associated with the occurrence [Dr R. L. Mitra, *On the Temples of Deoghar in JASB* (1883), p. 172, *Tantra chudāmāni*]

Haridvāra—See **Kanakhala**. It stands on the right bank of the Ganges, at the very point where it bursts through the Siwalik hills and debouches upon the plains nearly two hundred miles from its source. It is in the district of Shahranpur and was situated on the eastern confines of the kingdom of Śrughna. It is also called Gangādvāra which contains the shrine of Nakulesvara Mahādeva (*Kurma P*, II ch 42)

Hariharakshetra—1 Hariharachhatra or Sonpur at the junction of the Gandak and the Ganges (*Varāha P*, ch 144). See **Biśālā-chhatra**. 2 Harihara at the junction of the rivers Tungabhadra and Haridra in Mysore (Rice's *Mysore Inscriptions*, p. 71). See **Hariharanāthapura**.

Hariharanātha-pura—Harihara or Kudalur at the junction of the river Haridra with the Tungabhadra, a celebrated place of pilgrimage (*Padma P*, Uttara, ch 62. Rice's *Mysore Inscript*, Intro). It was visited by Nityānanda, the celebrated disciple of Chaitanya.

Harikshetra—Harikāntam Sellar on the river Pennar a place of pilgrimage visited by Chaitanya (*Chaitanya Bhāgavata* ch 6).

Hārta-śrama—Ekahuga, situated in a defile about six miles of Udaipur in Rajputana. It was the hermitage of Rishi Harita the author of one of the *Saṃhitas*.

Haritakivana—A part of Budy mātā in the Santal Parganas in Bengal now called Harlā judi (*Baidyanāthamahātmya*) see **Chitabhumi**.

✓ **Harivarsha**—It included the western portion of Tibet (*Kalika P*, ch 82. *Mbh*, Sabhā P, ch 51). Same as **Uttara-kuru** (*Mbh*, Sabhā ch 28).

Haryo—Hassan Abdul in the Punjab. It was also called Haro.

Hastaka-vapra—Hathab near Bhaonagar in Gujrat. It is the "Ashitacampa" of the *Periplus of the Erythraean Sea* and Astakapa of Ptolemy (see *Bomb Gaz*, vol I, pt 1, p. 530).

Hastimatī—The river Hastmati a tributary of the Sabarmati in Gujrat (*Padma P*, Uttara, ch 55).

Hastināpura—The capital of the Kurus north east of Delhi entirely deluviated by the Ganges. It was situated twenty-two miles north east of Math and south west of Bijnor on the right bank of the Ganges. Nachikshu the grandson of Janakjaya of the *Mahābhārata*, removed his capital to Kausambi after the destruction of Hastināpura (*Pishna P*, pt IV, ch 21). Gadmutkesvar containing the temple of Muktesvara Mahādeva was a quarter of ancient Hastināpura. See **Ganamuktesvara**.

Hastisomā—The river Hastu, a tributary of the Mahānadi (*Padma P*, Svarga (Ādi), ch 3).

Hāpaka—1 Undes or Hūmadia where the lake Manasarovara is situated (*Mbh*, Sabhā P, ch 27). The Guhyakas (perhaps the ancestors of the Gukhās) lived at this place. 2 A *Kshetra* or sacred area in the district of Ahmedabad in which was situated Chamatkārapura once the capital of Anartta-deva seventy miles to the south east of Sidhpur (*Skanda P*, Nagara kh). See **Chamatkarapura**.

Hatyāharana—Hattāharan, twenty-eight miles south east of Hardoi in Oudh. Rāmachandra is said to have expiated his sin for killing Ravana who was a Brahman's son, by bathing at this place.

Hayamukha—Cunningham has identified this with Daundiakhera on the northern bank of the Ganges, about 104 miles north west of Allahabad (*Jaimini Bhārata*, ch 22, Cunningham's *Anc. Geo.*, p 357). Beal considers that the identification is not satisfactory (*Records of Western Countries*, I, 234). It was visited by Hiuen Tsiang.

Hemakūṭa—1 Called also Hemaparvata. It is another name for the Kailāsa mountain which is the abode of Kuvera, the king of the Yakshas (*Mbh.*, Bhishma P., ch 6, *Kurma P.* I, 48). This appears to be confirmed by Kalidasa (*akuntala*, Act vii). 2 The Bāndarpuchchha range of the Himalaya in which the rivers Alakinandī, Ganges and Yamunā have got their source (*Varāha P.*, ch 82). It should be observed that the Kailāsa, and Bāndarpuchchha ranges were called by the general name of Kailāsa. See **Kailāsa**.

Hidamba—Cachar named after a Rājā of Kamatupa in Assam, who built a palace at Khaspurat the foot of the northern range of hills [*Bengal and Agra Guide and Gazetteer* (1841), vol 11 p 97].

Himādri—The Himalaya mountain.

Himālaya—The Himalaya mountain (see **Himavān**).

Himavān—Same as **Himālaya** (*Mrichakalika P.*, chs 54, 55). According to the Purāṇas Himavān or the Himalaya range is to the south of Mānasa sarovara (*Varāha P.*, ch 78).

Himavanta—Maṅghuni, Kassapagottī, and Dundubhissu were sent as missionaries to Himavanta by Asoka (*Mahāvamsa*, ch xii). Their ashes were found in a tope at Sanchi (Cunningham *Bhilsa Tope*, p 287). By some it has been identified with Tibet, but Fergusson identifies it with Nepal (Fergusson's *Cave Temples of India*, p 17).

Hingulā—Hinglaj (*Devi Bhagavata*, vi 38), situated at the extremity of the range of mountains in Beluchistan called by the name of Hingulā, about twenty miles or a day's journey from the sea-coast, on the bank of the Aghoi or Hingulā or Hingol river (the Tomeros of Alexander's historians) near its mouth. It is one of the fifty-two pithas or places celebrated as the spots on which fell Sati's discovered limbs. Sati's *brahmarandhira* is said to have fallen at this place (*Pantra Chudamani*). The goddess Durgā is known here by the name of Mahāmāyā or Kottarī. According to Captain Hart, who visited the temple, it is situated in a narrow gorge, the mountains on each side of which rise perpendicularly to nearly a thousand feet. It is a low mud shrine, built at one end of a natural cave of small dimensions, and contains only a rough-shaped stone, called the goddess *Mātā* or *Mahāmāyā* [*Account of a Journey from Karachi to Hinglaj* in *JASB*, IX (1840), p 134, *Brief History of Kalat* by Major Robert Leach in *JASB*, (1843), p 473]. Sir T. Holdick considers that the shrine had been in existence before the days of Alexander, "for the shrine is sacred to the goddess Nana (now identified with Siva by the Hindus)" which, Assurbanipal (Sardanapalus of the Greeks) King of Assyria removed from Susa in 645 B.C. to the original sanctuary at Uruk (now Warka in Mesopotamia) the goddess being A-SIN-UR (*The Greek Retreat from India in the Journal of the Society of Arts*, vol XLIX,

Rawlinson's *Five Great Monarchies*, IV, p 344). The temple is said to be a low mud edifice, containing a shapeless stone situated in a cavern (*Asiatic Researches*, vol XVII) The *ziarat* is so ancient that both Hindus and Muhammadans claim it without recognising its prehistoric origin The goddess is known to the Muhammadans by the name of Nani (*Imperial Gazetteer*, vol xiii, p 142) The Aghor river is the boundary between the territory of the Yam of Beila and that of the Khan of Khelat The name given to the stream above the peak in the Hara mountains is Hingool It is called Aghor from the mountains to the sea On the way from Karachi, between the port of Soumeanee and the Aghor river, there are three hills which throw up jets of liquid mud called Chandra-kûpa The village nearest to Hingol is Urmura or Hurmura, situated on the coast at a distance of two days' march (*JASS*, IX, p 134)

Hiranvati—1 A river in Kosala probably at its western extremity (*Vâmana P*, ch 64) 2 A river in Kurukshetra (*Mbh*, Udyoga ch 158)

Hiranyavâhu—The river Sona, the Erannoboas of the Greeks (*Amarakosha*) See **Sona** The modern Chândan was erroneously identified by Major Franklin with Erreen Bhowah, it runs south of Bhagalpur and joins the Ganges to the west of Champânagar Chândan was also called Chandrâvati (see Franklin's *Site of Ancient Palibothra*, p 20), and *Uttara Purâna* quoted by him) The name of Chândan however has some connection with Chând Sadâgar (see **Champâpuri**)

Hiranyavindu—1 A celebrated place of pilgrimage at Kalinjar (*Mbh*, Vana, ch 87) 2 A place of pilgrimage in the Himâlaya (*Ibid*, îdi, ch 217)

Hiranya parvata—Monghu (see **Mudgala-giri**)

Hiranyapura—Herdoun or Hindaun in the Jecpur state, seventy one miles to the south-west of Agra, where Vishnu is said to have incarnated as Nrisimha Dev and killed Hiranyakasipu, the father of Prahlâda (*Pudma P* Sishu, ch 6) But see **Mulasthanapura**

Hiranyavati—The Little (Chhota) Gandak, same as Ajitavati near Kusinârâ or Kusmagara (*Mahâparinirvâna Sûtra*) It flows through the district of Gorakhpur about eight miles west of the Great Gandak and falls into the Gogrâ (Sarayâ)

Hisadru—The river Sutlej in the Punjab

Hladini—The river Brahmaputra (Wilford, *Asiatic Researches*, vol XIV, p 444) But this identification does not appear to be correct It is described as situated between Kekaya on the west and the river Satadru (Sutlej) on the east Bharata crossed this river on his way to Oudh from Kekaya (*Râmâyana*, Ayodh, ch 71)

Hrishikesa—Rishikesa, a mountain twenty-four miles to the north of Hardwar, which was the hermitage of Devadatta (*Varâha P*, ch. 146) It is situated on the bank of the Bhâgtrathi on the road from Hardwar to Badrinâth

Hûna-desa—1 The country round Sâkela or Sealkot in the Punjab, as Mihirakula, a Hun, made it his capital 2 The country round Mânasa sarovara

Hupian—The capital of Parsusthâna, the country of the Parsus, a warlike tribe mentioned by Pânni Hupian is the present Opian, a little to the north of Chankar at the entrance of a path over the north-east of the Paghman or Pamghan range (Cunningham's *Anc Geog*, p 20) It was the site of Alexandria, a town founded by Alexander

the Great, the Alasanda of the *Mahāvamsa* and the birth-place of Menander (the Mihinda of the Buddhist writers), the celebrated Bactrian king (McCrindle's *Invasion of India*, p 332) Opian is perhaps a corruption of Upanivasa or properly Kshatriya-Upanivasa, a country situated on the north of India (*Matsya P*, 113).

Hushkāpura—Uskur on the left bank of the Vitastā opposite to Bāramūla in Kāsmira. It was founded by king Hushka, the brother of Kanishka. Uskur is also called Uskara (Cunningham's *Anc Geog*, p 99)

Hydaspes—The Greek name of the river Jhelum in the Punjab.

Hydroates—The Greek name of the river Ravi in the Punjab

Hypanis—The Greek name of the river Bias in the Punjab

Hypasis—The Greek name of the river Bias in the Punjab

I

✓ **Ikshu**—1 The river Oxus, it flowed through Śākadvīpa [*Vishnu P*, II, ch 4, *JASB*, (1902), p 154] 2 An affluent of the Nerbuda (*Karma P*, pt II, ch 39)

Ikshumatī—The river Kāhnadī (East) which flows through Kumaun, Rohilkhand, and the district of Kanauj (*Rāmāyana*, Ayodhyā ch 68)

Ilvalapura—Ellora seven miles from Danlatabad in the Nizām's Dominions and 44 miles from Nandgaon on the G I P Railway. It is said to have been the residence of the Daitya Ilvala whose brother Bātāpi was killed by Rishi Agastya at Bātāpipuri while on his way to the south. It is the same as **Elapura**, which is evidently a corruption of Ilvalapura. See **Elapura**. The Viśvakarmā Cave (Chaitya) at Ellora, and the viharas attached to it are supposed by Fergusson to belong to a period from 600 to 750 A D when the last trace of Buddhism disappeared from Western India. The Kailāsa temple which is the 'chief glory' of Ellora, was caused to be carved by Krishna I, king of Bādami, on the model of the Virūpāksha temple at Pattadakal to celebrate his conquests in the 8th century A D (Havell's *Ancient and Medieval Architecture*, p 193). It is the same as **Deva Parvata** (or giri), and Śivalāya of the *Nirva P* (I, ch 58). For its sanctity, see **Śivalāya**.

Indrapī—Near Katwa, district Burdwan, Bengal, on the river Ajaya (*K* ch 195)

Indraprastha—Old Delhi. It is also called Bṛhasthala in the *Mahābhārata*. The city of Indraprastha was built on the banks of the Jamuna, between the more modern Kotla of Firoz Shah, and Humayun's tomb, about two miles south of modern Delhi. The river has now shifted its course more than a mile eastwards. The Nigambod Ghat on the banks of the Jamuna near the Nigambod gate of Shah-jahan's Delhi, just outside the fort close to Selimgad, and the temple of Nilachatri said to have been erected by Yudhishthira on the occasion of performing a *homa*, are believed to have formed part of the ancient capital. It was also called Khāṇḍava prastha, and formed part of Khāṇḍava-vana (see **Khāṇḍava-vana**). The name Indraprastha is preserved in that of Indrapat, one of the popular names of the fort *Purāna Kila*, which is still pointed out as the fort of Yudhishthira and his brothers. The fort was repaired or built on the original Hindu foundations by Humayun and was called Dimpānnā (*Arch S Rep*, vol. IV). It now contains the Keelā Kou

mosque the building of which was commenced by Humayun and completed by Sher Shah, and also the Sher Manjil or the palace of Sher Shah, which was used as a library by Humayun on his re-accession to the throne, and in which he met with his death by an accidental fall. Indraprastha was the capital of Yudhishthira who became king in the year 653 of the Kali era, called also the Yudhishthira era. According to Aryabhata and Varāhamihira, the Kali yuga began in 3101 B.C. A large extent of land between the Delhi and Ajmer gates of modern or Shahjahanabad Delhi and about sixteen miles in length contained at different periods the site of old Delhi which was shifted from time to time according to the whims and caprices of different monarchs. Just after leaving the Delhi gate, there is Feroz Shah's Kotla containing a pillar of Aśoka [for the inscription on the pillar see *JASB* (1837), p. 177], which is one of the few remnants of Feroz Shah's capital Ferozabad. Another Aśoka pillar is on the ridge in a broken condition. The next place is Indrapit or Yudhishthira. Indraprastha. Just outside the fort is a gate called Lal Darwāzā, the ancient Kābuli Darwāzā of Sher Shah's Delhi, which now gives entrance to an ancient mosque. At some distance is Humayun's tomb built by Akbar containing also the tomb of Hamida Banu Begum and also those of Jahangir's son, Farrukhsiyar, Alamgir II, Rafi-ud-Daula, Rafi-ud-Djaret, and Dara. Beyond it is a village called Nizamuddin Aulia after the name of a saint who flourished at the time of Giasuddin Tughlak. The village contains a *baoli* (well), the beautiful marble tombs of Nizamuddin Aulia, Mahmud Shah, Jahangir Begum, the poet Khusrū and Prince Mirza Jahangir, son of Akbar II. These tombs are enclosed with beautiful marble fret work screens, one of which is provided with a marble door. There is also a mosque called Jumiat Khana built by the Emperor Alauddin. Beyond Nizamuddin Aulia is Chausath Khamb containing the tomb of Akbar's foster brother and General Mobarak called Aziz Khan. The Mausoleum of Safdar Jung, the son of Sadat Khan, Nawab of Oudh and Viceroy of Ahmad Shah, was erected by his son Shuja-ud-Daula. Tughlakabad contains the ruins of a big fort built by Giasuddin Tughlak whose tomb was raised by his crazy son Muhammad Tughlak just outside the southern wall of the city. Besides, there is the Kutub Minar, the tower of victory with Prithvi Raj's Vijayastamb in the neighbourhood converted into a mosque in the courtyard of which stands the celebrated Iron Pillar. This and the Lal Kot with Yogamaya's temple, the Birkhana and Altemash's tomb are within the Delhi of Prithvi-Raj. Close to the Kutub Minar is the Alam Darwāzā or the gateway of Alauddin, perhaps of his capital, and near it is the marble tomb of Inam Zamin, the spiritual guide of Humayun. Near the Ajmer gate is the Yantar Mantar or the Observatory of Jai Singh of Jaipur. Within Shahjahanabad or modern Delhi is the fort with its celebrated Dewān-i-Am, Rang-Mahal, Muntaz-Mahal, Shahpuri palace, and the Pearl Mosque. The Jumma Masjid was constructed by Shahjahan. The Sonar Mosque (Mosque of Raushan-ud-Daula) is situated immediately to the west of the Kotwali from which Nadir Shah ordered the massacre of Delhi. For further particulars, see **Delhi** in Pt. II, of this work.

Indrapura—Indore, five miles to the north-west of Dabhau in the Anupashahar sub-division of the Bulandshahr district United Provinces. It is mentioned in an inscription of the time of Skandagupta the date being 465 A.D. (*Corp. Ins. Ind.*, III, p. 70). Perhaps this Indrapura is mentioned in the *Sankaravyaya* of Ānanda Giri by the name of Indraprasthapura.

Indrasilā-guhā—Mr. Laudlay has identified it with the Giriyek hill, six miles from Rājgir, which is evidently a corruption of Garik-giri, a large portion of the stones of this hill being of red (*garrik*) colour. It is a spur of the Bipula range. It is the most easterly of the range of hills in which Rājgir was situated (*JASB*, XVII, p. 500). The Panchān or Pañchānan river flows by its side, and just across the river is situated the ancient Buddhist village called Giriyek. It has two peaks, on the lower peak on the east is situated the celebrated brick-tower called Jarāsandha ka-Baithak which was the Hamsa stūpa of the Buddhists. In some portions the moulding of sand and plaster in niches are well preserved. It is said to be the only building in India that has any pretension to be dated before Asoka's reign (Fergusson's *Cave Temples of India*, p. 33). In front of it there are the remains of a monastery (*Saṅghaśrāma*), a dry well, two tanks and a garden. The western peak which is connected with the Hamsa-stūpa by a pavement is the higher of two, to this peak the name of Giriyek properly belongs, it contains the remains of a vihāra. It is the "Hill of the isolated rock" of Fa Hien. It was on this hill that Indra brought the heavenly musician Pañcha-bhikṣā to play on his lute before Buddha, and questioned the latter on forty-two points, which questions he traced with his finger on the ground (Legge's *Fa Hien*, p. 80). According to the Buddhist account, the cave was situated in the rock Veda, at the north side of the Brāhman village Ambasanda, on the east of Rajagriha (Spence Hardy's *Manual of Buddhism*, p. 298).

✓ **Iran**—Persia, which was so called from its colonisation by the ancient Aryans, the ancestors of the modern Persians, who settled there after they left the Punjab, see *Ariana* (*JASB*, 1838, p. 420).

✓ **Irana**—The Runn of Cutch, the word Runn or Ran is evidently a corruption of Irana, which means a salt land (*Amara kośa*). It is the Eirion of the *Periplus of the Erythraean Sea*.

Iravati—1 The Ravi (Hydraotes of the Greeks). 2 The Rapti in Oudh (*Garuda P*, ch. 81). Rapti is also said to be a corruption of Revati.

Isalla—Kesariya, in the district of Champaran, where Buddha in a former birth appeared as a Chakravartti monarch. A stūpa was raised at this place to commemorate the gift of the alms-bowl by Buddha to the Lichchhavis when he parted with them (*Fa Hien*, and *Arch S Rep*, XVI, p. 16). The ruins of this stūpa are known to the people by the name of Rājā Ben-kā deorā, Rājā Bena being one of the Chakravartti kings of ancient time.

J

Jahnvi—Same as Gangā (*Harivamśa*, I, ch. 27). See **Jahnu-Asrama**.

Jahnu-asrama—The hermitage of Jahnu Muni is at Sultanganj (E. I. Railway) on the west of Bhagalpur. The temple of Gaubīnātha Mahādeva, which is on the site of the hermitage of Jahnu Muni, is situated on a rock which comes out from the bed of the Ganges in front of Sultanganj. The river Ganges (Gangā) on her way to the ocean, was quaffed down in a draught by the Muni when interrupted in his meditation by the rush of the water, and was let out by an incision on his thigh at the intercession by Bhagiratha, hence the Ganges is called Jāhnvi or the daughter of Jahnu Rishi. It is the Zanghera of Martin (*Indian Empire*, vol. III, p. 37 and *Eastern India*, vol. II, p. 37), or Jahngira which is a contraction of Jahnu-giri according to Dr. R. L. Mitra (*JASB*, vol. XXXIII, p. 360), and of Jahnu-griha according to General Cunningham (*Arch S Rep*, vol. XV, p. 21). The Pāndās of Gaubīnātha Mahādeva live in the village of Jahngira which is at a short distance from the temple. The hermitage of Jahnu Muni is

also pointed out at Bhairavaghāṭi below Gaugotri in Garwal at the junction of the Bhāgīnāthi and the Jahnvi, where the Ganges is said to have been quaffed by the rishi (Fraser's *Himala Mountains*, p. 476). For other places which are pointed out as the hermitage of Jāhnu [see Gaṅgā and my *Notes on Ancient Anga* in *JASB*, vol. X (1914), p. 340]. There was a Buddhist Monastery at Saltanganj itself which contained a colossal copper statue of Buddha constructed in the 5th century A.D.

Jajāhuti—Same as **Jejābhukti**. Its capital was Kajuraha at the time of Alberuni in the eleventh century (Alberuni's *India*, vol. I, p. 202).

Jajātipura—Jājpur (see **Yajñapura** and **Yayātipura**).

Jalandhara—Jalandhar, a town near the western bank of the Sutlej in the Punjab, same as **Trigarita** (*Hemakosha*). The name is derived from its founder, the Asura Jalandhara, the son of the Ganges by the Ocean (*Padma P. Uttara*, ch. 51). It is the head-quarters of the district called Jalandhara Doab or Jalandharapīṭha lying between the Bias and the Sutlej. It is the Kulindra of Ptolemy, but see **Kulinda-deśa**.

Jalpina—See **Jaypevara**. It is situated on the west of the river Tista in the district of Jalpaiguri in Bengal (*Kāṭika P.*, 77). The name of Jalpaiguri is evidently derived from this Tirtha.

Jamadagni-śrama—1. Zāmāna, in the district of Ghazipur, the hermitage of Rishi Jamadagni. Zāmāna is a corruption of Jamadagnya. 2. The hermitage of the Rishi is also pointed out at Khaurā Dih in the Ghazipur district opposite to Bhagalpur. 3. At Mahāsthānagad, seven miles north of Bogra in Bengal (*Kāthā-sarit-sāgara*, II, 1, *Skanda P.*, *Brahma Kh.*, ch. 5, vs. 147, 150). It is also called Parāśurāma śrama.

Jambudvīpa—India. The ancient name of India as known to the Chinese was Shintup or Sinihu (Logge's *Fa Hian*, p. 26). See **Sindhu** and **Bhāratavarsha**.

Jambukeśvara—Tiruvanaikāval between Trichinopoly and Srirangam (*Devī P.*, ch. 102). see **Srirangam**.

Jambumārga—Kahnjar (Prof. H. Wilson's *Vishnu P.*, Bk. II, ch. XIII note). But this identification does not appear to be correct (see *Mbh.*, *Vana*, chs. 87 and 89). The *Agni P.*, (ch. 109) places Jambumārga between Pushkara and Mount Abu, and mentions Kālāñjara separately as a place of pilgrimage in the same chapter. Jambu is placed in Mount Abu (*Skanda P.*, *Arbuda Kh.*, ch. 60).

Jamunotri—See **Yamunotri**. A sacred spot in the Bāndarpuchchha range of the Himalaya considered to be the source of the river Yamunā (Jamunā) near the junction of three streams. The particular spot which obtains the name of Jamunotri is a little below the place where the various small streams formed on the mountain-brow by the melting of snow, unite and fall into a basin below. Jamunotri is eight miles from Kursali. At a short distance from the latter is a celebrated hot spring, issuing from the bed of a torrent which falls into the Jamunā at a place called Banas, it is considered by the Hindus to be exceedingly holy (Martin's *Indian Empire Illustrated*, vol. III, pp. 11-20, Fraser's *Tour through the Himala Mountains*, ch. 26).

Janasthāna—Aurangabad and the country between the Godāvari and the Krishnā; it was a part of the Dandakāranya of the Rāmāyana (*Aranya*, ch. 49). Pāñchavati or Nasik was included in Janasthāna (*Ibid.*, *Uttara*, ch. 81). According to Mr. Pargiter, it is the region on both banks of the Godāvari, probably the country around the junction of that river with the Pranhita or Wainganga (*JRAS*, 1891, p. 247).

Japye-svara—Japyesvara of the *Linga P* (pt I, ch 43) and Jāpyesvara of the *Siva P*, (pt IV, ch 47) are the **Jaipisa** (q v) of the *Kalikā P*, (ch 77). Nandi, the principal attendant of Śiva, performed asceticism at this place. In the *Kalikā P* (ch 77), it has been placed to the north west of Kāmarūpa in Assam with the five rivers called **Pañchanaḍa** (q v) in the *Linga P* (pt I, ch 43). But the *Kūrma P* (Uttara, ch 42) places it near the Ocean (sāgari). See, however, **Shadāranya** and **Nandigiri**. The *Vardha P*, ch 214 appears to place Japyesvara near Sleshmātaka or Gokarna.

Jasnaul—Bara-Banki in Oudh. Jas, a Raja of the Bhāṇ tribe is said to have founded it in the tenth century (Fuhrer's *MAI*).

Jatā parvata—The Jātapāṭikā mountain in Dandakāranya, in which the Godāvari has its source. See **Godāvari** (*Devn P*, ch 43).

Jatodbhava—The river Jatodā, a tributary of the Brahmaputra, which flows through the district of Jalpaiguri and Kuch Bihar (*Kalikā P*, ch 77).

Jaugada—The fort of Jaugada, eighteen miles to the north west of Ganjam, contains an edict of Asoka inscribed upon a rock (*Arch S Rep*, vol XIII *Corpus Inscriptionum Indicarum*, vol I). The rock which bears the edict of Asoka (dating about 250 B C), is four miles to the west of Purushottampur in the district of Ganjam Madras Presidency, on the north bank of the Rushikulyā (*Ind Ant*, I, 219).

Javali-pura—Jabbalpur (Bhagavanlal Indrap's *Early History of Gujarāt*, p 203, *Prabandha chintamani*, Tawney's Trans, p 161).

Jayanti—1 Jyntia in Assam (*Tantrachudamani*). 2 Same as **Bajayanti** (*JRAS*, 1911, p 610). See **Banavasi**.

Tejabhukti—The ancient name of Bundelkhand, the kingdom of the Chandātreyas or the Chandels. Its capitals were Mahoba and Kharjurāha (*Ep Ind*, vol I, p 218). Kālījūjāna was the capital of the Chandels after it had been conquered by Yasovarmān. The name was corrupted into Jajāhuti (Alberuni's *India*, vol I, p 202) and Jajhoti (Cunningham's *Anc Geo*, p 481).

Jetavana-vihāra—Jogimbhāriya mound, one mile to the south of Srāvastī. Buddha resided and preached here for some time. The Vihāra was erected in a garden by Sudatta, a rich merchant of Srāvastī, who for his charity was called Anāthapindika. He gave it to Buddha and his disciples for their residence. It was a favourite residence of Buddha (*Chullavagga*, pt VI, chs 4 and 9). The garden formerly belonged to Jeta, son of king Prasenajit, who sold it to Anāthapindika for gold *masurans* sufficient to cover the whole area (amounting to 18 kous of *masurans*). It contained two temples called Gandhakuti and Kosamba-kuti and a sacred mango-tree planted by Ananda at the request of Buddha (Cunningham's *Stūpa of Bharakut*, p 86). See **Srāvastī**.

Jetuttara—Nāgarī, 11 miles north of Chitoro. It was the capital of Śiva or Mewar (*Jātakas*, vi, 246, *Arch S Rep*, vi 196). Jetuttara is evidently the Jattaraur of Alberuni, the capital of Mewar (Alberuni's *India*, I, p 202). See **Śivī**.

Jhārakhanda—Chola or Chutia Nagpur, Kokra of the Muhammadan historians. Madhu Sing, Rājā of Chutia Nagpur, was conquered, and the country was annexed to the Mughal dominion by Akbar in A D 1585. According to Dr Buchanan, all the hilly region between Birbhum (anciently called Vira-desa, the capital of which was Nagara) and Benares was called Jhārakhanda (Martin's *Eastern India*, I, p 32). It also included the

Santal Pargana (*Mahā Lajjavara Tantra*) Chutia, now an insignificant village two miles to the east of Ranchi, was, according to tradition, the earliest capital of the Nāgavamsi Rājās of Chota Nagpur, the descendants of the Nāga (snake) Pundarika (Bradley-Birt's *Chota Nagpur*, chs I, III)

Jirnanagara—Juner in the district of Poona According to Dr Bhandarkar (*Hist of the Dekkan*, sec viii), it was the capital of the Kshatrapa king Nahapāna whose dynasty was subverted by Pulamāyi, king of Paithān

Jushkapura—Zukur in Kāśmīra

Jvālāmukhi—A celebrated place of pilgrimage (*Devī-Bhāgavata* vii, 38), 22 miles south of Kangra and 10 miles north west of Nadaun in the Kohistan of the Jalandhara Doab in the Dehra sub division of the Kangra district, being one of the Pīṭhas where Satī's tongue is said to have fallen *Tantra chudāman*. The town is thus described by W H Parish in *JASB*, vol XVIII "The town of Jvālāmukhi is large and straggling, and is built at the base of the western slope of the Jvālāmukhi or Chungar ki-dhar. The town with the wooded slopes of Chungar forming the background, and the valley spread out before it, has a very picturesque appearance from a distance." The celebrated temple has been cut out of the volcanic rock. It possesses no architectural beauty, nor anything worthy of notice except natural jets of gas which are ten in number, five being within the temple and five on its walls. The temple contains the image of Ambikā or Matevari, but General Cunningham says that there is no idol of any kind, the flaming fissure being considered as the fiery mouth of the goddess whose headless body is in the temple of Bhawan (*Arch S Rep*, vol V, p 171). According to an ancient tradition, the flame issued from the mouth of the Daitya Jālandhara. It is evidently the Bādavā of the *Mahābhārata* (Vana ch 82). The Jvālāmukhi mountain is 3,284 feet high, the temple being at a height of 1,882 feet

Jyotirathā—A tributary of the river Sona (*Mbh Vana P ch 85*). It has been identified with the Johla, the southern of the two sources of the Sona (Pargiter's *Markandeya P*, p 206)

Jyotirlingas—For the twelve Jyotir lingas of Mahādeva, see *Amareśhvara*

Jyotirmatha—One of the four Mathas established by Śaṅkarāchārya at Badrināth (see Śringagiri). It is now called Joshimath on the Alakānandā in Kumaun

Jyotishā—Same as **Jyotirathā** (*Vishnu Samhitā*, ch 85)

K

Kabandha—The territory of Sarik kul and its capital Tashkurgulan in the Tagdumbash Pamir. It is the Kie pan to of Huen Tsang (Sir Henry Yule's *Marco Polo*, vol I, pp 154, 163, 166; Dr Stein's *Sind burred Ruins of Ahotan*, p 72). See **Kupatha**

Kachchha—1 Cutch, it was called Marukachchha (*Bṛhat-samhitā*, ch XIV) in contradistinction to Kauṇḍikachchha. 2 Kaira (Kheda) in Gujarat, a large town between Ahmedabad and Cambay (Kambay) on the river Bhadravati (present Batrik). 3 Perhaps Uch (see *Sūdraka*). 4 Kachar in Assam

Kailāsa—The Kailāsa mountain, it is the Kangrimpoche of the Tibetans, situated about 25 miles to the north of Mānas sorovara beyond Gangri which is also called Darchin, and to the east of the Niti Pass. Batten's *Niti Pass* in *JASB*, 1838, p 314. It is a spur of the Gangri range, and is said to be the abode of Mahādeva and Pārvati. "In picturesque beauty" says H Strachey in *JASB*, 1848, p 158, Kailāsa far surpasses the big Gurls or any other of the Indian Himalaya that I have ever seen; it is full of majesty—a king of mountains. Through the ravines on either side of the mountain is the passage

by which the pilgrims perform their perambulation in two days. The identification of the Kunlun range with Kailāsa is a mistake (see Map of Tibet in Dr Waddell's *Lhasa and its Mysteries*, p 40). The *Mahābhārata*, Vana (chs 144, 150) and the *Brahmāṇḍa P*, (ch 51) include the mountains of the Kumaon and Garwal in the Kailāsa range (see *Vikramorvasi*, Act IV, Fraser's *Himala Mountains*, p 470). Badrikāśrama is said to be situated on the Kailāsa mountain (*Mbh*, Vana P, ch 157). The Kailāsa mountain is also called Hemakūṭa (*Mbh*, Bhishma P, ch 6). Four rivers are said to rise from Gangri, from the mountain or the lakes, the Indus on the north is fabled to spring from the mouth of the Lion, the Satadru on the west from the Ox, the Karnali on the south from the Peacock, and the Brahmaputra on the east from the Horse [*JASB* (1848), p 329]. Sven Hedin says, "The spring at Dokhu is called Langchenkabab, or the mouth out of which the Elephant river (i.e., the river Sulejas called by the Tibetans) comes, just as Brahmaputra's source is the Singi kabab, or the mouth from which the Lion river issues. The fourth in the series is the Mapcha-Lamba, the Peacock river or Karnali" (Sven Hedin's *Trans Himalaya*, vol II, p 103). For the description of the Kailāsa mountain [see Sven Hedin's *Trans Himalaya*, vol II, ch 51 and H Strachey's *Narrative of a Journey to Cho Lagan* (Rākhas Tāl) in *JASB*, 1848, pp 157, 158]. Kailāsa mountain is the Aṣṭāpada mountain of the Jains. According to Mr Sherring, the actual circuit round the holy mountain occupies, on an average, three days, the distance being about 25 miles. The water of the Gauri-kupda, a sacred lake that remains frozen all the year round, has to be touched during the circuit. Darchan is the spot where the circuit usually begins and ends (Sherring's *Western Tibet*, p 279). But it is strange that none of the travellers mention anything about the temple of Hara and Pārvatī who are said to reside in the mountain.

Kairamālī—The Kaimur range, which is situated in the ancient Kaira dēśa, *mālī* being the name of a mountain [*JASB* (1877), p 16]. Same as **Kimmritya**. Kaimur is evidently a corruption of Kairamālī.

Kajughara—Same as **Kajughra**.

Kajughra—Kajeri, ninety-two miles from Chanipa (Beal's *R W C*, vol II, p 103 n). Cunningham identifies it with Kankol sixty-seven miles to the east of Champā or Bhagalpur. Kajughra is a contraction of Kujjāgrha. It may be identified with Kajra, one of the stations of E I Railway in the district of Monghyr. Three miles to the south there are many remains of the Buddhist period, and many hot springs.

Kākanāda—Sāñchi in the Bhopal territory, celebrated for its Buddhist topes. Bhagavanlal Indrajī first pointed out that the ancient name of Sāñchi was Kākanāda (*Corp Ins Ind*, vol III, p 31).

Kakauthā—The small stream Barhi which falls into the Chhotā Gandak, eight miles below Kasia (Cunningham's *Anc Geo*, p 435). Carleyle has identified it with the river Ghāgi, one and half miles to the west of Chitnyon in the Gorakhpur district. See *Kakushid* (*Mahāparinibbāna Sutta*, ch IV and *Arch S Rep* vol XXII). Lassen identifies Kakauthus of Arrian with the Bāgmatī of Nepal (McCrindle's *Megasthenes and Arrian*, p 189 n).

Kālachampā—Same as **Champāpuri** (*Mahā Janaka Jātaka* in the *Jātakas*, vi, 20, 28, 127).

Kaladi—Kaladi or Kalati in Kerala, where, according to the *Śankaravijaya* Śaṅkarācāryya was born in the seventh century of the Christian era. See **Kerala**. His father's name was Śaṅguru. Guru Govinda Ganda Padyāchāryya, a Vedantist initiated him into Sannyāsihood on the banks of Nerbada. Govindanātha was himself a disciple of Gāuḍapāda (*Ibid*, ch V, v 105).

Kalahagrāma—Kahalgau or Colgong in the district of Bhagalpur in Bengal. The name is said to be derived from the pugnacious character of Rishi Durvāsā, who lived in the neighbouring hill called the Khali-pāhād.

Kālahastī.—In the North Arcot district (*Ep Ind*, vol I, p 368, vol III, pp 116, 240) one mile from the Renugunta railway station. It was a celebrated place of pilgrimage (*Sankaravijaya*, ch 14) on the river Suvarnamukhari. The great temple contains the *Vāyu* (Wind) image of Mahādeva, which is one of the Bhautika or elementary images. The lamp over the head of this phallic image which is called Ūranābha Mahādeva is continually oscillating on account of the wind blowing from below, while the lamps in other parts of the temple do not oscillate at all. See **Chidambaram**.

Kālakavana.—The Rajmahal hills in the Province of Bihar (Patañjali's *Mahābhāṣya*, II, 4, 10, *Baudhāyana*, I, 1, 2, Kuntze's *Vicissitudes of Aryan Civilization*, p 380). See **Āryāvartta**.

Kala-Kuṇḍa.—Golkanda in the Nizam's territory, formerly celebrated for its diamond mines. Gowāl-kunda is a corruption of Kalakunda. It was the birthplace of Mādhavāchārya, the author of the *Sarvadarśanasāra saṃgraha* and other works.

Kālāñjara.—Kalinjar, in the Badausa sub division of the Banda district in Bundelkhand (*Padma P*, Svarga, ch 19, v 130 and *Siva P*, IV ch 16). It was the capital of Jejabhūkti (Bundelkhand) at the time of the Chandēlas after it was conquered by Jayasvarman (*Ep Ind*, vol I, p 218). It contains the temple of Nilakantha Mahādeva (*Vāmana P*, ch 84) and also that celebrated place of pilgrimage called Kōṭa tīrtha within the fort, the erection of which is attributed to Chandra Barmmā, the traditional founder of the Chandēl family, though the inscriptions mention Nannuka as the founder of the dynasty, see, however, **Mahotsavanagara**. There is also a colossal figure of Kāla Bhairava with eighteen arms and garlands of skull and snake armlets within the fort (*Arch & Rep*, vol XXI). The tīrtha called Hiranya vindu is also situated at this place (*Mbh Vana*, ch 87). The hill of Kalinjar is also called Rabichitra [*JASB*, XVII (1848), p 171]. For the inscriptions of Kalinjar, see p 313 of the *Journal*.

Kalāpa-grāma.—A village where Maru and Divāpi, the last kings of the Solar and Lunar races respectively performed asceticism to reappear again as kings of Ayodhyā and Hastināpura after the subversions of the Mlechchha kingdoms by Kalki, the tenth incarnation of Vishnu (*Kalki P*, pt III, ch 4). According to the *Mahābhārata*, (Maushala ch 7), *Bhāgavata P* (X, ch 87, v 7), and the *Bṛhat Nāradya P* (Uttara, ch 66), Kalāpa grāma appears to have been situated on the Himālaya near Badarikāśrama. In the *Vāyu P* (ch 91), Kalāpa is placed among the Himalayan countries where Urvasī passed sometime with Purūravā. According to Capt Rapet, Kalāpa grāma is near the source of the Sarasvatī, a tributary of the Alakānandā, in Badrināth in Garwal (*Asia Res*, vol XI, p 524).

Kālī.—The Kālī Nadi (west), a tributary of the Hindan, it flows through the Saharanpur and Muzaffarnagar districts, United Provinces (*Matya P*, ch 22).

Kālighāṭa.—Near Calcutta. It is one of the Pithas where the four toes of Sakti's right foot are said to have fallen. The name of Calcutta is derived from Kālighāt. Golam Husain in his *Riyaz us Salatin* says that the name of Calcutta has been derived from Kālī-kartā as the profit of the village was devoted to the worship of the goddess Kālī. In the *Mahā-līngārchana Tantra*, it is mentioned as *Kālī pīṭha*, and as the pilgrims bathed in the Ghāt before worshipping the goddess, the place became celebrated by the name of Kālighāt. Some derive the name of Calcutta from Kilkilā of the Purāṇas. See **Kilkilā**.

Kālīka-Saṅgama—The confluence of the Kauśiki and the Arunā (*Padma P*, Svarga, ch 19)

Kālī-Nadī (East)—A river rising in Kumaun joins the Ganges (*Vāmana P*, ch 13). The town of Sankāśya stood on the east bank of this river. It is also called Kālīnī or Kālīndī. Kanauj stands on the western bank of the eastern Kālī Nadī, 3 or 4 miles from its junction with the Ganges. From its source to its junction with the Dhavalā gaṅgā, Gaurī and Chandrabhaga, it is called Kālī gaṅgā and after its junction it is known by the name of Kālī-nadī.

Kālīnda-Desa—A mountainous country situated in the Bāṇḍarapuchchha range of the Himālaya, where the Yamunā has got its source, hence the river is called Kālīndī. Same as **Kulīnda-Desa**. The *Kālīnda* river is also called Yāmuna Parvata (*Rāmāyana*, Kishkindha K, ch 40).

Kālīndī—The river Yamunā. See **Kālīnda-Desa**.

Kālīnga—The Northern Circars, a country lying on the south of Orissa and north of Drāvida on the border of the sea. According to General Cunningham, it was between the Godāvarī river on the south-west and the Gaoliya branch of the Indrāvātī river on the north-west (Cunningham's *Anc Geo* p 516). It was between the Mahānadī and the Godāvarī (according to Rapson's *Ancient India*, p 164). Its chief towns were Manipura, Rājapura or Rājamahendri (*Mbh*, Ādi, ch 215, śānti, ch 4). At the time of the *Mahābhārata* a large portion of Orissa was included in Kālīnga, its northern boundary being the river Baitarani (*Vana*, ch 113). At the time of Kālīdāsa, however, Utkala (Orissa) and Kālīnga were separate kingdoms (*Raghuvamśa*, IV). It became independent of Magadha shortly after the death of Aśoka in the third century B C, and retained its independence at least up to the time of Kāmbhika.

Kālīnga-Nagara—The ancient name of Bhuvaneśvara in Orissa. The name was changed into Bhuvaneśvara at the time of Lalātendu Kuśari in the seventh century A C. It was the capital of Orissa from the sixth century B C to the middle of the fifth century A C (R. L. Mitra's *Antiquities of Orissa*, vol II p 62 and *Dasakumāracharita*, ch 7). It has now been identified with Mukhalingam, a place of pilgrimage, 20 miles from Parlakimedi in the Ganjam district (*Ep Ind*, vol III, p 220). It contains many Buddhist and Hindu remains. The temple of Madhukesvara Mahādeva is the oldest, and that of Someśvara Mahādeva the prettiest. These old temples still bear numerous inscriptions and excellent sculptures. The adjoining Nagarakatakam also contains some interesting remains and a statue of Buddha. But according to the Parlakimedi inscriptions of Indravarma, king of Kālīnga, Kālīnga nagara is Kālīngapatam at the mouth of the Bamsadhārā river in the Ganjam district (*Ind Ant*, XVI, 1887, p 132). The *K Ch* (composed in 1577 A D) places it on the river Kamsa which is different from the Kasaī. Kālīnga nagara, however, appears to have been the general name of the capitals of Kālīnga which were different at different periods, as Manipura, Rājapura, Bhuvaneśvara, Piśhatapura, Jayantapura, Simhapura, Mukhaluga, etc.

Kālīñjara—Kālīnjar in Bundelkhand. The fort was built by the Chandol king Kīrāt Brahma, it contains the shrine of Mahādeva Nilakantha and the Tīrtha called Kōṭa-tīrtha (*Matsya P*, ch 180, Lieut Maisey's *Description of the Antiquities of Kālīnjar* in *JASB*, XVII, p 171). See **Kālāñjara**.

Kālī-Pīṭha—Same as *Kālighāṭa* (*Tantrachudāmanī*).

Kalki—Tutikorin at the mouth of the river Tāmraparṇī in Tinnevely, it is the Soukourai of Ptolemy (McCrindle's *Ptolemy*, p. 57). It was formerly the capital of Pāṇḍya (see *Kolkai*).

Kalyānapura—Kahani Kalyāna, thirty six miles west of Bidar in the Nizam's territory. It was the capital of Kuntala deśa (see *Kuntala-deśa*). In the beginning of the seventh century A.D., the Chalukyas were divided into two main branches,—the Western Chalukyas in the Western Deccan and the Eastern Chalukyas in that part of the Pallava country which lies between the Kṛṣṇā and the Godāvari (Rapson's *Indian Coins*, p. 37). Ahavamalla or Somesvara, one of the later Chalukya kings of the Deccan, founded this city in the eleventh century and removed his seat of government from Mānyakheta (Mālikhet) to this place (Dr Bhandarkar's *History of the Deccan*, sec. xii, but see *Indian Antiquary*, vol. I, p. 209). Viṣṇūśeṣvara, the author of the *Mudāḷśharā*, flourished in the court of Tribhuvanamalla Vikramāditya II, the second son of Somesvara I, who reigned from 1070 to 1126 A.D., and who was the most powerful monarch of the Chalukya dynasty (Dr Burnell's *South Indian Palaeography*, p. 56). Bilhana also flourished in the court of this king in the eleventh century. He was the author of the *Vikramāṅkadeva charita* which was written about 1085 A.D. (Dr Bühler's *Introduction* to the work, p. 23). The kings of Kalyāna were also called kings of Kārnāṭa. According to the *Vāsava Purāṇa* Bijala Rāya, the last king of Kalyāna, was a Jaina. He persecuted the followers of Vāsava, who was his minister, and was the founder of the Lingait or Jaṅgama sect of Śaivava. Bijala was assassinated in his own palace by Jagaddeva, a Lingait, at the instigation of Vāsava. After the death of the king Kalyāna was destroyed by internal dissension (see Garrett's *Classical Dictionary of India*, s. v. *Vāsava Purāṇa*. Wilson's *MacKenzie Collection*, pp. 311-320). But it appears that Kalyāna ceased to be the capital on the fall of the Kalachurus.

Kāma-Ārama—Kāron, eight miles to the north of Koranteḍi in the district of Bāha. Mahādeva is said to have destroyed Madana, the god of love, at this place with the fire of his third eye in the forehead (*Rāmāyana*, Bāla, ch. 23). It was situated at the confluence of the Sarayu and the Ganges, but the Sarayu has now receded far to the east of this place, and joins the Ganges near Singhi, eight miles to the east of Chapra in Saran. The place contains a temple of Kāmesvaranātha or Kaulesvaranātha Mahādeva. It is the same as Madana-tapovana of the *Raghuvamśa* (ch. II, v. 13). But according to the *Skanda P.*, (Avantī Kh., Avantī kshetra mahātmya, ch. 34), the incident took place at Deva-dāruvana in the Himālaya.

Kāma-Giri—See *Kāmākhyā* (*Devī Bhāgavata*, viii, 11).

Kāmākhyā—1 In Assam (*Bṛhat Dharma P.*, I, 14), see *Kāmarūpa*. 2 In the Punjab, it is a place of pilgrimage (*Padma P.*, Svarga, ch. 11) on the river Devikā. 3 Same as *Māyāpuri* (*Bṛhat-Siva P.*, I, ch. 16).

Kāmakoshthī (*Kāmakoshnī*)—1 Kumbhaconam in the province of Madras. It was the ancient capital of Chola (*Bhāgavata*, bk. X, ch. 79; *Chaitanya charitāmṛta*, Madhya, ch. 9, *Life of Chaitanya*, p. 43 in the journal of the Buddhist Text Society). But this identification is doubtful. 2 Same as *Kāmākhyā* (*Bṛhad Dharmma P.*, Pūrva, ch. 14).

Kamalāṅka—Comilla, it was the capital of Tiparā in the sixth century. Most probably, it is the Komalā of the *Vāyu P.*, (II, ch. 37, v. 369) and Kamalongka of Huen Tsang.

✓ **Kāmarūpa**—Assam, on the north it included Bhutan, on the south it was bounded by the confluence of the Brahmaputra and the Lākhyā and Bauga, and included Manipur, Jayantiya, Kachhar, and parts of Mymensingh and Sylhet (Buchanan's *Account of Rangpur in JASB*, 1838, p 1) It included also Rangpur which contained the country-residence of Bhagadatta, king of Kāmarūpa (*Ibid*, p 2) The modern district of Kāmrup extends from Goālpārā to Gauhati Its capital is called in the *Purāṇas* Prāgyotishā (*Kālikā P*, ch 38) which has been identified with Kāmākhyā, or Gauhati (*JRAS*, 1900, p 25) Kāmākhyā is one of the Pīṭhas, containing the temple of the celebrated Kāmākhyā Devī on the Nila hill or Nilakūta parvata (*Kālikā P*, ch 62), it is two miles from Gauhati Rājā Niladhvaṇa founded another capital Komotāpura (the modern Kamatapur in Cooch Behar, *Imp Gaz*, s v *Rangpur District*) On the opposite or north side of the river Brahmaputra is situated a hill called Asva krāntī parvata where Kṛṣṇa is said to have fought with Narakāsura (*Bṛhat Dharma P*, Madhya Kh, ch 10 and *Brahma P*, ch 51, *JRAS*, 1900, p 25) Bhagadatta, son of Naraka, was an ally of Duryodhana (*Mahābhārata*, Udyoga, ch 4) The *Yoginī-Tantra* (Pūrva Kh, ch 12) has preserved some legends about the successors of Naraka For the stories of Mayanāvatī's son Gopichandra and his son Gavachandra, see *JASB*, 1838, p 5 The Ahom kings came into Assam from the east at the beginning of the thirteenth century The immediate cause of their emigration was the breaking up of the Chinese Empire by the Moguls, for at the time when Chukapha fixed himself in Assam, Kublai had just established himself in China (*JASB*, 1837, p 17) The word "Ahom" is perhaps a corruption of Bhauma, as the descendants of Narakāsura were called (*Kālikā P*, ch 39) For the later history of Kāmarūpa under the Muhammadans, see *Asiatic Researches*, vol II The temple of Tāmresvari Devī or the copper temple, called by Buchanan the eastern Kāmākhyā, on the river Dalpani, is situated near the north-eastern boundary of the ancient Kāmarūpa (*JASB*, XVII, p 462)

Kamberikhon—According to Ptolemy, it is the third mouth of the Ganges, it is a transcription of Kumbhīrakhātām or the Crocodile channel It is now represented by the Bangara estuary in the district of Khulna in Bengal (see my *Early Course of the Ganges in the Indian Antiquary*, 1921)

✓ **Kamboja**—Afghanistan, at least its northern part (*Mārkaṇḍeya P*, ch 57 and *Manu*, ch X) According to Dr Stein (*Rājataranginī* vol I, p 136) the eastern part of Afghanistan was called Kāmboja The name of "Afghan," however, has evidently been derived from Aśvakān, the Assakenoi of Arrian (McGindie's *Megasthenes and Arrian*, p 180) It was celebrated for its horses (*Mbh*, Sabhā P, chs 26 and 51) Its capital was Dvīvakā, which should not be confounded with Dwarka in Gujarāt (Dr Rhye Davids' *Buddhist India*, p 28) See **Loha** The Shaposh tribe, which now resides on the Hindukush mountain is said to have descended from the Kāmbojas In the Gīrnar and Dhauli inscriptions of Aśoka, Kāmboja is mentioned as Kambocha, and according to Wilford, Kāmboja was classed with the mountain of Ghazni (*JASB*, 1838, pp 252, 267)

Kambyson—According to Ptolemy, it is the name of the westernmost mouth of the Ganges It is evidently a corruption of Kapilāsrama (see my *Early Course of the Ganges in Ind Ant*, 1921)

Kankālī—1 One of the fifty two Pīṭhas situated on a burning ground near the river Kopai, where it takes a northerly course, in the district of Birbhum in Bengal The name of the goddess is Kankālī 2 For Kankālī Tīlā, see **Mathura**

Kampilya—Kampil, twenty-eight miles north-east of Fathgad in the Farrakhabad district, United Provinces. It is situated on the old Ganges, between Budson and Farrakhabad. It was the capital of Rājā Drupada, who was king of South Pāñchāla, and was the scene of Draupadi's svayamvara (*Mbh*, Ādi P, ch 138, *Rāmāyana*, Ādi, ch 23). Drupada's palace is pointed out as the most easterly of the isolated mounds on the bank of the Buda-Gangā. Its identification with Kampil by General Cunningham (*Arch S Rep*, I, p 255) and by Fuhrer (*MAI*) appears to be correct and reasonable.

Kamasvati—The river Kasāi in Bengal. But see **Kapla** (river). It is perhaps the Kosā of the *Mahābhārata* (Bhishma, ch 9). Kāmāsvati and Kasāi are separately mentioned in *K Ch*, p 197.

Kāmyaka vana—The Kāmyaka-vana of the *Mahābhārata* was situated on the bank of the Sarasvati (Vana P, ch 5; *Vāmana P*, ch 34), and is not identical with Kāmyavana in the district of Mathurā. Kāmyaka-vana was then a romantic wilderness in Kurukshetra (*Vāmana P*, ch 34, v 4), where at Kāmōda, six miles to the south-east of Thanesar, Draupadi-kā-bhāṇḍār is pointed out as the place where Draupadi cooked food for her husbands, the Pāṇḍavas, during their sojourn at that place after Yudhishtira lost his kingdom by gambling with the Kurus (*Arch S Rep*, vol XIV).

• **Kanaka**—Travancore. Same as *Mushika* (*Padma P*, Svarga, Ādi, ch 3, Garrett's *Class Dic*).

Kanakavati—Kankotah or Kanak-kot, sixteen miles west of Kosam on the southern bank of the Yamunā near its junction with the river Pausuni (Dr Hoey's *Identification of Kusindra*, etc in *JASB*, 1900, p 85; *Ata Kalp*, ch 106).

Kanakhala—It is now a small village two miles to the east of Hardwar at the junction of the Ganges and Niladhārā. It was the scene of Dakṣa yajña of the *Purānas* (*Kūrma P*, Upanbhāga, ch 36, *Vāmana P*, chs 4 and 34). The *Mahābhārata* (Vana P, ch 84) describes it as a place of pilgrimage, but states that the sacrifice was performed at Haridvārā (*Mbh*, Salya, ch 281). The *Linga P*, says that Kanakhala is near Gangādvārā, and Dakṣa performed his sacrifice at this place (*Linga P*, pt I, ch 100).

Kāñchīpura—Conjeveram (*Mbh*, Bhishma, ch IX), the capital of Drāviḍa or Chola (*Padma P*, Uttara, ch 74), on the river Palar, forty three miles south west of Madras. The portion of Drāviḍa, in which it is situated, was called Tonda maṇḍala. The eastern portion of the town is called Vishnu Kāñchī and the western portion Śiva Kāñchī, inhabited by the worshippers of Vishnu Varadā Rāja and Śiva called Ekāmranātha (with his consort Kāmākshī Devī) respectively (*Padma P*, Uttara, ch 70, Wilson's *Mackenzie Collection*, pp 146, 191). See **Chidambaram**. Sankarāchārya constructed the temple of Vishnu called Vishnu-Kāñchī at Kāñchī (Ananda Giri's *Sankaravyaya*, ch 67). At Śiva-Kāñchī exists his tomb or Samādhi with his statue upon it within the precincts of the temple of Kāmākshī Devī. The town contains the celebrated Tirtha called Śiva-Gangā. It possessed a University (see *Nālandā*). The Pallava dynasty reigned at Conjeveram from the fifth to the ninth century of the Christian era, when they were overthrown by the Chola kings of Tanjore, which was also the capital of Chola or Drāviḍa. Kāñchīpura is said to have been founded by Kulottunga Chola on the site of a forest called Kurumbar-bhūmi (*Mackenzie Manuscripts in JASB*, vii, pt I, pp 399, 403), which was afterwards called Tonda maṇḍala.

Kanhagiri—Kanhari in the Province of Bombay It is the Krishna sala of the Kanheri inscription (Rapson's *Catalogue of Coins of the Andhra Dynasty*, Intro, p xxxiii)

Kanishkapura—Kankhpur or Kāmpur, ten miles to the south of Srinagar It was founded by Kanishka, who in 78 A D, convened the last Buddhist synod, which gave rise to the Saka era

Kaṇṭhaka-Dvīpa—See **Kaṭadvīpa**

Kaṇṭhaka-Nagara—Katwa in the district of Burdwan in Bengal It was visited by Chaitanya (*Chaitanya Bhāgavata*, Madhya, ch 26) See **Kaṭadvīpa**

Kantāraka—See **Āranyaka**

Kāntipuri—1 Identified by Cunningham with Kotwal, twenty miles north of Gwalior (*Skanda P*, Nāgara Kh, ch 47, *Arch S Rep*, vol II, p 309) 2 According to Wright (*Hist of Nepal*, pp 9, 154), Kāntipura or Kāntipuri is one of the ancient names of Katmandu in Nepal 3 The *Vishnu P* (pt IV, ch 24) places it on the Ganges near Allahabad

Kanva-Āsrama—1 On the bank of the river Mālinī (the river Chukā) which flows through the districts of Shaharanpur and Oudh, it was the hermitage of Kanva Muni who adopted the celebrated Sakuntalā as his daughter (Kālidāsa's *Sakuntalā*) The hermitage of Kanva Muni was situated 30 miles to the west of Hardwar, which is called Nādapit in the *Śatapatha Brāhmana*, xiii, 5, 4, 13 (*SBE*, xlv, p 399) 2 On the river Chambal, four miles to the south east of Kota in Rajputana (*Mbh*, Vana, ch 82; *Agni P*, ch 109) This Kanva āsrama was also called Dharmācārya 3 On the banks of the Nerbuda (*Padma P*, Uttara, ch 94)

Kānyakubja—1 Kanauj, on the west bank of the Kālinādi about six miles above its junction with the Ganges in the Farrakhabad district, United Provinces It was the capital of the second or Southern Pañchāla during the Buddhist period (Dr Rhys Davids' *Buddhist India*, p 27) and also in the tenth century (Rājasēkhara's *Karpūramañjari*, Act III) It was the capital of Gādhī Rājā and birth place of Viśvāmitra (*Rāmāyana*, Bāla K) Buddha preached here on the instability of human existence It was visited by Fa Hien and Hsuen Tsang in the beginning of the fifth and the middle of the seventh centuries respectively Harshavardhana or Śilāditya II was the reigning sovereign, when it was visited by Hsuen Tsang in 636 A D, he inaugurated the Varsha era in 606 A D, but according to Max Muller, Harshavardhana reigned from 610 to 650 A D He was the contemporary of Muhammad, whose flight from Medina in 622 A D gave rise to the Hijra era In his court flourished Bānabhaṭṭa, the author of the *Kādambari* and *Harshacharita*, Dhāvaka, the real author of the *Nāgānanda*, and Chandīāditya, the versifier of the *Vessantara Jātaka* The celebrated Bhavabūti was in the court of Yaśovarmana of Kanauj (Stein's *Rājatarangini*, I, p 134), he went to Kāsmīra with Laṭāditya (672 to 728 A D) after the conquest of Kanauj by the latter Śrīharsha wrote the *Naishadha-charita* at the request of Jayachandra For the ancestors of Jayachandra, see copperplate grant in *JASB*, 1841, p 98 Kanauj had been the capital of the Maukhari kings before Harshavardhana transferred his seat of government from Thāneśvara to this place The three great monasteries, in one of the chapels of which was enshrined a tooth relic of Buddha, were situated to the south-west of the town in what is now called Lalā Misar Tolā (Cunningham *Arch S Rep* I, p 292) A celebrated temple of Vāmana existed at Kānyakubja (*Padma P*, Śrīṣṭi, ch 35, Uttara, ch 53) The Rang-mahal of the ancient Hindu palace is situated in the south west angle of the triangular shaped

fort, the remains of which still exist, the palace is said to have been built by Ajaya Pāla who was killed in 1021 A.D., and it was perhaps from this palace that Prithivī Rāj carried off Samyuktā (*Bhavishya P.*, Pratisarga P., pt III, ch 6) 2 That part of the Kāveri, on which Urugapura (Urāiyur), the capital of Pāndya, was situated (see Mallinātha's commentary on *Raghuvamsa*, canto vi, v 59) was called Kānyakubja-nadi

Kanyā-Tīrtha—1 In Kurukshetra 2 On the Kāveri 3 Same as Kumāri

Kapāla-Mochana-Tīrtha—1 In Bārānasi or Benares (*Śiva P.*, I, ch 49) 2 In Māyāpura (*Padma P.*, Uttara, ch 51) 3 In Tāmralipta or Tamluk 4 On the river Sabarmatī in Gujarāt (*Padma P.*, Uttara ch 53) 5 On the river Sarasvatī called also Ausanasa Tīrtha in Kurukshetra (*Mbh.*, Salya, ch 40) General Cunningham places the holy tank of Kapāla Mochana on the east bank of the Sarasvatī river, ten miles to the south east of Sadhora (*Arch. S. Rep.*, vol XIV, pp 75, 77)

Kapila—1 The portion of the river Narbada near its source which issues from the western portion of the sacred Kunda, and running for about two miles falls over the descent of seventy feet into what is known as the Kapiladhārā (Cousen's *Archæological Survey List of the Central Provinces*, p 59, *Padma P.*, Svarga, ch 22) 2 A river in Mysore (*Matsya P.*, ch 22, v 27)

Kapiladhara—1 Twenty four miles to the south west of Nasik, it was the hermitage of Kapila 2 The first fall of the river Narbada from the Amarakantaka mountains The Kapilā sangama is near the shrine of Amareśwara on the south bank of the Narbada See **Kapila**

Kapilasrama—1 The hermitage of Kapila Rishi in the island of Sāgara near the mouth of the Ganges (*Bṛhat Dharma P.*, Madhya Kh., ch 22) The ruins of a temple dedicated to him are situated on the south-east corner of one of the minor islands into which the island of Sāgara is divided by creeks and rivers See **Sāgara-sangama** 2 Same as **Siddhapura** (2)

Kapilavastu—The birth place of Buddha It has been identified by Carleyle with Bhuila in the North western part of the Basti district, about twenty five miles north east of Fyzabad He places Kapilavastu between the Ghagrā and the Gandak, from Fyzabad to the confluence of these rivers (*Arch. S. Rep.*, vol XII, p 108) General Cunningham identifies it with Nagarkhās on the eastern bank of the Chando Tāl near a large stream named Kohana, a tributary of the Rāptī, and in the northern division of Oudh beyond the Ghagrā river, and he supposes that Mokson is the site of the Lumbini garden, where Buddha was born But Dr Fuhrer, on the suggestion of Dr Waddell, has discovered that Kapilavastu lies in the immediate neighbourhood of the Nepalese village called Nighva, north of Gorakpur, situated in the Nepalese Terai, thirty eight miles north-west of the Uska station of the Bengal and North Western Railway The Lumbini garden has been identified with the village Paderia, two miles north of Bhagabanpur The birth of Buddha occurred under a Sal tree (*Shorea robusta*) in the Lumbini garden when Māyā Devī, his mother, was travelling from Kapilavastu to Koh He was born according to Prof Max Müller (*History of Ancient Sanskrit Literature*, p 298) in 567 B.C. during the reign of Bimbisara of the Śrīśunāga dynasty of Magadha, and died in 477 B.C., but according to Prof Lassen and the Ceylonese chronology, he was born in 623 and died in 543 B.C. The ruins of Kapilavastu, according to Dr Fuhrer, lie eight miles north-west of Paderia P.C. Mukherji has explored the region and identified Kapilavastu with Tilaura, two miles north of Tauliva which is the head-

quarters of the provincial government of the Terai, and three and half miles to the south-west of Nighva. The town of Kapilavastu comprised the present villages of Chitra-dei Rainghat, Sandwa and Tilaura, of which the last mentioned place contained the fort and the palace within it. It is situated on the east bank of the Bāngaugā, which has been identified with the Bhāgirathī, on the bank of which, according to some authorities, Kapilavastu was situated. He has identified Lumbini-vana with Rummīn dei which is a corruption of Lummīnī devī, ten miles to the east of Kapilavastu and two miles north of Bhagabanpur, and about a mile to the north of Paderia. The inscription found there on the pillar of Asoka leaves no doubt as to the accuracy of the identification. It distinctly mentions the name as 'Lummīnī gāma' and contains a temple of Māyā Devī. He has identified also Śarakuṇa (Arrow-well) with Piprava, which also contains the stupa in which the Śākya of Kapilavastu enshrined the one-eighth share of Buddha's relics obtained by them after his death. He identifies Kanaka muni or Kanagamana Buddha's birth place Sobhāvatīnagara with Araura, a yojana to the east of Tilaura, and Krakuchandra's birth place Khumavatīnagara with Gutiva, four miles to the south of Tilaura. He has identified the Nyagrodha monastery with the largest mound to the south of Lori-Kudan, which is one mile to the east of Gutiva, and one and a half miles west of Tauliva, and has also identified the place of massing of the Śākya by Viṇḍhaka with Sagarwā, two miles to the north of Tilaura kot (Mukherji's *Antiquities in the Terai, Nepal*, ch 6). Buddha, when he revisited Kapilavastu at the request of his father Siddhodana who had sent Uḍāyī (called also Kaludā) to invite him, dwelt in the Nyagrodha garden, where he converted his son Rāhula and his step brother Nanda. It was also in this Nyagrodhārāma Vihāra that he refused to ordain his step mother Prajāpati and other Śākya princesses, though at the request of Ānanda, he ordained them afterwards in Vaiśālī. The names of the twenty-four Buddhas who preceded Gautama Buddha are to be found in the Introduction to the *Mahāvastu* by Turner. The Śākya, including the Koliyans, had a republican form of government like the Vajjians and Licchavis of Vaiśālī and the Mallas of Kusināra and Pava. They elected a chief who was called Rājā and who presided over the State. They carried on their business, in a public hall called the Mote Hall (Santhāgāra). Siddhodana, Buddha's father was an elected president (Dr Rhys Davids' *Buddhist India*, p 19). The contemporaries of Buddha outside India were the prophet Ezekiel and king Josiah in Jerusalem, Croesus in Lydia, Cyrus in Persia, Anacreon, Sappho, Simonides, Epimenides, Draco, Solon, Æsop, Pythagoras, Anaximander, Anaximenes, and Pisistratus in Greece, Psammetichus in Egypt and Scipius Tullius in Rome. Abasuerus reigned thirty years after Buddha's death (Spence Hardy's *Legends and Theories of the Buddhists* Introduction, p xxx).

Kapīśā—1 Kushan, ten miles west of Opian, on the declivity of the Hindu Kush in short, the country to the north of the Kabul river was Kapīśā, the Kipin of the Chinese travellers. Julian supposes the district to have occupied the Panjshir and Tagao valleys in the north border of Kohistan (Beal's *R W C*, I, p 55 n). It is the Kāpīś of Pāṇini. Ptolemy places Kapīśā two and half degrees northwards from Kabura or Kabul (*JASB*, 1840 p 484). According to Su R G Bhandarkar, Kapīśā was North Afghanistan—the country to the north of the Kabul river (*Ind Ant*, I, 22). According to Prof Lassen, Kapīśā is the valley of the Gurbad river (*JASB*, 1839, p 146). The town of Kapīśā was once the capital of Gandhāra (Rapson's *Anc Ind*, p 141). It has been identified with Afghanistan (*Ind Ant*, I, 1872, p 22). 2 The river Subarnachhā in Orissa

(*Raghuvamśa*, IV, v 38, Lassen's *Ind Alt*, Map), but Mr Pargiter correctly identifies Kapiśā with the river Kāsā which flows through the district of Midnapur in Bengal (*Ancient Countries in Eastern India* in *JASB*, vol LXVI, pt I, 1897, p 85, *K Ch*, p 197)

Kāpisthala—It is called Kavital by Alberuni (Alberuni's *India*, I, p 206) which has been corrupted into Kaithal Kāpisthala of the *Bṛhat-samhitā* (xiv, v 4) is the Kambisthaloi of Arrian, Kaithal is situated in the Karnal district, Punjab It is said to have been founded by Yudhishthira In the centre of the town is an extensive lake

Kapisthala—Same as Kāpisthala

Kapītha—Identified by General Cunningham (*Anc Geo*, p 369), following Hiuen Tsiang's description, with Sankisa or Sānkāya forty miles south-east of Atranji and fifty miles north west of Kanauj See *Sānkāya*

Kapivati—The Bhaigu, a branch of the Rāngangā (Lassen's *Ind Alt*, II, p 544, *Rāmāyana*, bk II, ch 71)

Kārā—The hermitage of Agastya, said to be situated in the Southern Ocean, it may be identified with Kolai, the Kael of Marco Polo on the mouth of the Tāmrāparui in Tinnevely (Speyer's *Jātakamālā*—the story of Agastya)

Kārāhātaka—Karāda, in the district of Satara in the Province of Bombay on the confluence of the Kṛṣṇā and the Koinā, about forty miles north of Kolhapur it was conquered by Sahadeva, one of the Pāndavas (*Mbh*, Sabhā, ch 31, *Ep Ind*, vol III, p 232, Bhandarkar's *Early History of the Dekkan*, sec III) It was the capital of the Silahāra kings and the residence of the Sinda family who claimed to belong to the Nāga vamśa, being the descendants of Visuki, for their history, see *Ep Ind* vol III, p 231 Vikramāditya II king of Kalyāna, married Chandrakkhā, the daughter of a Silahāra prince of Karahātaka (*Vikramānkadeva charita*, vii) Karahātaka was the capital of the country called Kārāshtra (*Skanda P*, Sahyādri kh)

Karakalla—Karachi, in Sindh, Krokala of Megasthenes

Karāpatha—Kārābagh, or Kālābagh, or Bāghān, as it is now called, on the right or west bank of the Indus, at the foot of the Salt range locally called Nili hill in the Bannu district It is mentioned in the *Raghuvamśa* (XV, v 90) as the place where Lakshmana's son Angada was placed as king by his uncle Rāmachandra when he made a division of his empire before his death It is the "Carabat" of Tavernier But the distance he gives from Kandahar does not tally with its actual distance from that place (Tavernier's *Travels*, Ball's ed, vol I p 91) But it should be observed that there is a town called Kālābagh on the route from Kandahar to Ghazni, 35 miles south-west from the latter place The surrounding district called also Kārābagh is remarkably fertile (Thornton's *Gazetteer of the Countries Adjacent to India*) It is called Kārupatha in the *Rāmāyana* (Uttara K, ch 115) The *Padma P* (Uttara, ch 93), however, says that Lakshmana's sons were placed in the country of Madra, which is evidently a mistake for Malla of the *Rāmāyana* (Uttara, ch 115) It is perhaps Kailavata of the *Bṛhat-samhitā* (ch 14) For a description of Kālābagh or Bāghān see *JASB*, 1838, p 25

Karāshtra—The country was situated between the Vidavati on the south and the Koinā or Koyanā on the north (*Skanda P*, Sahyādri Kh) It included the district of Satāra, its capital was Karahātaka (*Ind Ant*, V, 1876, p 25)

Karaskara—The country of the Kāraskaras is in the south of India (*Mbh*, Karna, 44, *Bauḥāyana*, I, 1, 2, *Matsya P*, 113) Perhaps it is Kārakal in South Kanara, Madras Presidency, famous for the Jaina and Buddhist pilgrims, which accounts for its being condemned as a place of pilgrimage

Karatoya—1 A sacred river which flows through the districts of Rangpur, Dinajpur, and Bogra. It formed the boundary between the kingdoms of Bengal and Kāmarūpa at the time of the *Mahabharata* (*Vana*, ch 85) see *Sadanira*. It flowed through the ancient Pundra (*Skanda P*). It is called Karatoya and Kurati. 2 A river near the Gandhamādana mountain (*Mbh Anuś*, ch 25)

Kārvana—Kārvan in the territory of the Gaikwar, 15 miles south of Baroda and 8 miles north east of Miyagam railway station. Nakulisa, the founder of the Pasupata sect of Saivism, flourished between the 2nd and 5th century A.D. His chief shrine of Śiva called Nakulisa or Nakulīśvara (see *Devī P*, ch 63) was at Kārvan. The special holiness attached to the Narbada and its public as Lingas is probably due to the contiguity of this shrine of Kārvan (Bhagavanlal Indraji's *Early History of Gujarat*, pp 83, 84). Same as **Kaśyavarohana**

Karavirapura—1 It has been identified with Kolhapur in the Province of Bombay (Madhura Kavāsarma's *Archavatāsthala varbhava darpanam*, *Padma P*, Uttara Kh, ch 74, Rāmdās Sen's *Atihāsika Rahasya*, 3rd ed, pt II, p 276). It is locally called Karvir. Kṛṣṇa met here Parasurāma, and killed its king named Śrigūla. Same as *Padmāvatī* on the river Venya, a branch of the Kṛṣṇā (*Harivamśa*, ch 9). The temple of Mahā Lakṣmī is situated at this place (*Devī-Bhāgavata*, vii, chs 30, 38, *Matsya P* ch 13). In the eleventh century it was the capital of the Silahāra chiefs. For the genealogy of the Silahāra dynasty of Kolhapur, see *Ep Ind*, vol III, pp 208, 211, 213. It appears from an inscription that Kṣhullakapura is another name for Kolhapur (*Ep Ind*, vol III, p 209). 2 The capital of Brahmvārīta, it was situated on the river Drishadvatī (*Kalika P*, chs 48, 49).

Karddama-śrama—Sitpur or Sidhpur (Siddhapura) in Gujarāt, the hermitage of Rishi Karddama and birth place of Kapila. The hermitage of the Rishi was situated on the bank of the Bindusarovara caused by the tears of Viṣṇu (*Bhāgavata P*, bk III, ch 21). The town itself is situated on the north bank of the river Sarasvatī in the Kadi district of the Baroda State, sixty four miles north of Ahmedabad.

Karkotaka-Nagara—1 Karra, forty-one miles north west of Allahabad. It is one of the Pīṭhas where Sati's hand is said to have fallen (Fuhrer's *MAI*). 2 Perhaps Arakan (Rakia) on the "opposite side of Tānraḥpta across the eastern sea," i.e. the Bay of Bengal (*Kaṭhā sarit-sāgara*, pt I, ch 18, Tawney's trans, vol I, p 136).

Karmanāśa—1 The cursed river, the water of which is considered by the Hindus to be polluted, being associated with the sins of Trisanku, the *protégé* of Rishi Viśvāmitra (*Āyura P*, ch 88, v 113). The river is on the western limit of the district of Shahabad in the former province of Bengal and forms the boundary of Bihar and the United Provinces. It issues from a spring situated in a village called Sarodak (Martin's *Eastern India*, vol I, p 400). 2 A small rill in Baidyanātha (see *Chitābhumi*).

Karmamanta—Kamta, near Comilla, in the district of Tipārā, Bengal. It was the capital of Samatājya at the time of the Khadga kings (*JASB*, 1914, p 87).

Karna-Ganga—The river Pendar, a tributary of the Alakānanda in Garwal.

Karnaki—A town on the Narbada. It is mentioned as Karnikā in the *Brhat-Siva P.*, I, ch 75. It is perhaps the modern Karnali near the junction of the Narbada and the Uri, see *Erandī* and *Bhadrakarna* (I).

Karnakubja—Junāgad in Kāthiawād, it is situated in Antargra-kshetra (*Skanda P.*, Prabhāsa Kh).

Karnapura—Near Bhagalpur, now called Karnagad (see *Champāpuri*). According to Yule, Karnagad is the Kairinagar of Ptolemy (*JASB*, vol XVIII, p 395).

Karna-Suvarna—Kānsonā, now called Rāngāmāṭi in the district of Murshidabad, on the right bank of the Bhāgirathī six miles south of Berhampur, in Bengal (*Kubjikā Tantra*, ch 7, *JASB*, XXII, 281). It was the former capital of Bengal at the time of Ādisura. It was at the request of Ādisura that Bīra Simha, king of Kanauj, sent five Brāhmanas, Bhaṭṭanārāyaṇa, Dakṣha, Sriharsha (the author of the *Nuskhāḍha charta*), Chhāndada, and Vedagarbha, to Bengal to perform his sacrifice according to the Vedas. Bhaṭṭa nārāyaṇa, the author of the drama *Veṇī saṁhāra*, is considered by some to have flourished at the court of Dharmapāla of the Pala dynasty. Even the name of Kānsonā has become antiquated and the town is now known by the name of Rāngāmāṭi. Captain Layard says that Rāngāmāṭi was anciently called Kānsonāpuri, and the remains of the greater part of the palace with its gate and towers are distinctly traceable, although the site is now under cultivation (*JASB*, vol XXII, 1853, p 281). Karna suvarna was also the capital of Saśāṅka or Narādita, the last of the Gupta kings and the great persecutor of the Buddhists, who reigned in Bengal in the latter part of the sixth century and it was he who treacherously killed Rājyavarddhana, elder brother of Harsha Deva or Śīlāditya II of Kanauj, as related in the *Harsha charita*. The kingdom of Karna suvarna was situated to the west of the Bhāgirathī and included Murshidabad, Bankura, Burdwan, and Hughli. The earth of Rāngāmāṭi is red, and the tradition is that Bibhishana, brother of Rāvana, being invited to a feast by a poor Brahman at Rāngāmāṭi, rained down gold on the ground as a token of gratitude and hence the earth is red (*On the Banks of the Bhāgirathī* by Rev J Long in *Col Review*, vol VI). This is a figurative way of stating the immense profit which Bengal derived from its trade with Ceylon in precious stones, pearls, etc. (*K Ch*, pp 189, 223). Dr Waddell identifies Karna suvarna with Kāñchannagar (Kānson nagara) near Burdwan in Bengal (Dr Waddell's *Discovery of the Exact Site of Asoka's Classic Capital of Pataliputra*, p 27).

Karnāṭa—Part of the Carnatic between Ramnad and Srīngapatam. It is another name for Kuntaladesa, the capital of which Kalyānapura, see *Kuntala-deśa*. According to the *Tārā Tantra*, it was the same as Mahārāshṭra, and extended from Bāmanātha to Srīraṅgam. Dvāra samudra was the capital of Karnāṭa. The kingdom of Vijayanagar was also called Karnāṭa (*Imperial Gazetteer of India*, vol IV). But see *Imperial Gazetteer*, vol VII, p 377 (1886), in which Kanara is said to be Karnāṭa deśa, including Mysore, Coorg, and part of the Ceded Districts. The Mysore State was called Karnāṭaka (*JRIS*, 1912, p 482).

Karnāvati—1. The river Kane in Bundelkhand (*Arch S Rep*, vols II and XXI). But this name does not appear in any *Purāṇa*. See Syeni and Śuktimati. 2. Ahmedabad in Gujarāt. It was built by Rājā Karna Deva of the Solanki race of Anahillapattana or Pattana in Gujarāt in the eleventh century (Lawney Merutunga's *Prabandhachintāmanī*, pp 80, 97n). Ahmad Shah made it his capital after conquering it. It was also called Srinagar. It is the Rājanagara of the Jains (*Antiquities of Kathiawad and Kachh* by Burgess; J. H. Cousen's *Revised Lists of Antiquarian Remains in the Bombay Presidency*, vol III).

Karnika—The Coleroon, a branch of the Kāveri. Both these rivers surround Srīrangam (*Padma P*, Uttara, ch 62)

Kartipura—The kingdom of Kartipura included Kumaun, Almorah, Garwal and Kangra (*JRAS*, 1898, p 198). It was conquered by Samudra Gupta. Mr Prinsep supposes it to be Tripura or Tippers (*JASB*, 1837, p 973). Same as **Katipura**.

Kartikasvami—See **Kumārasvami**.

Karttika-Pura—Bajñāth or Baidyanāth, in the district of Kumaun, about 80 miles from Almora. It is also called Kārttikapura (*Dev P*, ch 9, also Dr Führer's *Monumental Antiquities and Inscriptions*)

Karupatha—Same as **Karapatha**.

Karura—See **Korura**.

Karusha—Two countries by the name of Karusha are mentioned, one in the east and the other in the west. 1 Same as *Adhvāja*, the kingdom of Dantavakra (*Harivansa*, ch 106). In the *Mahābhārata* it has been named between Matsya and Bhoja (*Bhishma P* ch 9). In the *Purānas*, it is mentioned as a country on the back of the Vindhya range. According to Mr Pargiter, Karusha lay to the south of Kāśī and Vatsa between Chedi on the west and Magadha on the east, enclosing the Kaimur hills, in short, the country of Rewā (*JASB*, 1896, p 255 *JRAS*, 1914, p 271 Panini's *Sūtra*, IV, I, 178). Same as **Karusha**. 2 A portion of the district of Shahabad in Bihar (*Rāmāyana*, I, ch 24). According to tradition, the southern portion of the district of Shahabad between the river Soṇa and Karmanāsā was called Karukh desa or Karushadesa (Martin's *Eastern India*, vol I, p 405). Vedagarbhapuri or modern Buxar was situated in Karusha (*Brahmānda P*, Pūrva Kh, ch 5). 3 It was another name for Puṇḍra (*Bhāgavata*, X, ch 66).

Karusha—Same as **Karusha**; Rewā.

Kāshtha-Mandapa—Kātmāndu, the capital of Nepal, founded by Rāja Guṇakāmadeva in 723 A D at the junction of the Bagmati and Vishnumati rivers. It was anciently called Mañju Patan (see **Mañjupatan**), after Mañjuarī who is said to have founded it. Mañjuarī was esteemed by the northern Buddhists as their Viśvakarmā or celestial architect (Hodgson's *Literature and Religion of the Buddhists*, p 62). According to the *Śvayambhu Purāna*, he was an historical personage who introduced Buddhism into Nepal. Kātmāndu is also called Kāntepura (Wright's *History of Nepal*, p 9).

Kāśī—Benares. Kāśī was properly the name of the country, of which Benares was the capital (*Fa Hian*, also *Apānnaka Jātaka* in the *Jātakas* (Fausboll's ed.), p 98, *Mbh*, Bhishma, ch 9, *Rāmāyana*, Uttara, ch 48). At the time of Buddha, the kingdom of Kāśī was incorporated with the kingdom of Kosala (Lohuchcha Sutta in the *Dialogues of the Buddha*, pp 291, 292). See **Baranasi**.

Kāsmīra—Kāsmīr (*Brahma P*, ch 54). It is said to have been originally colonised by Kāśyapa, and the hermitage of the Rishi is still pointed out in the Hari mountain near Srinagar. But see **Kāśyapapura**. He gave his name to Kasgar and Kasmir, and to the people originally called Kāśas or Kassias. Vishnu is said to have incarnated in Kāsmīra as the fish (*Matsya-avatāra*), and bount the ship (Nau) (into which form Durga had converted herself to save the creatures from destruction in the great deluge) to the westernmost and highest peak of the three snowy peaks situated on the west of Banhal Pass in the eastern portion of the Pir Pantsal range; hence this peak is called *Naubandhana* *Triha*. It is the Nāvaprabhamsana of the *Atharva Veda* and the *Manoravasarpana*.

of the *Satapatha Brāhmaṇa* (Macdonell's *Hist of Sanskrit Literature*, p 144) At the foot of this peak is the Kramasara lake (now called Konsarnāg) which marks a foot step (Krama) of Vishnu (*Satapatha-Brāhmaṇa* in *SBE*, XII, *Mbh*, Vana, ch 186, Dr Stein's *Rājataranginī*, II, p 392) Vishnu is also said to have incarnated as the boar (*Varāha avatāra*) at Baramula, thirty-two miles from Srinagar on the right bank of the Vitasā (see *Śūkara-kṣhetra*) Asoka sent here a Buddhist missionary named Majjhantika in 245 B C (*Mahāvamsa*, ch XII) For the history of Kāśmīr, see Kalhaṇa's *Rājataranginī* It appears from the Jātaka stories that Kāśmīr once formed a part of the kingdom of Gandhāra (*Jātakas*, Cam Ed, vol III, pp 222, 229)

Kāśyapapura—Wilson supposes that the name of Kāśmīr is derived from Kāśyapapura, the town of Rishi Kāśyapa the Kaspapyros of Herodotos Dr Stein, however, is of opinion that Kāśmīr was never called Kāśyapapura, but it was always called Kāśmīra (Dr Stein's *Ancient Geography of Kashmir*, pp 11, 62) Kaspaina of Ptolemy has been identified with Multan For the legend how the lake Satisara was desecrated and Kāśmīra was created by Kāśyapa, see *Rājataranginī* (Dr Stein's *Rājataranginī*, vol I, p 5) 1 The hermitage of Rishi Kāśyapa was on the Hari mountain, three miles from Srinagar 2 Multan was also called Kāśyapapura, the Kaspaina of Ptolemy, being founded by Kāśyapa the father of Hunayakasipu (Alberuni's *India*, I, p 298)

Kā-yapi-Ganga—The river Sabarmatī in Guzerat (*Padma Purāna* Uttara, ch 52)

Kaṭadvīpa—Kāṭwa in the district of Burdwan in Bengal (McCrindle's *Ancient India as described by Megasthenes and Arrian*, p 187 Wilford in *Asia Rev*, V, p 278) It is a sacred place of pilgrimage to the Vaiṣṇavas, where Chaitanya at the age of 24 embraced Dandism after leaving his father's home being initiated into its rites by a Gosain named Kṛṣṇa Bhāratī The hairs cut off from his head on the occasion have been preserved in a little temple Kāṭwa was called Murshidganj after the name of Murshid Kuli Khan, Nawab of Murshidabad The old fort of Katwa where Ali Verdi Khan defeated the Mahrattas was situated on a tongue of land between the Ajai and the Bhāgirathi (Bholanauth Chunder's *Travels of a Hindoo* vol I *Chaitanya-Bhāgarata* Mudhva Kh) Chaitanya's autograph is preserved in a village called Dadiu 14 miles to the south of Katwa Same as *Kantakanagara* and *Kantala dvīpa*, the gradual corruptions of which are Kaṭa dvīpa, Kātādīa and Kāṭvā Krishnadhās Kaviraj, the author of the *Chaitanya-charitāmṛta* lived at Jhāmatpur, 4 miles to the north of Kāṭvā, Nānnur, 16 miles to the south west of Kāṭvā in the district of Birbhūm, was the birth place of the Vaiṣṇava poet Chandidās

Katripura—Tripura or Tīpara (Allahabad Inscription), but Mr Oldham supposes that the kingdom of Katripura included Kumaun, Almora, Garwal, and Kangra (*JRAS*, 1896, p 198) Same as *Katripura*

Kaulam—Quilon in Travancore, once a great port on the Malabar coast (Yule's *Marco Polo*, vol II, p 313 note)

Kauṇḍa—See *Kuṇḍa*

Kausāmbi—Kosambi nagar or Kosam, an old village on the left bank of the Jamuna, about thirty miles to the west of Allahabad It was the capital of Vamsadēsa or Vatsyadēsa, the kingdom of Udayana, whose life is given in the *Bṛhat-Kathā* and *Kathā sarit sāgara*, II, ch I The *Ratnavālī*, a drama by Harsha Deva, places its scene at Kauṇḍāmbī (see *Hastinapura*) Buddha dwelt in the Ghosita ārāma of Kausāmbi (*Chullavagga*, pt I, ch 25) Udayana or Udena as he was called by the Buddhists, was the son of King Parantapa, he married Vāsuladattā or Vāsava-dattā, daughter of Chanda Prajyota

called also Mahāsena (Śrīharsha = *Priyadarśinī*, Acts I, III), king of Ujjayini. He was converted to Buddhism by Pindola (Dr Rhys Davids *Buddhist India*, p 7), and it was Udayana who first made an image of Buddha who was his contemporary. The image was of sandal wood, five feet in height. The second image was made by Prasenajit, king of Kosala, who was also a contemporary of Buddha. It was made of gold (Dr Edkins' *Chinese Buddhism*, p 49), but according to Fa Hian, Prasenajit's image was also made of Gosirsha Chandana (sandal wood). The *Vāsavatā* by Subandhu, probably written at the beginning of the 9th century A D, relates the story of Vāsavatā and Udayana. Vararuchi, called also Kātyāyana, the author of the *Vārtikas*, is said to have been born at Kausāmbi and became the minister of Nanda, king of Pāṭaliputra (*Kaithā-sarit-sāgara* I, ch 3).

Kausiki—1 The river Kusi (*Ramayana*, Adi, ch 31, *Baraha P*, ch 140). According to tradition, the Kusi in remote ages passed south east by the place where Tappur is now situated, and thence towards the east until it joined the Brahmaputra, having no communication with the Ganges. When the Kusi joined the Ganges, the united mass of water opened the passage now called the Padma, and the old channel of the Bhāgirathi from Sonli (Suti) to Nadia was then left comparatively dry (Martin's *Eastern India*, III, p 15). This junction must have taken place at some period between the third century A D, when the Sultanganj Jhnu was established, and the 7th century A D. At Jot naruhari, the Kusi joins the Ganges, and the junction is a place of pilgrimage (Martin's *Eastern India*, III, p 84). 2 A branch of the Drishadvati (Chitang) in Kurukshetra (*Vāmana P*, ch 34).

Kausiki-Kachehha—The district of Purnea.

Kausiki-Saugama—1 The confluence of the Kusi and the Ganges on the opposite side of Kahalgaoon and to the north of Pātharghātā in the district of Bhagalpur in Bengal. 2 The confluence of the rivers Drishadvati and the Kausiki (*Padma P*, Svarga Kh, ch 12). The confluence is near the village of Balu on the Rakshi river 17 miles to the south of Thaneshvar (*Arch S Rep*, vol XIV, p 88).

Kautalakapura—Same as Kuntalakapura (*Jaimini Bhārata*, ch 53).

Kaveri—1 The Kaveri, a river in southern India which rises from a spring called Chandra tirtha (*Kūrma P*, II, ch 37) in the Brahmagiri mountain in Coorg (*Skanda P*, Kāveri Māhāt, chs 11-14, Rice's Mysore and Coorg III, pp 8 and 85). The Kaveri fall at Śivasamudra is one of the most picturesque sights in southern India. 2 The northern branch of the Nerbuda near Māndhātā (Omkananātha) mentioned in the *Purānas* (*Padma P*, Svarga Kh, ch 8, *Matsya P*, ch 188). The junction of the Nerbuda and the Kaveri is considered to be a sacred place.

Kayabaroḥas—Same as Kārāvana (*Skanda P*, Prabhāsa Kh, I, ch 79).

Kedāra—Kedāranātha, situated on the southern side of the junction of the Mandākinī and the Dudhgangā. The temple of the Kedāranātha, one of the twelve great Lingas of Mahādeva, is built on a ridge jutting out at right angle from the snowy range of the Rudra Himalaya below the peak of the Mahāpanthā in the district of Garwal, United Provinces (see *Amareśvara*). A sacred stream called Mandākinī or the Kālī gangā has its rise about two days' journey from Kedārnātha from a lake which is said to produce blue lotus, and it joins the Alakānandā at Rudraprayāga. It requires eight days to go from Kedāra to Badrinath, although the distance along a straight line between them is short. It is 15 or 16 days' journey from Haridvāra to Kedāranātha.

The peak of Kedāranātha is said in the *Śiva Purāna* (Pt I, ch 47) to be situated at Badarikā āsrama. The worship of Kedāranātha is said to have been established by the Pāṇḍavas (see **Pāṇḍava-kedāra**). Close to the temple is a precipice called Bhairab Jhāmp, where devotees committed suicide by flinging themselves from the summit (Dr Führer's *MAI*, *Imperial Gazetteer* vol VIII, s v **Kedarnath**). Śankarāchārya died at this place (Mādhavāchārya's *Śankaravijaya*, ch 16). Near the temple is a Kunda called Reta Kunda where Kārttika is said to have been born (*Skanda P*, Mahesvara Kh, I, 27, II, 29). Ushū math is 32 miles lower, it contains the images of Māndhātā and the five Pāṇḍavas.

Kekaya—A country between the Bias and the Sutlej. It was the kingdom of the father of Kaikeyī, one of the wives of Daśaratha, king of Ayodhyā (*Rāmāyana*, Ayodhyā, ch 68). See **Girivrajapura** (II).

Kerala—The Malabar coast (Wilson's *Mālatī and Mādhava*). It comprised Malabar, Travancore, and Kanara (*Rāmāyana*, Kishk ch 41) terminating at Cape Comorin on the south and Goa on the north. It is the country of the Nairs. It is sometimes used as synonymous with Chera (Rapson's *Ancient India*, p 164 and *Indian Coins*, p 36, Dr Bhandarkar's *Hist of the Dekkan*, sec III). In fact Kerala is the Kanarese dialectal form of the more ancient name of Chera (Hunter's *Imperial Gazetteer of India*, s v **Chera**). Śankarāchārya, the celebrated reformer, was born at Kāladi on the bank of the river Purnā at the foot of the mountain called Brisha in Kanara (Kerala). His father was Sivaguru and his grandfather was Vidyādirāja. See **Chittambalam**. In the Mackenzie Manuscripts, the capital of Keraladesa is said to be Ananta sayanam. Parasurāma is said to have caused Brāhmanas to inhabit this country (*JASB*, 1838, pp 183, 128). Gibbon says "Every year about the summer solstice a fleet of 120 vessels sailed from Myas Hormas, a port of Egypt on the Red Sea. The coast of Malabar or the island of Ceylon was the usual term of their navigation, and it was in those markets, that the merchants from the more remote parts of Asia expected their arrival. This fleet traversed the ocean in about forty days by the periodical assistance of the monsoons." The Kollam era which is in use in Travancore and Malabar, and which commenced in 824 A D, is a modification of the Saptarshī era (*Ind Ant*, vol XXVI, p. 118).

Keralaputra—See **Ketalaputra**.

Kesavati—The Vishpumatī river in Nepal, a tributary of the Bāgmatī (Wright's *Hist of Nepal*, pp 81, 89). It forms four out of the fourteen great Tirthas of Nepal by its junction with four rivers. The names of the four Tirthas are Kāma, Nirmala, Akara, and Jugana. But according to the *Svayambhu Purāna* (ch 17), its junction with the rivers Bimalāvati, Bhadrānadi, Svarnavati, Pāpanāsinī, and Kanakavati form the sacred Tirthas called Manoratha, Nirmala (or Trivenī), Nidhana, Jñāna and Chintāmani respectively.

Ketākivana—Baidyanāth in the Santal Parganas (Dr R L Mitra's *On the Temples of Deoghar* in *JASB*, 1883 p 172).

Ketalaputra—Same as **Kerala** or **Chera** (Asoka's Girnar Inscription, Bhandarkar's *Early History of the Dekkan*, sec. III, p 10). It comprised the Malabar Coast, south of the Chandragiri river (V A Smith's *Early History of India*, p. 164), it was also called **Keralaputra**.

Ketumala Varsha—Turkestan and the lands watered by the river Chaksu or Oxus (*Vishnu P.* ch 2, *Mārkaṇḍeya P.* ch 59) In oriental history, Turkestan is called Deshti Kiptchak from the Kiptchaks who are the primitive Turkish race. It comprises Kharezm (called also Urgendj) as the Khanat of Khiva is called, the Khanat of Bokhara, and the Khanat of Khokand called also Fergana. Up to the time of Zenghis Khan's conquest in 1225, Bokhara, Samarkhand, Merv, Karshi (Nakshab), and Balkh (Um ul Bilad, the mother of cities) were regarded as belonging to Persia, although the government of Khorasan (the district of the sun as it was then called) was under Bagdad (*Vambery's Travels in Central Asia*, ch XII, and pp 339, 367).

Khajjurapura—Khajuraha, the capital of the Chandels, in Bundelkhand

Khalatika-Parvata—The Barabar hill in the Jahanabad sub-division of the district of Gaya, containing the Sātgharā and Nāgārjuni caves of the time of Asoka and his grandson Daśaratha. It is about 7 miles east of the Bcla station of the Patna-Gaya Railway. Khalatika is evidently a corruption of Skhalatika or Slippery (*Corpus Inscriptionum Indicarum*, vol I p 32). Some of the inscriptions on the cave show that Daśaratha gave certain cave hermitages to the Ājivakas (a sect of naked ascetics). The Ājivakas are also mentioned in the seventh pillar edict of Asoka issued in the twenty ninth year of his reign (*Bühler's Indian Sect of the Jainas*, p 39). For a description of the Barabar Hill Caves see *JASB*, 1847, pp 401 and 594 (Nāgārjuni cave). To the south and near the foot of the hill are the seven rock-cut caves called the Sātgharā. Out of these seven caves three are on the Nāgārjuni hill. There is also a sacred spring called Pātālagangū. Not far from it is the Kawadol hill (see *Silabhadra Monastery*).

Khāṇḍava Prastha—Same as *Indraprastha*, old Delhi (*Mbh.*, Ādi P, ch 207).

Khāṇḍava Vana—Moruffarnagar at a short distance to the north of Muat included in ancient Kurukshetra. It is one of the stations of the North-Western Railway. Arjuna one of the Pāṇḍavas appeased the hunger of Agni the god of Fire, at this place (*Mbh.* Ādi, ch 225). The name was applied to a great portion of the Mirat division from Bulandshahar to Saharanpur (*Hardwar in the Cal. Review* of 1877, p 67). Khāṇḍava vana was situated on a river called A. prasthā (*Mbh.*, Vana ch, 160). According to the *Padma P.* (Uttara ch 64), Khāṇḍava vana was situated on the Jamuna, and Indra prastha, called also Khāṇḍava prastha was a part of it.

Kharki—Aurangabad

Kharosthra—Kashgar (Dr Stein's *Sand buried Ruins of Khotan*, p 404). The ancient alphabets called Kharosthi were introduced from this country into India. It is situated in that part of Turkestan which is called Lesser Bucharina. It was conquered by Jengiz Khan, and upon the division of his empire, it fell to the share of his son Jagatai, it was then conquered by Tamerlane, and in 1718 by the Chinese (Wright's *Marco Polo*).

Khasa—The country of the Khasas was on the south of Kāsmir, and extended from "Kastvar in the south east to the Vitastā in the west", and it included the hill states of Rājapuri and Lohara. The Khasas are identical with the present Khakha (Dr Stein's *Rājataranginī*, vol II, *Ancient Geography of Kasmir*, p 430, and *Mārkaṇḍeya P.* ch 57).

Khaṭṭāṅga Prapāta—The celebrated water fall of the river Sarasvatī in Kanara near Hunabar, not far from Mangalore. The sound of the fall is terrible.

Khemavatinagara—The birth place of the Buddha Krakuchchhanda or Krakuchandra (*Svayambhū P.* ch 4). It was also called Khema (*Dīpaṃsa* in *JASB*, 1838, p 793). It has been identified with Gutiva, four miles to the south of Tilaura in the Nepalese Terai (P C Mukherji's *Antiquities of Terai, Nepal*, pp 49, 55). According to Fa Hien, Krakuchandra's birth-place was Napeikea or Nabhiya.

Khetaka—Kaira, 20 miles south of Ahmedabad, on the river Vetravati (present Vatrak) in Guzerat, described in the *Padma P*, (Uttara Kh, ch 51, *Dasakumāracharita*, ch 6 and Cunningham's *Anc Geo*, p 492) See **Kashehha** For a description of the town, see Bishop Heber's *Narrative of a Journey*, vol II, p 156 It contains a Jaina temple

Khiragrama—Twenty miles north of Burdwan in Bengal It is one of the Pīṭhas, where a toe of Sati's right foot is said to have fallen The name of the goddess is Jogādhyā

Khurasan—Khorasan in Central Asia, it was celebrated for its fine breed of horse (*Asvachikīntam* by Nakula ch 2, see also Ward's *History of the Hindoos*, 2nd ed, vol I, p 558)

✓ **Kikata**—Magadha (*Vāyu P*, ch 105, *Rig Veda*, III, 53, 14) According to the *Tāra Tantra*, the name of Kikata was applied to the southern part of Magadha from Mount Varana to Grīdhraṇṇa (Ward's *History of the Hindoos*, vol I, p 558)

Kilkila—Kilagila, the capital of Konkana (Garrett's *Classical Dictionary*, v *Kalākila*) See **Bakataka** and **Kalighata**

Kimmritya—The Kaimur range, between the rivers Sone and Tons This range is part of the Vindhya hills (Hooker's *Himalayan Journals*, vol I, p 28) It commences near Katāngi in the Jubbulpore district and runs through the state of Rewa and the district of Shahabad in Bihar Same as **Kaira māli**. Perhaps the names of Kimmritya and Kaimur are derived from Kumāra rājya, a kingdom which was close to Chedi (*Mbh*, Subhā, ch 30)

✓ **Kimpurusha Desa**—Nepal

Kiragrama—Bainnath in the Punjab, it contains the temple of Bairdyanātha, a celebrated place of pilgrimage (*Śiva P* cited in the *Arch S Rep*, vol V, pp 178, 180) 30 miles to the east of Kot Kangra (*Ep Ind*, I, p 97) Twelve miles to the south west of Bainnath is the temple of Āśāpuri Devī, situated on the top of a lofty hill

Kirāta Desa—Tipārā The temple of Tripurasvari at Udaipur in Hill Tipārā is one of the Pīṭhas (*Mbh*, Bhishma, ch 9, *Brahma P*, ch 27, *Vishnu P*, pt 2, ch 3) It was the Kirrhadia of Ptolemy, and included Sylhet and Assam (see *Rājamālā or Chronicles of Tripura* in *JASB*, XIX, 1850, p 536, which contains the history of the Tipārā Rāj) The title of Mānikya was conferred upon the Rājā named Ratnāfah by the king of Gaud, shortly after 1297 A.D., which title they have retained ever since The Kirāta also lived in the Morung, west of Sikkim (Schoff, *Periplus of the Erythraean Sea*, p 243) They lived in the region from Nepal to the extreme east (*JRAS*, 1908 p 328)

Kirīṭakonā—One of the Pīṭhas, situated four miles from Dāhāpādā in the district of Murshidabad Sati's crown (*kirīṭa*) is said to have fallen at this place (*Tantrachūḍamāni*, P C Mazumdar's *Musnud of Murshidabad*) Mr B. Venidige says that it is three miles from Murshidabad (*Old Places in Murshidabad* in the *Calcutta Review*, 1892, p 208)

Kishkindhā—"About a mile easterly from Nimbapur, a small hamlet in the suburb of Bijanugger, lies an oval-shaped heap of calcareous scoria, partially covered by grass and other vegetation The Brahmins aver it to be the ashes of the bones of giant Wali or Bali, an impious tyrant slain here by Rāma on his expedition to Lankā (Ceylon)"—*JASB*, vol XIV, p 519 It appears from the accounts of pilgrims that the ancient Kishkindhā is still called by that name and also by the name of Anagandi It is a small hamlet situated in Dharwad on the south bank of the river Tungabhadra near Anagandi,

three miles from Bijayanagara (Sewell's *Arch Surv of Southern India*, I, p 322) and close to Bellary (*JRAS* 1904 p 257) About two miles to the south west of Kishkindhā is the Pampā sarovara, and to the north west of Pampā sarovara is the Añjana hill, where Hanumāna was born, Savari's hermitage was 60 miles to the west of Kishkindhā Rāma killed Bālī, the brother of Sugriva, and gave the kingdom of Kishkindhā to the latter (*Rāmāyana*, *Kushk*, ch 28) Kishkindhā comprises the hills on the opposite side of the valley that separates it from Humpā, which are wild congenies of fantastic naked granite rocks with narrow valleys between In one of these is shown the place where the body of Rājā Bālī was burnt, it is a bed of very white carbonate of lime (Meadows Taylor's *Architecture in Dharwar and Mysore*, p 70)

Kiyana—The river Kane or Ken in Bundelkhand (Lassen) It runs through the country held by the Chandel kings from south to north dividing it into two nearly equal portions with the capital cities Mahoba and Khajuraha in the western half and the great forts of Kalinjar and Ajayagadh in the eastern half (*Arch S Rep*, vol XXI, p 78) See Syeni, Karnāvati and Suktimati. The name of Kiyana is not mentioned in any of the *Purānas*

Kilsoboras (of the Greeks)—(Growse identifies it with Mahāvana, six miles to the south of Mathurā on the opposite bank of the Yamunā (Growse's *Mathurā* p 279) General Cunningham identifies it with Brudāvana (Cunningham's *Anc Geo*, p 375) Vajra founded many towns after the name of his grandfather Krishna c q, Krishnapura Wilkins restores the name to Kalsapura now called Mugu nagar by the Musalmans (*Asia Res* vol V p 270) See *Ind Ant* VI, p 240 note It is the Caresobara of Megasthenes

Kodagu—Coorg, a country on the Malabar Coast (Caldwell's *Diav Comp Gram*, p 32) Same as Kolagiri [Koragiri of the *Vishnu P*, (ch 57)]

Kodungalura—Cranganore, a town of Malabar, it is practically identical with Mouziris of Marco Polo, once a seaport of Malabar

Koil—Aligarh in the United Provinces Balarāma is said to have killed here the demon Kol

Kokākshetra—The tract of land to the west of the river Kausikī, or Kusī including the western portion of the district of Imaea in Bengal (*Varāha P*, ch 140 vs 53 and 72) It included the Barāha kshetra at Nāthpur below the Triveni formed by the junction of the three rivers Tāmbai, Aruna and Suna Kusī

Kokamukha—Barāha kshetra in the district of Purnea in Bengal on the Triveni above Nāthpur, where the united Kosī (the Tāmbai, the Aruna, and Suna) issue into the plains See *Mañākaushika* and *Barāhakshetra* (*Varāha P*, ch 140, *Nrisimha P*, ch 65)

Kokilā—The river Koil which rises in Chota Nagpur and flows through the district of Shahabad in Bihar (*As Res*, XIV, p 405)

Kolāchala—It has been identified with the Brahmayoni hill in Gaya It is considered to be the same as *Kolāhala-parvata* But it appears that *Kolāchala* and *Kolāhala* are two distinct mountains and *Kolāchala* may be identified with the Kaluhā pāhād (see *Makula-parvata*)

Kolagiri—Same as *Kodagu* (*Mbh*, *Sabbā*, ch 30, Pargiter's *Mārkaṇḍ P*, p 364)

Kolāhala-Parvata—1 The Brahmayoni hill in Gaya (*Vāyu P*, I, ch 45, Dr R L Mitra's *Buddha Gayā* pp 14, 15), including the hill called Munda prishtha which contains the impression of Gadādhara's feet (*Ibid*, II, ch 50, v 24) 2 A range of hill in Chedi (*Mbh* *Ādi*, ch 63). It has been identified by Mr Peglar with the Kāvā kol range in Bihar

(*Arch. S. Rep.*, vol. VIII, p. 124) But this identification does not appear to be correct, it is the Bandan range on the south-west of Bundelkhand in which the river Ken (the ancient Śuktamati) has its source (*Mbh.*, Ādi, ch. 68)

Kolahalapura—Kolar, in the east of Mysore where Kārtavyāryārjuna was killed by Parāśura mā. It was also called Kolālapura, evidently a contraction of Kolāhalapura (Rice's *Mysore Inscriptions*, Intro. xxviii)

Kola-parvatapura—Its contraction is Kolapura, at present called Kulia-Pāhādapura or simply Pāhādapura (*Kaṭṭakāṇḍa Chandi*, p. 228) in the district of Nadia in Bengal. It is the Poloura of Ptolemy situated near the Kambyson mouth of the Ganges. It is not far from Samudragarī (ancient Samudragatī or 'Entrance into the Sea'), which according to tradition as preserved in the *Navadvīpa Parikramā* (p. 40) of the Vaiṣṇava poet Naiahari Chakravartī, was the place where Gaṅgā (the Ganges) united with Samudrā (the Ocean) in ancient time.

Kolāpura—See **Karavirapura** (*Chaitanya-charitamṛta* II ch. 9)

Kolhāpura—Same as **Kolāpura** (*Padma P. Uttara*, ch. 62)

Koli—The country of Koli was situated on the opposite side of Kapilavastu across the river Rohini, its capital was Devadaha. Koli was the kingdom of Suprabuddha or Añjanārāja whose two daughters Māyā Devī and Prajāpati *alias* Gautamī were married to Buddha's father Siddhodana. It was also the kingdom of Dandapāni, the brother of Buddha's mother Māyā Devī, whose daughter Gopa or Yasodharā was married by Buddha. The kingdom of Koli has been identified with a portion of the district of Basti in Oudh comprising a sacred place called *Barāhachhutra* (Upham's *Mahāvamsa* ch. I). P. C. Mukherji has identified the Rohini with the rivulet Rohin between Rumminder and Koli in the Nepalese Terai (*The Antiquities in the Terai, Nepal* p. 48). Same as **Vyāghrapura**.

Kolkai—The capital of Pāndya at the mouth of the river Tāmraparnī in Tinnevely now five miles inland, it is the Kael of Marco Polo. It is identified also with Tuticorin (see **Kalki**). It is evidently the Kara of the Buddhist Birth Story *Agastya Jataka*. It is the Kolkhai of Ptolemy. For an account of Kolkhai (see Yule's *Marco Polo* vol. II p. 309) and Dr. Caldwell's *Dravidian Comparative Grammar* 3rd ed., p. 12).

Kollāga—A suburb of Varāṇsī (Benar) in the district of Mozaffarpur (Tirhut) in which the Nāya kula Kshatriyas resided. Mahāvīra, the Jaina Tirthankara, belonged to this class of Kshatriyas. See **Kundiagama**.

Koluka—Same as **Kulūta**.

Kolvagiri—Same as **Kolagiri** (*Agni P.* ch. 100). Coorg.

Komalā—Same as **Kamlāṅka** (*Vaṇu P.* II, 37, v. 369).

Konāditya—Kanakarā (Konārka) or Chandrabhāgā in Orissa (*Brakma P.*, ch. 27). See **Padmakshetra**. Same as **Konārka**.

Konārka—Same as **Padmakshetra** and **Konāditya**.

Konga-desā—The modern Coimbatore and Salem (*Mackenzie Manuscripts in JASB* 1838, p. 105. Rice's *Mysore Inscriptions*, Intro. p. xl) with some parts of Tinnevely and Travancore (Wilson's *Mackenzie Collection* p. 209).

Kongama-desā—Konkan (*JASB*, 1838, p. 187).

Kongu-desā—Same as **Konga-desā**.

Konkana—Same as **Parasurāma-kṣetra** (*Brīhatsamhitā*, ch 14) Its capital was Tāna (Alberuni's *India*, vol I, p 203) It denotes properly the whole strip of land between the Western Ghāts and the Arabian Sea (*Bomb Gaz*, vol I, pt II, p 283 note)

Konkanapura—Anagandi on the northern bank of the Tungabhadra It was the capital of the Konkana (Cunningham's *Anc Geo*, p 552) Da Cunha identifies it with Bassem (*Da Cunha's Hist of Chaul and Bassem*, p 129)

Kori—Same as **Urlyur** (Caldwell's *Drav Comp Gram*, p 13)

Korkai—See **Kolkai**

Korura—1 Between Multan and Loni in the district of Multan, where the celebrated Vikramāditya, king of Ujjain completely defeated the Sakas in a decisive battle in 533 A D (the date of this battle is supposed to have given rise to the Samvat era, Alberuni's *India*, vol II, p 6) It is also written Karur According to Mr Vincent Smith, it was Chandra Gupta II of the Gupta dynasty who assumed the title of Vikramāditya and became king of Ujjain, but according to others, Yaśodharman, the Gupta General usurped the sovereign power and assumed the title of Vikramāditya after defeating the Scythians at Karur 2 Karur, the ancient capital of Chera, in the Coimbatore district situated near Cranganore on the left bank of the river Amaravati, a tributary of the Kāveri (Caldwell's Introduction to *Drav Comp Grammar*) It is the Karoura of Ptolemy who says that it was the capital of Kerobothras (Keralaputra) It was also called Vañji, and it is the Tāmra-chūḍa kroṣa of the *Mallikā māruta* of Dandi

Kosa—See **Kamsāvati**

Kosala—Oudh (see **Ayodhya**), it was divided into two kingdoms called North Kosala (Bahraich district) and Kosala (*Rāmāyana*, Uttara K, ch 107, *Padma P*, Uttara, ch 68, *Avadāna Sataka* in the *Sanskrit Buddhist Literature of Nepal* by Dr R L Mitra) The capital of the latter was Kusāvati founded by Kusa, and the capital of the former was Srāvasti At the time of Buddha, that is, in the fifth and sixth centuries B C, Kosala was a powerful kingdom which included Benares and Kapilavastu, its capital was then Srāvasti But about 300 B C it was absorbed into the Magadha kingdom, the capital of which was Pāṭaliputra (Patna)

Kosala (Dakshina)—Gondwana, including the eastern portion of the Central Provinces (*Brahma P*, ch 27) Same as **Maha-Kosala** At times, its boundaries extended much to the south and west Its capital was Ratanapura in the eleventh or twelfth century Its former capital was Chirāyu [see *Kāthā'saritsāgara* (Tawney's trans, vol I, p 376) in which the story of Nāgārjuna and king Sadvaha, called also Chirāyu, is given, cf. Beal's *R W C*, II, p 210] Nāgārjuna's *Suhillekha* (letter to a friend) was dedicated to his old friend Dānapati named Jin-in-ta-ka (Jektaka), a king in a great country in southern India, who was styled Sadvāhana or Satavāhana (*I tsing's Record of the Buddhist Religion*, p 159, translated by Takakusu) As the Sātavāhanas were the Andhrabhritya kings of Dhanakataka, and as there was no particular person by the name of Sātavāhana, the king referred to must be a king of Dhanakataka (Jin in ta ka), the name of the capital was perhaps mistaken for the name of the king, and the king must have been either Gotamiputra Sātakarni or his son Pulamāyi, most probably the former, who reigned in the second century of the Christian era when Nāgārjuna is said to have flourished (see **Dhanakataka**) It is, however, possible that Yajña Sātakarni, was meant, as he made a gift of the Srisaila mountain to Nāgārjuna containing a Buddhist library Nāgārjuna was the founder of the Mahāyāna school and editor of the original *Suśrūta* According to Prof. Wilson, Sātavāhana is a synonym of Sālvāhana. The Śaka era, which

begins in 78 A D is also called the Sâlvâhâna era, but this is a mistake (see *Pañchanâda*) Bidarbha or Berar was called, in the Buddhist period, Dakshina Kosala (Cunningham's *Arch S Rep*, XVII, p 68) Dakshina Kosala is mentioned in the *Ratnâvali* (Act IV) as having been conquered by Udayana, king of Vatsa Gondwana is the Gaḍ Kaṭaṅga of the Muhammadan historians, it was governed by Durgâvatî, the queen of Dâlpât Shah, and heroine of Central India Dakshina Kosala is the Tosali of Asoka's Inscription at Dhauh (see *Tosali*) The ancient name of Lahnji was Champannattu, that of Ratanpur Manipur, that of Mandala Mahikamatî These towns were the capitals of the Haihayas of Gaḍa Maṇḍala For the history of Gaḍa-Maṇḍala, see the *History of the Garha Maṇḍala Râjās* in *JASB*, 1837, p 621

Kotesvara—A celebrated place of pilgrimage near the mouth of the Kori river on the western shore of Cutch (*Bomb Gaz*, V, p 229) It is the Kie tsî shî fa lo of Huen Tsang

Kota-tirtha—A holy tank situated in the fort of Kalinjar (*Arch S Rep*, vol XXI, p 32, Lieut Maisey's *Description of the Antiquities of Kalinjar* in *JASB*, 1848) It is now called Karoḍ tirtha

Kotigama—Same as **Kuṇḍagama** (*Mahâ parivârabhâsutta*, ch II, 5)

Koṭi-tirtha—1 In Mathurâ 2 A sacred tank in Gokarna 3 In Kurukshetra (*Vâmana P*, ch 36) 4 A sacred Kunda in the court yard of Mahâkâlâ at Ujjayinî [*Skanda P*, *Avanti Kh*, ch 22, *Padma P*, *Swarga (Âdi)*, ch 6] 5 Same as **Dhanushkoṭi-tirtha** (*Skanda P*, *Brahma Kh*, *Setu-mâhât*, ch 27) 6 On the Narmadâ (*Matsya P*, ch 190)

Krathakâśika—Same as **Payoshnî**, the river Pûrnâ in Bârâr 2 Same as **Bidarbha**, from Kratha and Kasika, two sons of king Vidarbha (*Mbh*, *Sabhâ*, ch 13)

Krauñcha-Parvata—That part of the Kailâsa mountain on which the lake Mânasa-sarovara is situated (*Râmâyana*, *Kishk*, ch 44) It included **Krauñcha randhra**

Krauñchapura—Same as **Banavâsi** (*Harivamsha*, ch 94), which has been placed by Dr Burnell in his Map in the *South Indian Palaeography* in North Kanara on the river Baradâ, an affluent of the Tungabhadra It was founded by Râjâ Sarasa See **Bâljayanti**

Krauñcha-randhra—The Niti Pass in the district of Kumaun, which affords a passage to Tibet from India (*Meghadûta*, pt I, v 58) The passage is said to have been opened with an arrow by Paraśurâma in the Krauñcha Mountain

Krîṣṇâ—See **Krîṣṇâveni** (*Padma P*, *Swarga Kh*, ch 3, v 29)

Krîṣṇa-giri—The Karakorum mountain or the Black Mountain (*Vâyu P*, ch 36, Brotschneider's *Medieval Researches*, vol I, p 256) It is also called **Mus tegh**

Krîṣṇâveni—1 The united stream of the Krîṣṇâ and Venâ rivers Bilvamangala, the author of the *Krîṣṇakarnâmrta*, lived on the western bank of this river (Krîṣṇa Das's *Sâranga rangadâ*, a commentary on the work, MS, Sansk Col, Calcutta) 2 The river Krîṣṇâ (*Agni P*, ch 118, *Râmâyana*, *Kishk*, ch 4) It rises at Mahabalesvara in the Western Ghats, and its source, which is enclosed within a temple of Mahâdeva, is considered to be a sacred spot visited by numerous pilgrims It falls into the Bay of Bengal at Sippelar, a little to the south of Masulipatam

Kṛitamâlâ—The river Vaiga, on which Madura (Dakshina Mathurâ) is situated, it has its source in the Malaya mountain (*Chastanya Charudâmrta*, *Mârkanḍeya P*, ch 57, *Vishnu P*, pt II, ch 3)

Kṛitavati—The river Sabarmatî in Gujârât (*Padma P*, *Uttara*, ch 52)

Kṛivi—The old name of Pañchâlâ (*Mbh*, *Âdi P*, ch 138)

Kroḍa-desâ—Coorg, same as **Kodagu** (*Skanda P*, *Kâverî Mâhât*, ch 11, Rice's *Mysore and Coorg*, vol III, pp 88, 91, 92).

Krokala—Same as **Karakalla**

Krumu—The river Kunar or the Choaspes of the Greeks, which joins the Kabul river at some distance below Jalalabad (*Rig Veda* X 75—*Nadistuti*), it is also called the Kamah river. It has been identified also with the Koram river (McCrindle's *Ptolemy*, p 95). See **Kuramu**. According to Drs Macdonell and Keith, it is the river Kurum (*Vedic Index*, vol II) which joins the Indus near Isukhi.

Kshatri—The country of the Kathaids who lived between the Hydraotes (Ravi) and the Hyphasis (Bias), their capital being Sangala (McCrindle's *Ptolemy*, p 157).

Kshatriya-Kunda—Same as **Kundapura** (*Śabdakalpādrū* v, s v *Tirthankara*).

Kshemavati—The birth place of Krakuchandra, a former Buddha. It has been identified by P C Mukherji with Gutiva in the Nepalese Terai (P C Mukherji's *Antiquities in the Terai, Nepal* p 55). See **Kapilavastu**.

Kshetra-Upanivasa—Its contracted form is Upanivasa. See **Hupian**.

Kshipra—Same as **Śipra** (*Brahma P* ch 43, *Vāmana P*, ch 83, v 19).

Kshtra-Bhavanti—12 miles from Srinagar in Kashmir. The goddess is within a Kuṇḍu or reservoir of water which assumes different colours in different parts of the day.

Kshīrāgrāma—See **Khīrāgrāma**.

Kshudraka—Same as **Śudraka**, called also **Kshudra** (*Padma P*, *Svarga Kh*, ch 3) and **Kshaudraka** (Pāṇini's *Aṣṭādhyāyī*).

Kubha—1 The Kabul river, the Kophen or Kophes of the Greeks, which rises at the foot of the Koh-i-Baba from a spring called Sir-i-Chusma, 37 miles to the east of Kabul, and flowing through Kabul falls into the Indus just above Attock (*Rig Veda*, X, 75). It is the Nilah of the Muhammadan historian Abdul Qadir (*JASB* 1842 p 125). 2 The district through which the Kophes (Kophen) or the Kabul river flows. The name of Kabul is derived from the Vedic name of Kubhā. It is the Koa of Ptolemy (McCrindle's *Ptolemy*, VII ch I sec 27) and Kophen of Arrian (McCrindle's *Megasthenes and Arrian*, p 191). The valley of the Kabul river is generally called Ningrahar or Nungrahar, the former being the corruption of the latter word which signifies nine rivers and they are the Surkhrod the Gandamak the Kurruṣa the Chiprial the Hisaruk, the Kote, the Momunddurrah the Koshkote, and the Kabul river (*JASB* 1842, p 117).

Kubjā—A tributary of the Narbadā (*Padma P*, *Bhūmi*, ch 63).

Kubjagrīha—Same as **Kajughira**.

Kubjāmra—It has been identified by some with Hrishikesa but the identification is not correct. It is a celebrated place of pilgrimage at some distance to the north of Hrishikesa, sacred to Vishnu. The *Māhātmya* of Kubjāmra and Hrishikesa has been treated separately in the *Varāha P*, chs 126 and 146 (*Archavatāra sthala varāha darpanam* p 108). It was the hermitage of Raibhya Rishi. It is also called Kubjāmra. According to the *Kūrma P* Kubjāmra or Kubjāmra is identical with Kanakhala (*cf Kūrma P*, *Upaṇi*, ch 34 v 34 and ch 36, v 10).

Kuhu—The Kabul river. The Vedic Kubhā appears to have been corrupted into Kuhu during the Pauranic period. The river Sindhu (Indus) is said to pass through the country of the Kuhus who are mentioned just after the people of Gindhāra and Urasā in the *Matya P* (ch CXX v 46 and ch CXIII v 21). It is evidently the Koa of Ptolemy which has been identified by McCrindle with Kophen (McCrindle's *Invasion of India by Alexander*, p 61). But according to Prof Lassen Koa or Koa of Ptolemy is not the Kophen or Kabul river. Ptolemy says that Koa is the most western river of India, but the westernmost part of India was the country of the Lampakas, who lived near the sources at the Koa (*JASB*, 1840, p 474).

Kukkuṭapāda-giri—Kurkuhar, about three miles north east of Wazirganj, which is fifteen miles east of Gaya (Grierson's *Notes on the District of Gaya* and Cunningham's *Anc Geo*, p 461) Dr Stein has identified it with Sobhnāth Peak, the highest point of the Moher Hill in Hasra Kol (*Ind Ant*, 1901, p 88) The three peaks situated about a mile to the north of Kurkuhar are said to have been the scene of some of the miracles of the Buddhist saint Mahā Kāśyapa, the celebrated disciple of Buddha, and eventually of his death, and not of Kāśyapa Buddha who preceded Buddha Sākyasiṃha (Rockhill's *Life of Buddha*, p 161) But Gurupāda-giri of Fa Hian has been considered to be the same as Kukkuṭapāda-giri, so called from its three peaks resembling the foot of a chicken (Legge's *Travels of Fa Hian*, ch XXXIII, *JASB*, 1906, p 77) Hence Kukkuṭapāda giri is not Kurkuhar but Gurpā hill (see **Gurupāda-giri**, for a description of the place, see *JASB* XVII 235)

Kukubha—A mountain in Orissa (*Devī Bhāgavata*, VIII, ch 11 Garrett's *Class Dic*, s v *Kukubha*)

Kukura—A portion of Rajputana, of which the capital was Balmer, the Pī lo mī lo of Huen Tsiang Kukura is the Kiu chi lo of the Chinese traveller (*Bṛhat-saṃhitā*, ch XIV, v 4, Burgess' *Antiquities of Kathiawad and Kachh*, p 131, Dr Bhandarkar's *Early History of the Dekkan*, p 14 n) East Rajputana (*Bomb Gaz*, vol I, pt I, p 36, note, *Padma P Sarga*, ch 3) Same as **Daśārha** (*Trikāṇḍaśeṣa*, II) The Kukuras were a tribe of Yādavas (Viśvanath Dīva Varma's *Rukminīparinaya*, VI, 30)

Kukushta—Same as *Kakauṭhā* or *Kakuṭṭhā* of the *Mahāparinirvāṇa Sutta* Buddha crossed this river on his way from Pava to Kuśinagara (*Mahāparinirvāṇa Sutta* in *SBF*, XI, p 74) Kukushta has been identified with a small stream called Barhi, which flows to the Chhoṭa-Gandak, 8 miles below Kasia (see Cunningham's *Anc Geo*, p 435)

Kulinda-deśa—Garwal including the district of Shaharanpur, north of Delhi (*Mahābhārata*, Sabhā, ch 26) The entire tract of land lying between the upper portion of the Ganges and the Sutlej was called Kulinda, the Kulindrini of Ptolemy Cunningham places Kulinda deśa between the Bias and the Tons, including Kulu, the Kuninda of the coins (Cunningham's *Arch S Rep*, vol XIV) Same as **Kalinda-deśa** According to McCrindle, the region of lofty mountains, wherein the Vipāśā, the Satadru, the Yamunā, and the Ganges have their sources, was the Kyindrine of Ptolemy (p 109) The Kulindas lived on the southern slope of the Himalaya from Kulu eastward to Nepal (*JRAS*, 1908, p 326)

Kulōta—The sub division of Kulu in the Kangra district in the upper valley of the Bias river, Punjab, to the north east of Kangra (*Bṛhat saṃhitā*, ch XIV, *Arch S Rep*, 1907-8, p 260) It formed a part of Kulinda-deśa Its capital was Nagarkoṭ Its present head-quarters is Sultanpur called also Stanpur and Raghunathpur from the chief temple dedicated to Raghunath, situated at the confluence of the Serbulli or Serbari, a small stream, with the Bias river (*JASB*, 1841, p 3, Fraser's *Himala Mountains*, p 291) There is a celebrated place of pilgrimage in this sub division called Trilokapāth (Trailokyanāth), situated on a hill in the village of Tānda on the left bank of the Chandra-bhāgā (Chenab) river, some 32 miles below the junction of the rivers Chandra and Bhāgā It contains an image of Avalokiteśvara with six hands worshipped as an image of Mahādeva (*JASB*, 1841, p 106, 1902, p 35)

Kumara—Perhaps the corruption of Kumāra is Kaira (see **Kaira** mall) which was situated very close to Rewa (*Mbh*, Sabhā, ch 29)

Kumārāsvāmī—1 This is a celebrated place of pilgrimage in Tuluva, 26 miles from Hospet, S M Railway, on the river Kumāradhārā which rises in the Bislī Ghāt below the Pushpagiri or Subrahmanya range of the Western Ghats 2 The temple of Kumārāsvāmī or Kārttikāsvāmī is situated about a mile from Tiruttani, a station of the Madras and S M Railway, on a hill called Krauñcha-parvata See **Subrahmanya** It was visited by Sankarāchārya (Ānanda Giri's *Sankaravijaya*, ch II, p 67, *Skanda P*, Kumārikā Kh, Kumārāsvāmī mahāt, ch 14) It is briefly called Svāmī tīrtha

Kumāravana—Same as *Kūrmavana* or *Kūrmāchala*, Kumaun (*Vikramorvasi*, Act IV) See **Kedara**.

- ✓ **Kumārī**—1 Cape Comorin (*Mbh*, Vana, ch 88) It contains the celebrated temple of Kumārī Devī (Ziegenbalg's *Genealogy of South Indian Gods*, Rev Metzger's trans, p 39, note) 2 The river Kaorhari which rises in the Suktimat range in the Bihar subdivision near Rajgir (*Vishnu P*, II, ch 3, and *Arch S Rep*, Vol VIII p 125) 3 The Kūtrī nadī of Tavernier (*Travels in India*, Ball's Ed, p 64) which joins the river Sindh, a tributary of the river Yamunā, 12 miles from Dholpur Same as **Sukumārī**

Kumbhaghona—Kumbhaconum in the Tanjore district It was one of the capitals of the Chola kingdom and was a celebrated place of learning The temple of Siva in Kumbhaconum is one of the most celebrated temples in the Presidency There is a sacred tank called Kumbhakarna kapāla in the *Chaitanya charitāmṛta* (II, ch 9) or Mahā māgam, where pilgrims from all parts of southern India go to bathe in Māgh of every twelfth year

Kumbhakarna—Same as **Kumbhaghona** (*Chaitanya charitāmṛta*, II, 9)

Kumbhakona—Same as **Kumbhaghona**

- ✓ **Kundagāma**—It is another name for Vaisālī (modern Besenr) in the district of Mozaffarpur (Tirhut), in fact, Kundagāma (Kundagrāma) now called Basukunda was a part of the suburb of the ancient town of Vaisālī, the latter comprising three districts or quarters Vaisālī proper (Besenr), Kundapura (Basukund), and Vāniagāma (Banī), inhabited by the Brahman, Kshatriya and Banīa castes respectively Under the name of Kundagāma, the city of Vaisālī is mentioned as the birth place of Mahāvīra the Jaina Tīrthankara, who was also called Vesālī or the man of Vesālī It is the Kotigāma of the Buddhists (Prof Jacob's *Jaina Sutras* Introduction in *SBE*, XXII p xi) It is also said that he was born at Kollaga, a suburb of Vaisālī, where the Nāya or Nāta clan of Kshatriyas resided, and in which was a temple called Chaitya Duipalasa (Dr Hoernle, *Uvasagadasao*, p 4, and his *Jainism and Buddhism*) Mahāvīra is said to have been conceived at first in the womb of the Brāhmanī Devānandā, but Indra caused the embryo to be transferred to the womb of the Kshatriyā Trisalā who was also with child, through the agency of his deer headed general Harneyameshi who is no doubt the same as Nāgimesha or goat headed god of the Brāhmanas (*Ep Ind*, vol II, pp 316, 317, *Kalpasūtra* in *SBE*, vol XXII, p 227) Mahāvīra or Varddhāmāna was the son of Siddhārtha a chief or "king" of Kundapura, by his wife Trisalā, who was a sister of Chitaka king of Vaisālī, Chitaka's daughter, Chellanā or the Videha Devī as she was called, was married to Bimbisāra, king of Magadha, and she was the mother of Ajātasatru or Kunika who married Vajrā, the daughter of king Prasenajit of Śrāvastī, the brother of his step-mother, the Kosālā Devī but according to other accounts Ajātasatru was the son of Kosālā Devī Mahāvīra died at Pāpā (Pāvāpurī) at the age of 72 in B C 527, or according to Mr Prinsep in 569 B C, at the age of 70 (Prinsep's *Useful Tables*, pt II, p 33), i.e., 26 years

before the death of Buddha (see **Papa**). According to Dr Hoernle, Mahāvira was born in 599 B C and died in 527 B C at the age of seventy two (*Jainism and Buddhism*). Mahāvira had a daughter named Anojjā or Prīvadarsanā by his wife Yasodā (Jacobi's *Jaina Sūtras* in *SBE*, XXII p 193. Dr Buhler's *Indian Sect of the Jainas*, pp 25 29). Nigrantha Jñātiputra or Jūātiputra or Nātaputta, one of the celebrated sages who lived at Rajagriha at the time of Buddha, has been identified with Mahāvira of the Jainas; he also resided at Śrāvastī when Buddha lived there (see *Mahāvagga*, VI, 31). Hence Buddhism and Jainism were two contemporary systems. Mahāvira wandered more than 12 years in Lāda in Vajjabhūmī and Subhabhūmī, the Rādha of to day in Bengal. In the thirteenth year of his wandering life, he attained Jinahood and taught the Nigrantha doctrines, a modification of the religion of Pāravanātha (Bühler's *Indian Sect of the Jainas*, p 26). The Nigranthas are mentioned in a pillar edict of Asoka issued in the 29th year of his reign. During the famine which lasted for twelve years in the reign of Chandragupta, king of Magadha, Bhadrabāhu, who was then at the head of the Jaina Community, emigrated into Kārṇāṭa (or Canarese) country with a portion of the people, and Sthūla-bhadra became the head of the portion that remained in Magadha. At the council held at Pāṭaliputra towards the end of the famine, the Jaina books consisting of eleven *Angas* and fourteen *Pūrvas* (which latter are collectively called the twelfth *Anga*) were collected. All the Jainas wore no clothes before but during the famine, the Pāṭaliputra Jainas commenced wearing clothes. Hence Bhadrabāhu's followers after their return refused to hold fellowship with them and to acknowledge as sacred the books collected by them, that is the *Angas* and the *Pūrvas*. The final separation between the two sects as Śvetāmbara and Digambara took place in 79 or 82 A D. At a council held at Valabhi in Gujārāt under the presidency of Devarddhi the sacred books were again settled, this took place in 154 A D. (Hoernle's *Jainism and Buddhism*).

✓ **Kundapura**—Same as **Kundagama**

Kundilyapura—Same as **Kundinapura**

Kundinapura—The ancient capital of Vidarbha. Dowson identifies it with Kundapura, about forty miles east of Amarāvati (Dowson's *Classical Dic*, 4th ed., p 171 and Wilson's *Mālatī Mādhava*, Act I). It existed at the time of Bhavabhūti (*Mālatī Mādhava*, Act I). Devalavātā, eleven miles south of Warrora, on the river Wardha (Vidarbha) in the district of Chanda in the Central Provinces, is traditionally known as the ancient Kundinapura (Cunningham's *Archaeological Survey Report*, IX, p 133). A fair is held here every year near the temple of Rukmini. Ancient Kundinapura is said to have extended from the river Wardha to Amarāvati (Amraoti) where the identical temple of Bhavānī, from which she was carried away by Krishna, is still said to exist. Kundinapura was the birth place of Rukmini the consort of Krishna. It has been identified with Kondāvir in Betar (Dr Fuhrer's *Monumental Antiquities and Inscriptions*). Kundinapura was also called Vidarbhapura (*Harivamsa*, II, *Mbh*, Vana, ch 73). It appears, however, that Vidarbhapura or Kundinapura was on the site of Bidar (see **Bidarbha**). Rukmini was formerly married by Krishna, after she was carried away from Bidarbha, at Mādhavapur, forty miles to the north west of Prabhāsa or Somanātha (*Archavatāra*). The *Anargharāghavam* (Act VII, 101) places Kundinaganara in Mahārāshṭra which, it says, included Bidarbha.

Kuninda—Same as **Kullinda-dēsa**. It is the Kauninda of *Bṛhat Saṁhitā*, ch XIV, v 30.

Kuntala-desā—At the time of the Chalukyas, Kuntala desā was bounded on the north by the Narbada, on the south by the Tungabhadra on the west by the Arabian Sea, and on the east by the Godāvari and the Eastern Ghats. Its capitals were Nasik and Kalyāna at different periods (*Ind Ant.*, XXII 1893 p 182 *Antiquities of Bidar and Aurangabad Districts*, by Burgess). In later times the Southern Mahratta country was called Kuntala (Dr Bhandarkar's *Hist of the Dekkan*, sec 221 *Vāmana P.* ch 13). It included the north of the present Mysore country (*JRAS*, 1911 p 812). In the *Dasakumāracharita* (ch 8), it is placed among the dependent kingdoms of Bidarbha. But in the tenth century, the town of Bidarbha is mentioned as being situated in Kuntala-desā (Rajasekhara's *Karpura manjari*, Act I). The later inscriptions called it Karnāṭaka desā (*Literary Remains of Dr Bhanu Daji* by Ramchandra Gosh, Preface, p xxxiv). Kuntala was also called Karnāṭa (see Bühler's note at pp 27-28 of the *Introduction to the Vikramādityavacharita* by Bilhana). The *Tārā Tantra* also says that Karnāṭa was the name of Maharashtra (see Ward's *History, Literature, and Religion of the Hindus*, vol I, p 558). The *Mārkaṇḍeya P.*, ch 57, mentions two countries by the name of Kuntala, one in Madhyadesa and the other in Dākṣiṇāṭya, see **Kuntalapura**.

Kuntalākṣapūra—Kubattu in Sorab in the Shimoga district of Mysore. It was the capital of Kuntaladesa. It was, according to tradition, the capital of king Chandrahāsa (*Jaimini Bhārata*, ch 53, Rice's *Mysore and Coorg*, vol II, p 351). It was situated in Kerala. Chandrāvati was six yojanas or 42 miles from Kuntalākṣapūra. Sarnal, in the Kaira District with which Kuntalākṣapūra is identified (Cousen's *Antiquarian Remains in the Bombay Presidency*, VIII, p 94) is too far off from Kuntala. It was also called Kuntalākṣapūra. See **Surabhi**.

Kuntalapura—1 Same as **Kuntalākṣapūra**. 2 General Cunningham places it in the Territory of Gwalior (Cunningham's *Arch. S. Rep.*, XX p 112). 3 Sarnal in the Kaira district is said to be Kuntalapura.

Kuntī-Bhoja—It was also called Bhoja, an ancient town of Malwa, where Kuntī, the mother of Yudhiṣṭhira and his brothers, was brought up by her adoptive father Kuntī Bhoja, king of Boja (*Mbh.*, Aḍi, chs 111, 112). It was situated on the bank of a small river called Aśvanadi or Aśvarathanadi which falls into the river Chambal (*Mbh.*, Vana, ch 306, *Bṛhat Samhitā*, ch 10, v 15). It was also called Kuntī (*Mbh.*, Bhishma P., ch 9, Virāṭa P., ch 1).

Kupatha—Hsuen Tsiang's *Kie pan-to* should perhaps be restored to *kupatha*, mentioned among the mountainous countries in the north-west of India (*Malaya P.*, ch 113, v 55), and not to **Kabandha** (q v).

Kuramu—The river Koram, a tributary of the Indus (*Rig Veda*, X, 75). Same as **Krumu**.

Kuragapura—Koringa, near the mouth of the Godāvari.

Kurmāchala—Kumaun [*JASB*, XVII, 580, quoting *Skanda P.*, Manushkhanda (sic) for Māhāśvarakhanda (Kedāra kh)]. It was also called by the names of Kūrmavāna and Kumāravāna, the corruption of which is Kumaun. Its former capital was Champauti which was also called Kurmāchala (Conder's *Modern Traveller*, X, 343), and its present capital is Almora. On the western border is the Trisūl Mountain as its peaks have the appearance of a trident. The celebrated temple of Purnā Devi or Annapūrnā at Pūrnagiri, visited by pilgrims from all parts of the country, is situated in Kumaun (*JASB*, XVII, 573). Vishnu is said to have incarnated here near Lohāghāt as Kūrma to support the Mēdāra mountain (*Ibid.*, p 580); see **Mandara-giri**. The Doonagiri mountain is the

Dronâchala of the *Purâṇas*, the Lodh Moona forest was the hermitage of Garga Rishi, and the Gagas river rises in the forest (p 617) and falls into the Dhaulī. The Kûrmâchali Brahmins who reside in Kumaun have evidently derived this name from the country (Sherring's *Hindu Tribes and Castes*, pp 21, 106). See Kartripura Kârtikēyapura and Umâvana. For the five Prayâgas, see Pañcha-Prayâga. The province of Kumaun is situated in the tract of hills lying between the western branch of the Gagra known as Kâli nadi and the river Râm-Gangâ which divides Garwal from Kumaun (Fraser's *Himala Mountains*, pp 54, 537). For the history of the kings of Kumaun, see *JASB*, 1844, p 887.

Kurmakshetra—Eight miles to the east of Chikakol on the sea-coast in the district of Ganjam. It was visited by Chaitanya (Shyamal Goswami's *Gaurasundara*, p 188). It is now called Srikûrma.

Kûrmavana—Same as Kurmâchala.

Kurujângala—A forest country situated in Sirhind, north-west of Hastinâpura. It was called Srikantâdhara during the Buddhist period, its capital was Bilâspur. It was included in Kurukshetra. In the sixth century, its capital was Thâncâvara. The seat of Government was removed by Harsha Deva (Siladitya II) to Kanauj (see *Srikantâ*). The entire Kurukshetra was called by this name in the *Mbh* (Âdi P, ch 201) and *Vâmana P* (ch 32). Hastinâpura, the capital of the Kurus, was situated in Kurujângala (*Mbh*, Âdi, ch 126).

Kurukshetra—Thaneswar. The district formerly included Sonapat, Amin, Karnal, and Panipat, and was situated between the Sarasvatî on the north and the Drishadvatî on the south (*Mbh*, Vana, ch 83), but see Pratap Chandra Roy's edition of the *Mahâbhârata*. The war between the Kurus and the Pândavas took place not only at Thaneswar but also in the country around it. The Dvâipayana Hrada is situated in Thaneswar. Vyâsatih (Modern Basthal) is seventeen miles to the south-west of Thaneswar. At Amin, five miles south of Thaneswar, Abhimanyu, the son of Arjuna, was killed, and Aevatthâmâ was defeated by Arjuna, and his skull severed. Amin, according to Cunningham, is the contraction of Abhimanyukshetra. At Amin Aditi gave birth to Sûrya, at Bhore, eight miles to the west of Thaneswar, Bhûshravâ was killed, at Chakia tirtha Krishna took up his discus to kill Bhishma, at Nagda, eleven miles to the south-west of Thaneswar, Bhishma died, at Asthipura [*Padma P*, *Sûkṣiti* (Âdi), ch 13], on the west of Thaneswar and south of Aujas ghat, the dead bodies of the warriors who were killed in the war, were collected and burned (*Arch S Rep*, vol XIV, pp 86 106). Sonapat and Panipat are the corruptions of Sonaprashta and Pânaprashta, which were two of the five villages demanded by Yudhishtira from Duryodhana. Kurukshetra was also called Sthânutirtha and Sâmantapañchaka (*Mbh*, Salya, ch 54, Vana, ch 83), the temple of the Mahâdeva Sthânû was situated half a mile to the north of Thaneswar. It was visited by people as a place of pilgrimage at the time of Alberuni in the eleventh century A D, especially at the time of eclipse (Alberuni's *India*, vol II, p 147, *Matsya P*, ch 191).

Kusabhavanapura—Sultanpur on the Gumti in Oudh (*Thornton's Gazetteer*). It was visited by Hsien Tsiang. Same as **Kusapura**. It was the capital of Kusa, son of Râmachandra. It is called Kusasthali in the *Vâyu P* (Uttara, ch 26). The capital was removed from Ayodhyâ by Kusâ when he succeeded his father Râmachandra, king of Oudh (*Raghuvamsa*, XV, v 97; xvi, v 25).

Kusāgarapura—Rajgir, the ancient capital of Magadha. Same as **Girivrajapura** (Beal's *RWC*, II, p. 149)

Kusamapura—1 Properly **Kusumapura** which is the same as **Pataliputra** (*Mahāvamsa*, ch. 5) Kumhār, the southern quarter of Patna, is evidently a corruption of Kusamapura (Kusumapura), where the royal palace was situated. It was part of Pāṭaliputra (Upham's *Mahāvamsa* ch. V, p. 46). 2 Kānyakubja

Kusapura—Same as **Kusabhavanapura** (Cunningham's *Anc. Geo.*, p. 398)

Kusasthala—Kanauj (*Hemakosha*)

Kusasthali—1 Dwārakā, the capital of Ānartta, in Gujarat. Dwārakā was founded on the deserted site of Kusasthali by Krishna (*Harivamśa*, ch. 112). 2 Ujjayini (*Skanda P.*, Avanti Kh., chs. 24, 31)

Kusāvartta—1 A sacred tank in Triyambaka, twenty-one miles from Nasik, near the source of the Godāvari. 2 A sacred ghāt in Hardwar

Kusāvati—1 Dwārakā in Gujarat (Nilakantha's commentary on v. 54, ch. 160, Vana P. of the *Mbh.*). It was founded by Ānartta, the nephew of Ikṣhāku. It was also called Kusasthali and was the capital of Ānartta desa (*Siva P.*, pt. 11, ch. 60). 2 Kusāvati, which was situated on the border of the Vindhya hills (*Rāmāyana*, Uttara K., ch. 121), was perhaps the ancient Darbhavati (modern Dabhoi) thirty-eight miles north-east of Broach in Gujarat. It was the capital of Kusa, son of Rāmachandra. 3 Kasu in the Panjab thirty-two miles to the south-east of Lahore. 4 Same as **Kusabhavanapura** and **Kusapura**, the capital of Kusa, son of Rāmachandra (*Raghuvamśa*, c. 15, v. 97), Sultanpur in Oudh. 5 Ancient name of Kusināra or Kusinagara where Buddha died (*Mahāparinibbāna Sutta* in *SBE*, XI, p. 100, *Jātaka*, Cam. Ed., vol. V, p. 141—*Kusa-Jātaka*). 6 A place on the bank of the Venā or Wain Gangi which was given by Āryaka, the founder of the Ābhira dynasty, to Chārudatta after killing Pālaka, the tyrant king of Ujjayini (*Micchhabhātika*, Act X, 51)

Kusinagara—The place where Buddha died in 477 B.C., according to Prof. Max Müller, but according to the Ceylonese chronology and Prof. Lassen, he died in 543 B.C. (see Goldstucker's *Pāṇini*, pp. 231-233) at the age of eighty in the eighth year of the reign of Ajitasatru. It has been identified by Prof. Wilson with the present village of Kasia, thirty-seven miles to the east of Gorakhpur and to the north-west of Bettia. Buddha died in the upavattana of Kusināra in the Śala grove of the Mallins between the twin Sālī trees in the third watch of the night, resting on his right side with his head to the north (*Mahāparinibbāna Sutta* in *SBE*, vol. XI, pp. 103-116). Asoka erected three stūpas on the scene of his death. It was anciently called Kusāvati (*Jātaka*, Cam. Ed., V, 141—*Kusa-Jātaka*). The charcoal ashes of Buddha's funeral pyre were enshrined in a stūpa at Barhi now called Monyanagara in the Nyagrodha forest visited by Himn Tsang. The ruins of Anuruddha near Kasia in the district of Gorakhpur have been identified with the pulvices of the Malla nobles of the Buddhist records. The relics (bones) of Buddha were divided by the Brahmin Drona into eight parts among the Licchavis of Vasālī, Sikyās of Kipilavastu, Bulayās of Allakappika, Koliyās of Rāmagiriya, Brāhmanas of Bethudvīpa (perhaps Bethuā), Mullās of Pāvā, Mallās of Kusināra (Kusinagara), and Ajitasatru, king of Pataliputra, who all erected stūpas upon them. The Brahmin Drona built a stūpa upon the pitcher with which he had measured the relics, and the Mauryas of Pipphalavati built another on the charcoal from Buddha's funeral pyre (*Mahāparinibbāna Sutta*, ch. 6). Dr. Hoey identifies Kasia with the place where Buddha

received the *kāshāya* or the mendicant robe after he had left his home (*JASB*, vol LXIX, p 83) Though Mr Vincent A Smith doubts the identification of Kusinagara with Kasia, yet the recent exploration by the Archaeological Department has set the question at rest The stūpa adjoining the main temple containing an image of the dying Buddha was opened and a copperplate was discovered showing the following words at the end "Copperplate in the Stūpa of Nirvāṇa"

Kusināra—Same as **Kusinagara**

Kustana—The kingdom of Khotan in Eastern or Chinese Turkistan, famous for the stone called Jade, hence it is called by the Chinese *Yu* (Jade) *ten* It was called by the Chinese *Ku-sa tan na* (Bretschneider's *Mediaeval Researches*, II, p 48) It was visited by Fa Hian and Huen Tsiang Its old capital was Yotkan, a little to the west of the modern town of Khotan, which in the ancient manuscripts discovered by Dr Stein is called Khotana and Kustanaka The territory of Khotan was conquered and colonised by Indian immigrants from Takshasilā (Taxila) about the second century before the Christian era Dr Stein identified the Buddhist stūpa and the Si-mo-loh monastery of Huen Tsiang with the Dobe in the cemetery of Somiya, a mile to the west of Yotkan Dr Stein discovered many Buddhist shrines, stūpas, reliefs and statues of Buddha and Bodhisattvas in stucco at Dandan Ulug (ancient Li-sich) Niya Endero and Rawak buried in the sand of the desert of Taklamakan in the territory of Khotan and exhumed from the ruins many painted panels and documents written in Brāhmī and Kharoshthī characters on wooden tablets (*Takhlās*), and papers ranging from the third to the eighth century of the Christian era (Dr Stein's *Sand buried Ruins of Khotan*, p 402) Fa Hian saw at Khotan in the fourth century the drawing of cars of the Buddhist *Tre ratnas* Buddha, Dharma, and Sangha, which are the prototypes of the modern Jagannath, Balarāma and Subhadrā At Ujjayini, at the time of Samprati, Asoka's successor, the Jains used to draw a car on which Jivantaswāmī's image was placed (*Sthavirāvalī*, Jacobi's ed XI) The name of Kustana has also been mentioned by It-ying (see *Records of the Buddhist Religion* by Takakusu, p 20) Same as **Siana**

Kusumapura—Same as **Kusamapura** (*Mudrārākṣasa* Act II)

Kuṭaka—Gadag, an ancient town containing many old temples in Dharwar district, Bombay Presidency (*Bhāgavata P*, V, ch 6)

Kuṭikā—The river Kosila, the eastern tributary of the Rāmgaṅgā in Rohilkhand and Oudh (Lassen's *Ind Ant*, II, p 324 and *Rāmāyana*, Ayodhyā K, ch 71)

Kutlā—Same as **Kutika**

Kutikoshika—The Koh, a small affluent of the Rāmgaṅgā in Oudh (Lassen's *Ind Ant* vol II, p 524 and *Rāmāyana*, Ayodhyā K, ch 71)

Kuva—Same as **Goparashtra** and **Govarashtra**, Southern Koukann

L

Lāḍa—Same as **Lāṭa** (Southern Gujarat) and **Rāḍha** (a portion of Bengal)

Lahadā—It is the border-land between Kāsmir and Dardistan (*Bṛhat Samhitā*, ch XIV v 22, *Ind Ant*, XXII, 1893, p 182—Topographical List of the *Bṛhat-Samhitā* by Dr Fleet)

Lakragad—The fort of Lakragad was situated on the Rajmahal hills in Bengal, it was an old fort It is the Lakhnor of Menhajuddin and other Muhammadan historians (Beveridge's *Buchanan Records in C R*, 1894)

Lakshmanavati—1 Lakhnauti is the corruption of Lakshmanāvati It was another name for Gauda (town), the ruins of which lie near Maldā It was the capital of the

country of Gauda (Tawney Merutunga's *Prabandhachintāmaṇi*, p 181) It stood on the left bank of the Ganges It was the capital of Bengal in 730 A C (Rennell's *Memoir of a Map of Hindoostan*, p 55), which date, however, does not appear to be correct Lakshmana Sena, the son and successor of Ballāla Sena and grandson of Vijaya Sena, and great grandson of Hemanta Sena, the son of Sāmanta Sena (Deopārā inscription, *Ep Ind*, I, 3), is said to have greatly embellished the city of Gaud with temples and other public buildings, and called it after his own name, Laknauti or Lakshmanāvati (Martin's *East Ind*, III, p 68) He was a great patron of Sanskrit literature Jaya Deva of Kenduli,—the author of the celebrated lyric *Gita Govinda* (*Bhaviṣya P*, Pratisarga, pt IV, ch IX), Umāpatidhara, the commentator of the *Ālāpa* grammar and minister of Lakshmana Sena (*Prabandha chintāmaṇi*, p 181), Govarddhana Āchārya, the spiritual guide of Lakshmana Sena and author of the *Ārya-saptasatī*, Sarana, and Dhoya (who is called Kavi Kshamāpati sutidhara by Jaya Deva in his *Gita-Govinda*), the author of the *Pavana dūta*, were called the Pañcharatna or five gems of Lakshmana Sena's court in imitation of the Nava ratna or nine gems of Vikramāditya (*Ind Ant*, vol XIV, p 183 n) Halāyudha, the author of a dictionary and the spiritual adviser of the monarch, and Śrīdharadāsa the author of the *Saduktī Karmāmṛta* also flourished in his court Lakshmana Sena founded the Lakshmana Samvat (era) in 1108 A D (Dr R L Mitra's *Buddha Gaya*, p 201), but according to Dr Bühler, in 1119 A D (*Deopārā Inscription of Vijayasena* in *Ep Ind* vol I p 307) Hunter considers that the name of Gauda was more applicable to the kingdom than to the city (Hunter's *Statistical Account of Bengal*, vol VII, p 51, *Bhaviṣya P*, Pratisarga P, pt II, ch 11) For the destruction of Gauda and the transfer of Muhammadan capital to Rājmahal in 1592 (see Bradley-Birt's *Story of an Indian Upland*, ch 2) 2 Lucknow in Oudh It is said to have been founded by Lakshmana, brother of Rāmchandra, king of Oudh It was repaired by Vikramāditya, king of Ujjayini The town was first made the seat of government by Asaf-ud-daulah in 1775 (Conder's *Modern Traveller*, vol IX, p 296) See **Lucknow** in Pt II of this work

Lakulisa—See **Nakulisa**

Lampaka—Lamghan on the northern bank of the Kabul river near Peshawar (*Hemakosha*; Lassen's *History traced from Bactrian and Indo-Scythian Coins* in *JASB*, 1840, p 486, *Brahmanīa P*, Pūrya, ch 4b) It is also called Murandā It is 20 miles north-west of Jalalabad

Lampaka—Same as **Lampakā** (*Mārkaṇḍ P*, ch 57)

Lāngulī—Same as **Lāngullī** (*Mbh*, Sabhā, ch 9)

Lāngullī—The river Lāngulīya on which Chucacole is situated, between Vizianagram and Kalingapatam (Pargiter's *Mārkaṇḍeya P*, ch 57, p 305) It is also called Naglandī river (Thornton's *Gazetteer*, s v Ganjam)

Lankā—1 Ceylon 2 The town of Lankā or Lankāpataram is said to be a mountain on the south east corner of Ceylon, it is described as Trikūṭa or three-peaked in the *Rāmāyana* (*Sundara K*, ch I) and was the abode of Rāvana (*Lankā Kāṇḍa*, ch 125) It is believed by some to be the present Mintotto in Ceylon, others think it to be a town submerged (Mutu Coomara Swamy's *Dāthāvamsa* p 97) There is a place called Nikumbhulā, about 40 miles from Colombo where Indrajita performed his sacrifice (*Buddhist Text Society's Journal*, vol III, pt I, appendix) There are some very good reasons to suppose that Lankā and Ceylon are not identical islands (1) the *Rāmāyana* (*Kishk K*, ch 41) says that one must cross the river Tamraparṇī and go to the south

of the Mahendia range which abuts into the ocean and cross it to reach Lankâ, or in other words, the island of Lankâ, according to the *Ramâyana* was situated to the south of the Cardamum Mountains which form the southern portion of the Mahendia range, while if Ceylon be the ancient Lankâ, one is not required to cross the Tâmrparni river to go to the southern extremity of the Mahendia Mountain in order to reach that island by the Adam's Bridge (or Setubandha Ramasvara), (2) Barâha mihna, the celebrated astronomer says that Ujjayini and Lankâ are situated on the same meridian, while Ceylon lies far to the east of this meridian, (3) Some of the works of the Pauranic times mention Lankâ and Simhala (the corruption of which is Ceylon) as distinct islands (*Bṛhat Saṃhitâ*, ch 14 and *Devî P*, chs 42-46). On the other hand, the *Mahāvamsa*, the most ancient history of Ceylon composed in the 5th century A.D., distinctly mentions that the island of Lankâ was called Simhala by Vijaya after his conquest, and calls Duthagâmani and Parâkramabâhu kings of Lankâ or Simhala (Geiger's *Mahāvamsa*, chs VII, XXXI). The *Rajavali* also mentions the tradition of the war of Râvana in the island of Ceylon (Upham's *Rajavali*, pt I). Dhammakitti the author of the *Dâthavamsa* who lived in the twelfth century A.D., in the reign of Parâkramabâhu I, king of Ceylon, states that Simhala and Lankâ are the same island. It is called Zulu or Silan (Ceylon) by Marco Polo, who visited it in the thirteenth century A.D. (Wright's *Marco Polo*). For other derivations of the name of Silan, see Col Yule's *Travels of Marco Polo*, vol II, p 254, note.

Lata—1 Southern Gujarat including Khandesh situated between the river Mahi and the lower Tapi—the Lanko of Ptolemy (*Geog. P*, ch 55. Dowson's *Classical Dictionary of Hindu Mythology*. Dr Bhandarkar's *Hist. of the Dekkan* sec XI, p 42). It is mentioned in the *Kâmasûtra* of Vâtsyâyana. It comprised the collection of Surat, Bharoch, Kheda and parts of Broda territory (*Antiquities of Kathiawad and Kutch* by Burgess). According to Col Yule, Lata was the ancient name of Gujarat and Northern Konkan (*Marco Polo*, vol II, p 302 n). It is the Laṭhikâ of the Dhuni inscription and Râstikâ (Ristikâ) of the Gannu inscription of Asoka. According to Prof Buhler, Lata is Central Gujarat, the district between the Mahi and Kun rivers and its chief city was Broach (see Additional Notes It-sing's *Records of the Buddhist Religion*, by Takakusu, p 217, Alcock's *India*, I, p 205). In the Copperplate Inscription found at Baroda the capital of Lata or the kingdom of Lâṭesvara is said to be Elapur (v II). The inscription also gives the genealogy of the kings of Latavara (*JASB*, vol VIII, 1839 p 292). But it is doubtful whether Lata and Latavara are identical kingdoms. Lata was also called Lada in the *Buddhasatlabhaṅḡika*, Ollâḍesa appears to be identical with Lata (see Ollâ). The Nâgara Brahmins of Lâta (Gujarat) are said to have invented the Nagri character. The Devanâgarî character, however, is said to have been derived from the Brahmi alphabet. 2 Râdha—the Lâda of Upham's *Mahāvamsa* is a corruption of Radha in Bengal (see Râdha).

Latthivana—Same as **Yashpivana** (*Jâtaka* Cam ed IV p 179. *Mahāvagga* I 22).

Lavana—The Lun (Loni) or Nun Nadi which rises near Panjar and falls into the Sind at Chandpursonari in Malwa (*Mâlavi mādharva*, Act IX, *Arch. S. Rep*, vol II, p 308).

Lavapura—Called also Lavakota or Lavavara afterwards called Lohiwar, Lahor, founded by Lava, the son of Rûmachandria (Tod's *Rajasthan* I, p 224). The ruins of the ancient city still exist near the present city of Lahor. In the Jaina Inscriptions at Satruñjaya, it is called Lâbhapura (*Ep. Ind*, vol II, pp 38, 54).

Lilajana—The river Phalgu, but, in fact, the western branch of the river Phalgu, which joins the Mohana few miles above Gava, is called by that name. See **Nilajana**.

- Lodhra Kanana**—The Lodh-moona forest in Kumaun (*Rāmāyana*, Kishk, ch 43), see **Kūrmāchala**. It was the hermitage of Garga Rishi.
- Lohā**—Afghanistan (*Mbh*, Sabhā, ch 26). In the tenth century of the Christian era, the last Hindu king was defeated by the Muhammadans, and Afghanistan became a Muhammadan kingdom. See **Kamboja**.
- Lohargala**—A sacred place in the Himalaya (*Varāha P*, ch 15). It is perhaps Lohāghāt in Kumaun, three miles to the north of Champāwat, on the river Lohā, as the place is sacred to Vishnu (see **Kūrmāchala**).
- Lohita-Sarovara**—The lake Rawanhrad, which is the source of the river Lohitya or Brahmaputra (*Brahmānda P*, ch 51).
- Lohitya**—1. The river Brahmaputra (*Mbh*, Bhishma P, ch 9, *Raghuvamśa*, c IV, v 81, *Medini*). For the birth of Lohitya, the son of Brahma, see *Kālikā P*, ch 82. Parasurāma's axe fell from his hand when he bathed in this river owing to the sin of killing his mother. According to Kālidasa, the river was the boundary of Prāgyotisha or Gauhati in Assam (*Raghuvamśa* IV, v 81). For a description of the source of the Brahmaputra, see Sven Hedin's *Trans-Himalaya*, vol II, ch 43.
- Lohitya-Sarovara**—The source of the river Chandrabhaga or Chinab in Lahoul or Middle Tibet (*Kālikā P*, ch 82). It is a small lake now called Chandrabhāgā.
- Lokepara**—Chanda in the Central Provinces. It contained the temples of Mahākālī and her son Achalesvara who was formerly called Jharpatesvara (*Skanda P*).
- Lomasa-Āsrama**—The Lomagr-hill, four miles north-east of Rajauli in the sub division of Nowadah, in the district of Gaya, it was the hermitage of Lomasa Rishi (Grierson's *Notes on the District of Gaya*, p 27).
- Lonāra**—See **Vishnu Gaya** (*Padma P* Uttara, ch 62, Cousen's *Antiquarian Remains in the Central Provinces and Berar*, p 77).
- Lumbini Vana**—Rummin dāra in the Nepalese Terai, two miles to the north of Bhagavānpur and about a mile to the north of Padana. See **Kapilavastu**. The eight Chaityas or sacred places which are visited by Buddhist pilgrims are (1) The Lumbini Garden in Kapilavastu where Buddha was born, (2) Bodhi tree in Bodhi Gaya where he attained Buddhahood, (3) Migadāra in Benares where he preached his law for the first time, (4) Jetavana in Sravasti where he displayed miraculous powers, (5) Sankāya in the district of Kanauj where he descended from the Trayastimsa heaven, (6) Rājagriha in Magadha where he taught his disciples, (7) Vaisālī where he spoke to Ānanda about the length of his life, (8) Kusinagara where he died in a Sāla grove (*Mahāparinibbāna Sutta*, VI, 51 62, in *SBE*, vol XI).

M

- Machchha**—Same as *Matsya* (*Anguttara Nikāya*, Tika Nipāta, ch 70, para 17).
- Machheri**—Alwar, which formerly appertained to the territory of Jaipur (see **Matsya-desa**).
- Madana-Tapovana**—Same as **Kamasrama** (*Raghuvamśa*, xi, 13).
- Madguraka**—Same as **Modagiri** (*Matsya P*, ch 113).
- Madhumanta**—Same as **Dandakaranya** (*Rāmāyana*, Uttara, chs 92, 94).
- Madhumati**—The Mohwar or Modhwar river which rises near Ranod and falls into the Sind about eight miles above Sonari in Malwa (*Mālatī Mādhava*, Act IX, and *Arch S Rep*, II, 308).
- Madhupuri**—Mathurā, it was founded by Satrugna, the youngest brother of Rāma, by killing the Rākshasa Lavana, son of Madhu. The town of the demon Madhu has been

identified by Growse with Mahoh, five miles to the south-west of the present town of Mathura. In Mahoh is situated Madhuvana (or forest of Madhu), a place of pilgrimage (Growse's *Mathura*, pp 32, 54)

Madhura—Same as **Mathura** (see *Ghata Jātaka* in the *Jātakas* (Cam ed), IV, p 50, it is a distortion of the story of Krishna)

Madhuvana—See **Mathura**

Madhyadesa—The country bounded by the river Sarasvati in Kurukshetra, Allahabad, the Himālaya, and the Vindhya, the Antardesa was included in Madhyadesa (*Manu Samhitā*, ch II, v 21). The boundaries of Majjhimadesa of the Buddhists are—east the town Kajangala and beyond it Mahāsāla, south-east the river Salāvati, south the town Setakannika, west the town and district Thuna, north Usiradhva Mountain (*Mahāvagga*, V, 12, 13). Kampilya was originally the eastern limit of Madhyadesa (Weber's *History of Indian Literature*, p 116, note). The countries of Pañchala, Kuru, Matsya, Yaudheya, Patachchala, Kuntī and Sūrasena were included in Madhyadesa (*Garuda P*, I ch 55). Madhyadesa includes Brahmarshadesa which again includes Brahmāvartta (Max Müller's *Ug-Veda*, vol I, 45).

Madhyamarāshṭra—Same as **Mahākosa** or **Dakshina Kosala** (Bhaṭṭa Svāmī's Commentary on Kautilya's *Arthashastra*, bk II, Kośadhyaksha)

Madhyameśvara—A place sacred to Śiva on the bank of the Mandakini (*Kūrma P*, Pūrva, ch 33). See **Pañcha-Kedara**

Mādhyamika—Nāgarī near Chitor in Rajputana, which was attacked by Menander, he was defeated by Vasumitra, grandson of Pushyamitra and son of Agnumitra of the Sunga dynasty, Agnumitra being the viceroy of Vidisha (Kālidāsa's *Mālavikāgnimitra*, Act V, Vinooct A Smith's *Early History of India* p 199). Same as **Sibi**. But according to the *Mahāvihāra* (Sabhā P, ch 32), Mādhyamika and Sibi are two different countries, though their names are mentioned together.

Madhyarjuna—Tiruvadamardūr six miles east of Kunabhaconum and 29 miles from Tanjore, Madras Presidency, it was visited by Saṅkarachārya (Ānanda Giri's *Saṅkararajaya*, ch 4, p 16, *Arch S Rep*, 1907 8, p 231). It is celebrated for its temple.

Madra—A country in the Punjab between the Ravi and the Chinab. Its capital was Sakala. Madra was the kingdom of Rājā Salya of the *Mahabharata* (Udyoga, ch 8), and also of Rājā Aśvapati, father of the celebrated Sāvitrī, the wife of Satyawāna (*Matsya P*, ch 206, v 5, *Mbh*, Vana P, ch 292). Some suppose that Madra was also called Bāhika. Bāhika, however, appears to be a part of the kingdom of Madra (*Mbh*, Karna P, ch 45). Madra was also called Takkaḍesa (Hemachandra's *Abhidhāna chintāmani*).

Magadha—The province of Bihar or properly South Bihar (*Rāmāyana*, Ādi, ch 32, *Mbh*, Sabhā P, ch 24). Its western boundary was the river Sonā. The name of Magadha first appears in the *Atharva samhita*, v, 22, 14, xv, 2. The ancient capital of Magadha was Girivrajapura (modern Rajgir) at the time of Jirāśandha, who was killed by Bhīma, one of the five Pāṇḍavas. The capital was subsequently removed to Pātālīputra, which was formerly an insignificant village called by the name of Pātāligrāma, enlarged and strengthened by Ajātasatru, king of Magadha and contemporary of Buddha, to repel the advance of the Vrijjis of Vaisālī. Udayāśva the grandson of Ajātasatru, is said to have removed the capital from Rājagriha to Pātālīputra (*Vāyu P*, II, ch 37, 369). The country of Magadha extended once south of the Ganges from Benares to Monghyr, and southwards as far as Singhbhum. The people of the neighbouring districts still call the districts

of Patna and Gaya by the name of *Magā*, which is a corruption of *Magadha*. In the *Lalitavastava* (ch 17) Gayāvirsha is placed in *Magadha*. It was originally inhabited by the Cheras and the Kolis, who were considered *Asuras* by the Aryans. After the Andhra bhṛtyas of Pāṭaliputra (see *Paina*), the Guptas reigned in *Magadha*. According to Cunningham the Gupta era commenced in 319 A D, when Mahārāja Gupta ascended the throne, whereas according to Dr Fleet (*Corp Inscrp Ind*, vol III, p 25), it commenced in 320 A D, when Chandra Gupta I ascended the throne of *Magadha*. The Guptas were destroyed by the Ephthalites known in India as the Huns whose leader Lachh (Lakhan Udayāditya of the coins) had wrested Gandhāra from the Kushans and established his capital at Sākala. His descendants gradually conquered the Gupta territories and subverted their kingdom. The capital of the Guptas was at first Pāṭaliputra, and though after Samudra Gupta's conquest it was still regarded officially as the capital, yet in fact the seat of government was removed to different places at different times.

Magādhi—The river Sone (*Rām*, I, 32). See *Sumagadhi*.

Mahābalipura—Same as *Banapura*.

Mahābodhi—See *Uravilva* (*Matsya P*, ch 22).

Mahāchīna—China was so called during the mediæval period (see *China*).

Mahā Ganga—The river Alakānanda in the Himālaya (*Vishnu Samhitā*, ch 85, *SBE*, vol VII, p 257 note).

Mahākausika—It is formed by the seven Kosis of Nepal, which are the Milamchi, the Sun Kosi (Sona Kosi) or the Bhotia Kosi, the Tamba Kosi, the Lakhu Kosi, the Dudha Kosi, the Aruna (*Padma P*, Svarga, ch 19, *Mbh*, Vana, ch 84) and the Tamar (Tamra of the *Mbh*, Vana, ch 84). The union of the Tamar, the Aruna and the Sun Kosi forms the Trivenī a holy place of pilgrimage. The Trivenī is immediately above Varāha-kshetra in Purnea above Nathpur, at the point where or close to which the united Kosis issue into the plains (*JASB* XVII, pp 638-647, map at p 761). See *Barāha-kshetra*. Of the seven Kosis, the Tamba or Tamar, and Lakhu are lost in the Sun Kosi and the Barun in the Aruna (*Ibid*, p 644 note).

Mahā-Kosala—Maha-Kosala comprised the whole country from the source of the Narbada at Anarakantaka on the north to the Mahānadi on the south, and from the river Wain Gangā on the west to the Harda and Jonk rivers on the east, and it comprised also the eastern portion of the Central Provinces including the districts of Chhātisgar and Rayapur (see Tivara Deva's Inscription found at Rajm in the *Asiatic Researches*, XV, 508). Same as *Dakṣiṇa-Kosula* (Consen's *Antiquarian Remains in the Central Provinces and Berar*, p 59, Cunningham's *Arch & Rep* vol XVII p 65). It was the kingdom of the Kālachuris (Rapson's *Indian Coins*, p 33).

Mahālaya—1 Same as *Omkāranātha* or *Amareśvara* (*Kūrma P* pt II ch 3). 2 In Benares (*Agni P*, ch 112).

Mahānadi—1 The Phalgu river in the district of Gaya (*Mbh*, Ādi P ch 215, v 7—Nilakantha's commentary, Vana, chs 87, 95). 2 A river in Orissa (*Padma P*, Svarga, ch 3).

Mahānal—Same as *Mahanadi* (*K Ch*, p 83, Vangavāsi ed).

Mahānandi—A place of pilgrimage in the Karnul district (*Ep Ind*, vol I, p 368).

Mahāpadma-Saras—Same as *Aravalo*, the lake derives its name from the Nāga Mahāpadma. The Wular or Valur lake in Kashmir (Dr Stein's *Rājataranginī*, vol I, p 174, note).

Maharashtra—The Maratha country (*Vāmana P*, ch 13), the country watered by the Upper Godāvari and that lying between that river and the Kṛṣṇā. At one time it was synonymous with the Deccan. At the time of Asoka, the country was called Mahārāṭṭha, he sent here the Buddhist missionary named Mahādhammarakkhita in 245 B.C. (Dr Geiger's *Mahāvamsa*, ch XII, p 85 note). Its ancient name was Asmaka or Assaka at the time of Buddha (see *Asmaka*). Its ancient capital was Pratiṣṭhāna (Paithān) on the Godāvari. It was the capital of the junior princes of the Andhrabhūtiya dynasty of the Purāṇas, who were also called Sātākarnis or in the corrupted form of the word Sāli-vāhanas (see *Dhanakataka*). The most powerful of the Andhrabhūtiya kings was Pulumāyi, who reigned from 130 to 154 A.C. He overthrew the dynasty of Nahapāna who probably reigned at Jirnanagara (Junei). After the Andhrabhūtiyas the Kshatrapa dynasty was in possession of a portion of the Deccan from 218 to 232 A.D. and after them the Abhiras reigned for 87 years, that is up to 399 A.D. then the Rāshtrakūṭas (modern Rāthors) called also Rāṭṭhis or Rāshṭrikas from whom the names of Mahārāṭṭha (Mahārāṭṭhā) and Mahārāshṭrika (Mahārāshṭra) are derived, reigned from the third to the sixth century A.D. Then the Chalukyas reigned from the beginning of the sixth century to 753 A.D. Pulakesi I, who performed the *asamedha* sacrifice, removed his capital from Paithān to Bātāpūra (now called Bādāmi). His grandson Pulakesi II was the most powerful king of this dynasty. He was the contemporary of Khusrū II of Persia. He defeated Harshavardhana or Śilāditya II of Kanauj. During his reign Hsueh Tsiang visited Mahārāshṭra (Mo ho-la-cha). Dantidurga of the later Rāshtrakūṭa dynasty ascended the throne in 748 A.C., by defeating Kirtivarman II of the Chalukya dynasty. Govinda III was the most powerful prince of the later Rāshtrakūṭa dynasty. His son Amoghavarsha or Sarva made Mānyakheta (modern Malkhed) his capital. The Rāshtrakūṭa dynasty was subverted in 973 A.C., by Tailapa of the later Chalukya dynasty. Aha-vamalla or Somesvara I, who reigned from 1040 to 1069 removed his capital from Mānyakheta to Kalyāna in Kuntala deśa. His son Tribhuvanamallī Vikramāditya II was the most powerful king who reigned from 1076 to 1126 A.C. In his court flourished Vijāñesvara, the author of the *Matakhara* and Bilhana the author of the *Vikramānka deva-charita*. The throne was usurped by Vijjala of the Kalachuri dynasty, who had been a minister of Tailapa II, in 1162 A.C. but the dynasty became extinct in 1192, and the Yādavas became the sovereigns of the Deccan. Bhallama of this dynasty founded the city of Devagiri (modern Daulatabad) and made it his capital in 1187 A.C. Singhana was the most powerful king of this dynasty. In his court flourished Chāṇakya, the grandson of Bhāshkarācharya (born in Saka 1036= A.D. 1114) and son of Lakshmidhara, who was his chief astrologer. In the reign of Rāmachandra II (founder who was probably called Hemadpant and who was the author of the *Chaturvarga-chintāmaṇi*, was his minister. He is said to have constructed in the Deccan most of the temples of a certain style called Hemadpanti temples. Vopadeva, the author of the *Mugdhabodha Vyākaraṇa*, flourished also in the court of Rāmachandra. Dr Bhanu Dutt, however, is of opinion that there were many persons of the name of Vopadeva, one the author of the *Mugdhabodha*, another the author of the *Dhātupāṭha* or *Kaṇikālpadruma* and a third the commentator of Bhāshkarācharya's *Laldevatī*, who was the son of Bhimadeva while Kesava was the father of the author of the grammatical treatise. According to Bhanu Dutt, the last flourished in the court of Rāmachandra (Rāmachandra Ghosh's *Literary Remains of Dr Bhanu Dutt*, ch viii, pp 149, 150). Rāmachandra or Rāmadēva was the last of the independent Hindu sovereigns of the Deccan. Alauddin Khilji defeated Rāmachandra, killed his son Saṅkara and absorbed his dominions into the Muhammadan empire in 1318 A.C. (Dr Bhandarkar's *Early History of the Deccan* see 11).

Mahāsāla—It is mentioned in the *Padma P* (Śrīṣṭi Kh ch 11), and *Matsya P.* (ch 22), as a tirtha or a place of pilgrimage on the Godāvari. Śāla is mentioned as a tributary of the Godāvari (*Brahma P.*, ch 106, vs 20-22). It is the Maisolus of the Greeks. As Ptolemy places the mouth of the river Maisolus in the district called Maisolia, it may be identified with that portion of the Godāvari which lies between the Pranahita or rather Wain Gangā and the ocean. See **Maisolla**. In the *Mahāvagga* (V, 13, 12 in *SBE*, XVII, 38) Mahāsāla is described as a border country on the east of South India.

Mahāsāra—Masār, a village 21 miles to the west of Airah in the district of Shahabad visited by Hiuen Tsiang in the seventh century.

Mahāsthāna—Mahāsthāna gada in the district of Bagura in Bengal (*Devī Bhāgarata*, VII, ch 33). It contained the celebrated temple of Mahākṛdva called Ugramādhava at the time of Vallala Śana, king of Gauda (Ananda Bhāṭṭa's *Vallala charitam*, ch VI). It is seven miles to the north of Bogra (town). See **Ballālapuri**. Its ancient name was Śīla Dhāpa (Śīla Dhātugarbha) and contained four Buddhist stupas, but the name was changed into Śīla-Dvīpa after the revival of Hinduism (*List of Ancient Monuments of Bengal in JASB*, 1875, p 183).

Mahati—The river Mahi, a branch of the river Chambal in Malwa (*Vāyu P.*, I, ch 45, v 97).

Mahatnu—The river Argesan in Afghanistan which joins the Gomal river or Gomati (*Rig Veda*, X, 75). Same as **Mehatnu**.

Mahavana—Same as **Braja**. See **Gokula** (*Chaitanya charitāmṛta*, II, ch 18).

Mahāvana Vihāra—1 Pnykotas, near Sunigiam in Buner, about twenty-six miles south of Manglaur or Munglaur, the old capital of Udyāna (Dr Stein's *Archæological Tour with the Indian Field Force in the Indian Antiquary* of 1899). It was visited by Hiuen Tsiang. 2 Mahāvana Kuṭāgāra was situated in the suburb of Vaisali, it was also called Mahāvana vihāra (Spence Hardy's *Manual of Buddhism*, p 343).

Mahendra—The whole range of hills extending from Orissa to the district of Madura was known by the name of Mahendra parvata. It included the Eastern Ghats and the range extending from the Northern Circars to Gondwana, part of which near Ganjam is still called Mahendra Mali or the hills of Mahendra (*Raghuvansa*, IV, vs 39, 40). It joins the Malaya mountain (*Harshacharita*, ch VII). Parasurāma retired to this mountain after he was defeated by Rāmachandra. The *Rāmāyana* (Kishk, ch 67, Laukā, ch 4) and the *Chaitanya charitāmṛta* apply the name specially to the Eastern Ghats, and the hermitage of Parasurāma is placed by the *Chaitanya-charitāmṛta* at the southern extremity of the range in the district of Madura. The *Raghuvansa* (VI, v 54) places it in Kalinga, so also the *Uttara Nishkudha Charita* (canto XII, v 24). The name is principally applied to the range of hills separating Ganjam from the valley of the Mahānadi.

Mahesmati-Maṇḍala—Maṇḍala in Central India. It was also called Mahesamandala or Mahesmatī (4rch S R p, vol XVII, p 54). Its capital was Māhishmatī (*JRAS*, 1910, p 425).

Mahesvara—Māhes or Chuli Mahesvara on the bank of the Nerbuda (*Matsya P.*, ch 189, *Shālvatālicharita*, XII), same as **Māhishmatī**.

Māheya—The country which lies between the rivers Mahi and Nerbuda. The Māheyas lived on the bank of the Nerbuda (*Vāyu P.*, II, 45).

Māhi—1 The river Māhi in Malwa (*Mārkandeya P.*, ch 57). Near its mouth Andhaka, a dātya, was killed by Śiva in a cavern (*Śiva P.*, I, chs 38, 43). 2 The river Māhi, a tributary of the Gandak (*Sutta nipāta*, I, 2. *Dharmyasutta*, Trenckner's *Milinda Pañha*,

p 114, *SBE*, XXXV p 171) It rises in the Himalaya and flows into the Great Ganda about half a mile above its junction with the Ganges, but practically into the Ganges near Sonpur [*Statistical Account of Bengal* vol XI (1877) p 358, *JRAS* 1907, p 45]

Mahisha—1 According to Bhatta Swāmi the commentator of the *Arthashastra* (bk II, Kośhādhvaksha), Mahisha was the country of Māhishmatī (*Harivamśa*, I, ch 14) 2 Same as **Māhishaka**.

Māhishaka—According to Dr Bhandarkar, Māhishaka was the name of the country on the Nerbuda, of which Māhishmatī was the capital (*Early History of the Dehkan*, see in, *Padma P* Ādi Kh. ch 6, *Mbh*, Bhishma P, ch 9) Griffith identifies it with Mysore (see his *Rāmāyana* Kishk. ch 41) The *Padma P* [Svarga (Ādi), ch 3] mentions Māhishaka as the country of Southern India and therefore it is the same as Mahishamandala which has been identified by Mr Rice with the Southern Mysore country (Mahishamandala, see also Wilson's *Vishnu P*, vol II, p 178 note) But this identification is incorrect See Dr Fleet's *Mahishamandala and Mahishmatī* in *JRAS* 1910, p 440

Mahishamandala—Same as **Māhisha** and **Māhishmatī** (see Fleet *JRAS*, 1910, p 429) Mahādeva was sent as a missionary to this place by Asoka (*Mahāvaṃśa*, ch XII, *Fp Ind*, vol III p 136) According to the *Dāpāramśa*, Asoka sent missionaries to Gandhāra, Mahisha Aparantaka Mihāishila, Yona Hemavata Suvarṇabhumi and Laṅkādīpa (*JASB*, 1838, p 932) According to Mr Rice Mahishamandala was the Southern Mysore country of which Mysore was the principal town (*JRAS* 1911, pp 810, 814) but Dr Fleet disagrees with this identification According to the latter it was also called Mahāmandala or Mahesha-rashtra where the people called Māhesha lived (*ibid*, p 833)

Māhishmatī—Mahāvara or Mahesh, on the right bank of the Nerbuda, forty miles to the south of Indore It was the capital of Huhaya or Anupadesa the kingdom of the myriand-hand'd Kīrtiya viśvāyūna of the Purāṇas, who was killed by Parasurāma, son of Jamaradagni and Rukā and disciple of Subrahmanya (*JASB* 1838 p 495, *Bhāgavata P*, IX ch 15) It was founded by Mahishmān according to the *Harivamśa* (I ch 30) and by Mahisha according to the *Padma P* (Uttara, ch 75) It is also called Chulī Mahāvara (Garrett's *Classical Dictionary*) It has been correctly identified by Mr Pargiter (*Mārkandeya P* p 333 note) with Mandhitā on the Nerbuda (*JRAS* 1910, pp 445-6), see **Omkāranātha** It is the Māhissatī of the Buddhists The country, of which Māhishmatī (Māhissatī) was the capital was called during the Buddhist period Avanti Dakṣiṇīpātha (Dr Bhandarkar's *Ancient History of India*, pp 45-54) Mandana Misra, afterwards called Viśvāmūpa Āchārya, who was born at Rājgur resided here and it was at this place that he was defeated in controversy by Śaṅkarāchārya (Mudhavāchārya's *Śaṅkaradiṇy-vijaya*, ch 8) The *Anargharāghava* (Act VII, 115) says that Māhishmatī was the capital of Chedi at the time of the Kalachuris According to the *Mahā Gouṇḍa Sūtantā* (*Digha Nikāya*, XIX 36) Māhissatī or Mahishmatī was the capital of Avanti (Malwa)

Māhissatī—See **Māhishmatī**

Mahitā—Same as **Mahi** (*Mbh*, Bhishma, ch 9)

Mahoba—The capital of Jijabhukti or Bundelkhand (see **Mahotsavanagara**). The *Pra-bodha Chandrodaya* was written during the reign of Kuttī Varman in the second half of the eleventh century A.D. (*Hemakosha*, *Rāmāyana* bk I)

Mahodadhī—The Bay of Bengal (*Raghuvaṃśa*, IV, v 34, *Vāyu P*, Pūrva, ch 47)

Mahodaya—Kanauj (*Hemakosha*, *Rāmāyana*, bk I, ch 32)

Mahotsava-Nagara—Mahoba in Bundelkhand. The whole Bundelkhand was anciently called Mahoba from this town. It was the capital of the Chandel kingdom which is universally said to have been founded by Chandra Varman who was born in Samvat 225, he built 85 temples and erected the fort of Kālāñjar. The Chandel kingdom was bounded on the west by the Dhasan river, on the east by the Vindhya mountain, on the north by the Yamuna, and on the south by the source of the Kiyan or Kane river. It appears from the inscriptions that the Chandel kings from Nannuka Deva, the founder of the dynasty, to Khat Singh, reigned from 800 A.D. to the middle of the sixteenth century. It was in the reign of Kirtti Varma Deva, the twelfth king from Nannuka, who reigned from 1063 to 1097 A.D., that the *Prabodha Chandrodaya Nāṭika* was composed by Krishna Misra (*Arch. S. Rep.*, vol. XXI, p. 80). The town stands on the side of the Madan Sagar lake, which was excavated in the twelfth century. The Khat lake is of the eleventh century.

Maināka-Giri—1 The Sivalik range (*Kārmu P.*, Uparibhaga, ch. 39, *Mbh.*, Vana, ch. 135), extending from the Ganges to the Bias. 2 The group of hills near the eastern source of the Ganges in the north of the Almora district (Pargiter's *Markandeya P.*, ch. 57, p. 288). 3 A fabulous mountain situated in the sea, midway between India and Ceylon (*Ramayana*, Sundara K. ch. VII). 4 A mountain on the west of India in or near Gujarat (*Mbh.*, Vana, ch. 89).

Maisolia—The coast between the Kṛṣṇā and the Godavari (Ptolemy). It is the Masalia of the *Periplus*. See **Mahasala**.

Māgadhi. See **Sumagadhi** (*Ramayana* I, ch. 32).

Majjhima-Desa—See **Madhyadesa** (*Mahāvagga*, V, 12, 1').

Mākandī—See **Pañchala**.

Makula-Parvata—Kaluha pāṭhā which is about 26 miles to the south of Buddha Gaya and about sixteen miles to the north of Chatra in the district of Hazaribagh, is evidently a corruption of the name of the Mikula Parvata (see Bigsby's *Life of Gaudama*). Buddha is said to have passed his sixth vassa (or rainy season retirement) on the Makula mountain, which forms the western boundary of a secluded valley on the eastern bank of the Lilajan river, containing a temple of Durgā, called Kuleśvari (Kula and Isvari). But the place abounds in Buddhist architectural remains and figures of Buddha. On a plateau just in front of the hill on which Kuleśvari's temple is situated, and on the eastern side of the ravine which separates the plateau from the hill, there is a temple which contains a broken image of Buddha in the conventional form of meditation. There are also two impressions of Buddha's feet on the top of the highest peak of a hill on the northern side of the valley called the Akāśalohana, and figures of Buddha carved in the central part of the hill with inscriptions which have become much obliterated by time and exposure. The large bricks found at this place also attest to the antiquity of the place. The letter 'Ma' of *Makula* must have dropped down by lapse of time, and *kula* was corrupted into *Kaluha*. There can be no doubt that the Brahmins appropriated this sacred place of the Buddhists and set up the image of Durgā at a subsequent period after the expulsion of Buddhism [see my article on the *Kaluha Hill in the District of Hazaribagh* in *JASB*, vol. LXX (1901), p. 31], but as Dr. Stein does not approve the above identification (see *Indian Antiquary*, vol. XXX, p. 90), the *Kaluha* pāṭhā may be, as is locally known, the Kolāchala mountain of the Purāṇas.

Mālā—A country situated to the east of Vidisha and north west of Magadha, and on the north of the Ganges (*Mbh.*, Sabhā, ch. 29), including evidently the district of Chapra,

Malada—A portion of the district of Shahabad (*Rāmāyana*, Bāla, ch 24) It was on the site of the ancient Malada and Karusha that Viśvāmitra's āśrama was situated, Viśvāmitra āśrama has been identified with Buxar It is mentioned among the eastern countries conquered by Bhīma (*Mbh*, Sabhā, ch 29)

Malakūṭa—The Chola kingdom of Tanjore, it is mentioned by Huen Tsiang and also in the Tanjore inscription (Dr Burnell's *South Indian Palaeography*, p 47, note 4 Sewell's *Sketch of the Dynasties of Southern India*, p 14)

Mālava—1 Malwa (*Brahmānda P Pūrva*, ch 48), its capital was Dhārā nagara at the time of Rājā Bhoja Its former capital was Avantī or Ujjavini (*Brahma P*, ch 43) Before the seventh or eighth century, the country was called Avantī (see *Avanti*) Halāyudha flourished in the court of Muṇja (974—1010 A D), Bāgbhata, the author of the celebrated medical treatise called after his name, flourished in the court of Rājā Bhoja (Tawney's *Prabandha-chintamāni*, p 198), and Mayura, the father-in-law of Bānabhaṭṭa, flourished in the court of the elder Bhoja (*Ind Ant*, I pp 113, 114) For the origin of the name (see *Shānda P*, Mahesvara Kudara Kh, ch 17) 2 The country of the Mālavas or Mallas (the Mallas of Alexander's historians) the capital of which was Multan (*Mbh*, Sabhā P, ch 32, McCrindle's *Invasion of India by Alexander*, p 352, Cunningham's *Arch S Rep*, V, p 129, *Bṛhat samhitā* ch 14) The "Mālavarāja" mentioned in the *Harshacharita* (ch 4) was perhaps the king of the Mallas of Multan (see *Ep Ind*, vol I, p 70) See **Malla-desa**.

Malaya-Giri—The southern parts of the Western Ghāṭs, south of the river Kāverī (Bhava-bhūti's *Mahāvāra-charita*, Act V, v 3), called the Travancore Hills, including the Cardamum Mountains, extending from Kumbatur gap to Cape Comorin One of the summits bearing the name of Pothigai, the Battigo of Ptolemy was the abode of Rishi Agastya (McCrindle's *Ptolemy*, VII, ch 1, see 66 in *Ind Ant* XIII p 361, *Chaitanya charita-mrita*, Madhya, ch 9), it is also called Agastī kūṭa mountain or Potiyam, being the southernmost peak of the Anamalai mountains where the river Tamiaparnī has its source

Malaya-Khandam—See **Mallāra**.

Malayālam—Malabar (*Rajavali*, pt I) The Malayalam country included Cochin and Travancore, and it was anciently called Chera afterwards Kerala (see **Chera** and **Kerala**) According to some authorities, it was the ancient name of Travancore (Schoff, *Periplus of the Erythraean Sea*, p 234, Da Cunha's *Hist of Chaul and Bassin*, Caldwell's *Drac Comp Gram*, 3rd ed, p 16) The entire Malayālam country originally comprised Tuluva, Mushika, Kerala and Kuva For the history of Malayālam, see Mackenzie Manuscripts in *JASB*, 1838, p 132

Mālīni—1 Champānagar near Bhagalpur (*Hemakośha*, *Matsya P*, ch 48) 2 The river Mandākinī 3 The river Mālīni flows between the countries called Pralamba on the west and Aparāla on the east, and falls into the river Ghagra about fifty miles above Ayodhyā It is the Erincses of Megasthenes The hermitage of Kanva the adoptive father of the celebrated Sakuntalā, was situated on the bank of this river (Kālidāsa's *Sakuntalā*, Acts III, VI) Lassen says that its present name is Chukā, the western tributary of the Sarayu (*Ind Ant*, II, p 524, *Rāmāyana*, Ayodhyā K, ch 68) See **Kanva-āśrama**

Malla-Desa—1 The district of Multan was the ancient Malla-desa or Mālava (*qv*), the people of which were called Mallas by Alexander's historians and are the Mālavas of the *Mahābhārata* (*Mbh*, Sabhā P, ch. 32). Its ancient capital was Multan (Cunningham's

Arch S Rep, V, p 129) Lakshmana's son Chandraketu was made king of Malla desa by his uncle Rāmachandra (*Rāmāyana*, Uttara K, ch 115) 2 The country in which the Pāra-nāth hills are situated (McCrindle, *Megasthenes and Arrian*, pp 63, 139), that is, portions of the districts of Hazaribagh and Manbhum The *Purānas* and the *Mahābhārata* (Bhishma, ch 9) mention two countries by the name of Malla, one in the west and the other in the east 3 At the time of Buddha, the Mallas lived at Pāvā and Kusinagara where he died The ruins at Anuruddha near Kasā (ancient Kusinagara) in the district of Gorakhpur have been identified with the palaces of the Malla nobles (see also *Mbh*, Sabhā, ch 29)

Malla-Parvata—The Pāra-nāth hill in Chhota Nagpur, the mount Maleus of the Greeks (McCrindle & *Megasthenes and Arrian*, pp 63, 139) See **Samet-sikhara** Mount Maleus has perhaps been wrongly identified with the Mandāri hill in the district of Bhagalpur in the Bihar province (Beadley-Butt's *Story of an Indian Upland*, p 24)

Mallāra—Tavanore It is a contraction of Malabar (*Chaulukya charitāmrita* pt II, ch 9) Tavanore is also called Malaya khandam

Mallarāshtra—Same as *Mahārāshtra* (Garrett's *Class Du Mbh*, Bhishma, ch 9)

Mallāri-Lūga—Belapur in the Raichur district, Nizam's territory, where Siva killed Malla-sura (*Arch S Lists Nizam's Territory*, p 35) See, however, **Manichudā**

Mallikāryuna—See **Śrī hālā** (Ānanda Giri's *Śankaravijaya*, ch 55, p 180)

Mālyavāna-Giri—1 The Anagundi hill on the bank of the Tungabhadra According to the Hemakosha, it is the same as Prasravana giri but according to Bhavabhūti, Mālyavāna giri and Prasravana giri are two different hills (*Uttara Rāmacharita*, Act I), see **Prasravana-giri** Its present name is Phatūka (Shphatūka) Sila where Rāmachandra resided for four months after his alliance with Sugriva (*Rāmāyana*, Aranya ch 51) According to Mr Pargiter, Mālyavāna and Prasravana are the names of the same mountain or chain of hills but he considers that Prasravana is the name of the chain and Mālyavāna is the peak (*The Hero of Rāma's Exile in JIAS* 1894 pp 256-257) 2 The Karkoram mountain between the Nūa and **Nishadha** (q v) mountains (*Mbh*, Bhishma ch 6)

Mānasa—1 Lake Manasa sarovar situated in the Kailāsa Mountain in Hunadesa in Western Tibet (*JIASB*, XVII, p 166 *Rāmāyana*, Bala K ch 24) Its Hunnic name is Cho Mapan It has been graphically described by Moorecroft in the *Asiatic Researches*, vol XII, p 375, see also *JIASB* 1838 p 316 and *Ibid*, 1848, p 127 According to Moorecroft's estimate, it is fifteen miles in length (east to west) by eleven miles in breadth (north to south) The circumambulation of the lake is performed in 4, 5 or 6 days according to the stay of the pilgrims in the eight Gumbas or guard houses on the bank of the lake (*JIASB*, 1848, p 165) On the south of the lake is the Gurū range Sven Hedin says, "Even the first view from the hills caused us to burst into tears of joy at the wonderful magnificent landscape and its surpassing beauty The oval lake lies like an enormous turquoise embedded between two of the finest and most famous mountain giants of the world, the Kailāsa in the north and Gurū Mandatta in the south and between huge ranges, above which the mountains uplift their crowns of bright white eternal snow" (Sven Hedin's *Trans-Himalaya*, II, p 112) There are three approaches from the United Provinces to the Holy lakes and Kailāsa,—over the Lipu Lekh Pass, Untadhura Pass, and the Niti Pass, the first being the easiest of all (Sherring's *Western Tibet*, p 149) 2 Uttara-Mānasa and Dakshina-Mānasa are the two places of pilgrimage in Gaya (*Chaitanya-Bhāgavata*, ch 12)

Mánasa-Sarovara—Same as **Mánasa**

Mándágora—Mándád, originally Mándágada, situated in the Rajapuri creek near Kudem in the Bombay Presidency (McCrindle's *Ptolemy*, VII ch 1, sec 7, but see W H Schoff's *Periplus of the Erythraean Sea*, p 201) Bhandarkar also identifies it with Mándád (*Early Hist of the Dekkan*, sec viii) It has also been identified with Mandangar fort in the Ratnagiri district, Bombay (*Bomb Gaz*, vol I, pt I, 541-546), and with Mándal in Kolaba district (*ibid*, vol I, pt II)

Mandâkini—1 The Kâligangâ or the Western Kâli or Mandâgni, which rises in the mountains of Kâdâra in Garwal (*Matsya P*, ch 121, *Asia Res*, vol XI, p 508) It is a tributary of the Alakânandâ 2 Cunningham has identified it with the Mandakin, a small tributary of the Paisuni (Payasvini) in Bundelkhand, which flows by the side of Mount Chitrakûta (*Arch S Rep* vol XXI, p 11, *Matsya P*, ch 114)

Mandapa-pura—Mandu in Malwa (Lalitpur Inscription in *JASB*, p 67) The seat of government was transferred to this place from Dhâr by the Mahomedan conquerors of Malwa in the fifteenth century

Mandâra-Giri—1 A hill situated in the Bânkâ sub-division of the district of Bhagalpur, two or three miles to the north of Bamsi and thirty miles to the south of Bhagalpur It is an isolated hill about seven hundred feet high with a groove all around the middle to indicate the impression of the coil of the serpent Vāsuki which served as a rope for churning the ocean with the hill as the churn-staff, the gods holding the tail of the serpent and the Asuras the head The groove is evidently artificial and bears the mark of the chisel Vishnu incarnated as the tortoise (*Kurma avatâra*) and bore the weight of the mountain on his back when the ocean was being churned (*Kurma P*, I ch 1, *Vamana P*, ch 90) There are two Buddhist temples on the top of the hill now worshipped by the Jains On a lower bluff on the western side of the peak was the original temple of Vishnu called Madhusûdana (*Garudâ P*, I, ch 81), now in ruins on the western side of which is a dark low cave containing an image of Nîsimha carved on the rock and near it are situated a natural cavity in the rock containing a large quantity of pure limpid spring water called the Âkâśa-Gangâ and colossal image of Vâmana Deva and a huge sculpture of Madhu Kaitâbha Daitya (for a description of the figure, see *JASB*, XX p 272) At the foot of the hill and on its eastern side are extensive ruins of temples and other buildings, and among them is a very old stone building called Nâth thâñ, which was evidently a monastery of the Buddhist period now appropriated by the Hindus There are also ruins of buildings on the hill, and there are steps carved on the rock for easy ascent almost to the top of the hill These ruins are said to belong to the time of the Chola Râjâs, especially of Râjâ Chhatar Singh (Martin's *Eastern India*, vol II, Rishbihâri Bose's *Mandâra Hill in Ind Ant*, I, p 46) There is a beautiful tank at the foot of the hill called Pâpa-hârini where people come to bathe from a long distance on the last day of the month of Paush, when the image of Madhusûdana is brought to a temple at the foot of the hill from Bamsi This tank was caused to be excavated by Kona-devi, the wife of Âdityasena who became the independent sovereign of Magadha in the seventh century after the Kanauj kingdom had been broken up on the death of Harshavardhana (*Corp Inscript Ind*, vol III p 211) This shows that Auga was still under the domination of Magadha The hill is sacred to Madhusûdana, but the image is now kept at Bamsi, the Bâhna of the *Mandâra mâtmya*, where the temple was built in 1720 A D For the sanctity of the

hill, see *Varāha P.*, ch 143, *Yoginī Tantra*, pt II, ch 4, *Nṛsiṃha P.*, ch 65 The *Varāha P.* (ch 143) says that Mandāra is situated on the south of the Ganges and on the Vindhya range 2 A portion of the Himalaya mountains to the east of Sumeru in Garwal The *Mahābhārata* (Anuśāsana P., ch 19, Vana P., ch 162), however, does not recognise any other Mandāra except the Mandāra of the Himalaya range (see *Kūrmāchala*) In some Purāṇas, the Badarikā āśrama containing the temple of Nara and Nārāyaṇa is said to be situated on the Mandāra mountain but in the *Mahābhārata* (Vana, chs 162, 164), Mandāra mountain is placed to the east and perhaps a part of Gandhamādāna and on the north of Badarikāśrama Mahādeva resided here after his marriage with Pārvatī (*Vāmana P.*, ch 44)

Mangala—Called also Mangali or Mangalapura, the capital of Udvāna, identified by Wilford with Mangora or Munglora It was on the left bank of the Swat river (*JASB*, vol VIII, p 311) Cunningham thought it could be identified with Minglur (*IRAS*, 1896 p 636)

Mangala giri—See *Pānā Nṛsiṃha* (Wilson's *Mackenzie Collection* p 139)

Mangalapraṣṭha—Same as *Mangala giri* (*Devī-Bhāgavata*, pt VIII, ch 13)

Mangipattana—It has been identified by Dr Burgess with Pratiśthāna the capital of Śālivāhana (Burgess' *Antiquities of Bidar and Aurangabad*, p 54) It is also called Mungī Parthān (see *Pratiśthāna*)

Manichudā—A low range of hills, on the western extremity of which is situated the town of Jajuri 30 miles east of Poona where the two Asura brothers Malla and Malli molested the Brahmins They were killed by Khundoba (Khunde Rao), an incarnation of Śiva (*Brahmānda P.* Khetra K., Mallāri mīṭha as mentioned in Oppert's *On the Original Inhabitants of Bhāratavarsha or India* p 158, note) See *Mallāri linga*

Mānikapura—Mīnikalya in the Rawalpindi district of the Punjab, 14 miles to the south of Rawalpindi, is celebrated for the Buddhist tope, where Buddha in a former birth gave his body to feed seven starving tiger-cubs (*Arch S Rep*, vol XIV p 50 *Punjab Gazetteer*, Rawalpindi District p 41) Mīnikalya is also called Mānikāla The Buddhist story has been transformed into the legend of Rasalu The inscriptions confirm the idea that the 'body offering' or 'Hut-purta' stupa was at this place General Cunningham supposes that it owes its ancient name to Minigul the father of Satrap Jihonia under Kujula Kara Kaphise The principal tope was built by Kanishka in the first century A D (*JASB*, XVIII p 20) and according to some in the second century B C It is six miles from Takhtpur, and said to contain about eighty houses built upon the ancient ruins (*JASB*, XXII, 570) For the Indo-Sassanian coins discovered at Mīnikalya, see *JASB*, 1937 p 268, *ibid* II, 1934, p 436

Manikarnā—Manikaran, a celebrated place of pilgrimage on the Pārvatī a tributary of the Bias in the Kulu valley (*JASB*, 1902, p 36, *Bṛhat Dharma P.* I ch 6) See *Pārvatī* and *Kuluta* There are boiling springs within a Kunda or reservoir, 8 or 10 cubits in diameter, called Manikaran or Manikarnikā The pilgrims get their rice and pulses boiled in this Kunda It is a contraction of Manikarnikā

Manikarnika—1 Same as *Manikarnā* 2 A celebrated ghāt in Benares

Manimahesa—The temple of Mahādeva Manimahesa or Manamahesa—an image of white stone with five faces, a celebrated place of pilgrimage, situated at Barmawar which was the ancient capital of Chamba (Chānpā or Chāmpāpurī of the *Rājataranginī*) in the Punjab on the bank of the Ravi near its source (Cunningham's *Arch S Rep*, vol XIV, p 109;

Anc Geo, p 141) According to Thornton (see his *Gazetteer of the Countries adjacent to India* s v. *Ravee* note), Manmaheśa or Muni-muhs is a lake in which the river Boodhill takes its rise, it is according to Vigne the real Ravi

Manimatipuri—Same as **Iibalapura** (*Mbh*, Vana, ch 96)

Manipura—It was the capital of Kalinga the kingdom of Babhruvāhana of the *Mahābhārata* (Asvamedha P, ch 79) Lassen identifies it with Manphur Bunder and places it to the south of Chikakole, but this identification has been disapproved by Dr Oppert (*On the Weapons of the Ancient Hindus* pp 145 148) who identifies it with Manulūra near Madura (see also Oppert's *On the Original Inhabitants of Bharatavarsha or India*, p 102) But the situation of the capital of Kalinga as described in the *Mbh* (*Ādi*, ch 215), and the *Raghu vanśa* (VI, v 56) as well as the name accord with those of Manikapattana, a seaport at the mouth of the Chilka lake See **Kalinga nagari** It has been identified by Mr Rice with Ratnapur in the Central Provinces (*Mysore Inscriptions*, Intro, XXIX) But see **Ratnapura**

Mañjulā—See **Baṇjula**

Mañjupātan—Two and half miles from Katmandu it was the capital of Nepal named after its founder Mañjuśrī (*Svayambhū P*, ch 3, p 152 Smith's *Asoka*, p 77) The present town of Pātan or Lalita patan was founded by Asoka on the site of Mañju Pātan as a memorial of his visit to Nepal (Smith's *Early History of India*, p 162) See **Nepāla** The great temple of Svayambhūnātha stands about a mile to the west of Katmandu on a low, richly wooded detached hill, and consists of a hemisphere surmounted by a graduated cone (Hodgson's *Literature and Religion of the Buddhists*) Same as **Mañjupattana**

Mañjupattana—Same as **Mañjupātan**

Manyakshetra—Malkhed on a tributary of the river Bhumi in the Nizam's territory about 60 miles south east of Sholapur Anoghavarsa or Sarha the son of Govinda III of the later Rāshtrakūta dynasty made it his capital in the ninth century A D It was also called Mankir (Bhandarkar's *Hist of the Dehkan* see XI)

Mārapura—Another name for Pradyumna nagara, the modern Pānduā in the district of Hughli in Bengal Pāndu Śākya, the son of Buddha's uncle Amitodana, became king of Kapilavastu after the death of Sudhodana Buddha's father He fled from Kapilavastu, retired beyond the Ganges and founded a town called, in Upham's *Mahāvamsa* (ch VIII), Morapura which is evidently a dialectical variation or mislection for Mārapura, a synonym of Pradyumna-nagara (see also Turnour's *Mahāvamsa*, ch V) Pāndu appears also to have been called Mahānāma (*Avadāna Lalpālātā*, ch 11, Spence Hardy's *Manual of Buddhism*, p 293) See *JASB* 1910, p 611

Mārava—Marwar, same as Maruthala (*Padma P*, Uttara Kh ch 68)

Mārakaṇḍa—Sambakand, see **Sākadvipa** (Rawlinson's *Five Great Monarchies*, vol IV, p 56)

Mārkanḍeya Tirtha—At the confluence of the Sarayu and the Ganges where Markanda Rishi performed asceticism (*Padma P*, Svarga, ch 16) But the *Mahābhārata* places the hermitage of the Rishi at the confluence of the Gomati and the Ganges (Vana P, ch 84) According to tradition Mārkanḍeya performed asceticism near "the southern ocean" at Tirukkadavur in the Tanjore district, Madras, and obtained the boon of immortality from Siva (*Bṛhat Siva P*, Uttara, ch 33, T A Gopinatha Rao's *Iconography*, vol II, pt I, p 158)

Mārttaṇḍa—Bavan (Bhavana) or Martan or Matan, five miles to the north-east of Islamabad in Kashmir. It is the birth-place of Vishnu Sūrya or the Sun (god). About one mile to the north-west of the temple lie the sacred springs of Mārttaṇḍa tīrtha and among them are the celebrated springs called Vimalā and Kamalā. The temple of Mārttaṇḍa is said to have been built by the Pāṇḍavas, but General Cunningham considers that it was built in 370 A.D. In the *Rājataranginī* it is called Simharotakā. For a description of the temple, see *Matan* in Thornton's *Gazetteer of Countries adjacent to India*.

Mārttikāvata—There were a town and a country of this name. The country was also called Śālva (qv). The *Bṛhat saṃhitā* (ch. 16) places it in the north-western part of India. Its capital was Śālvapura or Saubhanagara now called Alwar. According to Prof. Wilson, it was the country of the Bhojas by the side of the Parnāsā (Banas) river in Malwa (*Vishnu P.*, IV, ch. 13). It was situated near Kurukshetra (*Mbh.*, Maushala, ch. 7). Marta, Merta, or Mauta in Marwar, 36 miles north-west of Ajmer and on the north-west of the Aravali mountain, was evidently the ancient town of Mārttikāvata. It contains many temples (Tavernier's *Travels*, Ball's ed., vol. I, p. 88). The country of Mārttikāvata therefore comprised portions of the territories of Jodhpur, Jaipur, and Alwar, as indicated by the identifications of its two principal cities Mārttikāvata (modern Marta) and Śālvapura (modern Alwar). See **Mrttikāvati**.

Maru—Rajputana, an abode of death, i.e., a desert (*Kaṭyāyana's Vārttika*, Kunte's *Vicissitudes of Aryan Civilization*, p. 378). Same as **Marusthali** and **Marudhanva**.

Marubhūmi—Same as **Marusthali** (*Vishnu P.*, IV, 24, Wilson's translation, p. 474).

Marudvṛdha—1 The Chandrabhāgā, the united stream of the Jhelum and the Chinab (Ragozin's *Vedic India*, p. 451 and the *Rig-Veda*, X, 75). 2 The Marubardhana, a tributary of the Chinab, which joins the latter river near Kishtawar (Thornton's *Gazetteer*, s.v. *Chenaut*).

Marudhanva—1 Marwar (*Bhaviṣya P.*, Pratisarga P., pt. III, ch. 2). 2 The ancient name of Rajputana (*Mbh.*, Vana, ch. 201). It lay on the route between Hastināpura and Dvārakā (*Ibid.*, *Aśvamedha*, ch. 53).

Marusthala—Same as **Marava** and **Marusthali** (*Padma P.*, Uttara Kh., ch. 68).

Marusthali—The great desert east of Sindh (*Bhaviṣya P.*, Pratisarga P., pt. III). Marwar is a corruption of Marusthali or Marusthan (Tod's *Rājasthān—Annals of Marwar*, ch. 1). It is called Maru in the *Prabandha-chintāmaṇi* (Tawney's trans., p. 172). It denotes the whole of Rajputana, see **Maru** and **Marudhanva**.

Masakāvati—Mazaga or Massanagar, twenty-four miles from Bajor, on the river Swat in the Eusofzoi country. It has been identified by Rennell with Massaga of Alexander's historians and the Mashanagar of Baber. It held out for four days against the attack of Alexander (McCrindle's *Megasthenes and Arrian*, p. 180 note). According to Arrian, Massaka was the capital of the country of the Asakenoi (*Ibid.*). For the route of Alexander, see *JASB*, 1842, p. 552—*Note on the Passes into Hindoostan* by H. T. Prinsep.

Masura-Vihāra—Identified by Mr. Stein with Gumbatoi in Buner, about twenty miles to the south-west of Manglora, the ancient capital of Udyāna.

Mātanga—A country to the south-east of Kāmarūpa in Assam, celebrated for its diamond mines (*Yuktikalpataru*, p. 96).

Mātanga-Āsrama—Same as **Gandha-hastī Stupa** (*Mbh.*, Vana, ch. 84).

Mathurā—1 Mathurā, the capital of Śūrasena, hence the Janas call Mathurā by the name of Sauripura or Saurypura (*SBE*, XLV, p. 112). It was the birth-place of Kṛṣṇa. At a place called Janmabhūmi or Kārāgāra near the Potara-kunda he was born, in the suburb called Malla-pura adjoining the temple of Kṛṣṇa Deva, he fought with

the two wrestlers, Chanura and Mushtika, at Kubjā's well he cured Kubjā of her hump, at Kamsa kā-Tilā, outside the southern gate of the present city, he killed Kamsa, at Bārāma ghāt or Bārānti-ghāt (*Varāha P*, ch 152) he rested himself after his victory Kamsa-kā-Tilā and Kubjā's temple are situated on high mounds which are evidently the remains of the three Asoka Stūpas mentioned by Hiuen Tsiang. The Jog-ghāt marks the spot where Kamsa is said to have dashed Māyā or Yogamidrā to the ground, but a pair of feet carved on a stone just below the Ba tree (*Ficus Indicus*) in front of the Kārāgāra where Kṛṣṇa was born, points out the place where Kamsa attempted to kill her, but she escaped from his hand into the sky. Mathurā was the hermitage of Dhruva (*Skanda P*, Kāsi Kh, ch 20), near Dhruva-ghāt, there is a temple dedicated to him. Growse identifies the Kankālī Tilā (see *Urumunda Parvata*) near the Kātrā with the monastery of Upagupta, the preceptor, according to some, of Kālāsoka or according to others of Asoka. It was visited by Hiuen Tsiang. The temple of Kankālī Devī, a form of Durgā, is a very small temple built on the land evidently after the destruction of the Buddhist monastery. The temple of Bhuteśvara is identified with the stapa of Śāriputra, the disciple of Buddha, it is one of the seven stūpas mentioned by Hiuen Tsiang. Within the temple is a subterranean chamber containing the image of Pātālesvari—a form of Mahishamardini. The Dandamā mound near Serai Jamalpur is identified with the monkey stapa and the Yasa Vibhāra with the temple of Kṛṣṇa Deva, which has been graphically described by Tavernier as the temple of "Rām Rām" before its destruction by Aurangzeb in 1669 for the construction of a mosque on its site. Mathurā was also called Madhupuri (present Maholi, five miles to the south-west of the modern city), being the abode of Madhu, whose son Lavana was killed by Śatrughna, the brother of Rāmachandra, who founded the present city on the site of Madhuvana (Growse's *Mathura*, ch 4, *Harivansa*, pt I, ch 54). Inscriptions of Vasudeva were found in Mathura by General Cunningham. He was perhaps the first of the Kaṇva dynasty of the Purānas, which ruled over North-Western India and the Punjab just before and after the Christian era, or he was the predecessor of Hushka, Jushka, and Kanishka (see *Arch S Rep*, vol III, p 42). Mathurā was also called Madhurā (*Rāmāyana*, Uttara, ch 108—Bomb recension), see *Madhurā*. 2 Mathurā (*Padma P*, Uttara, ch 95), Madhurā or Madura, the second capital of Pāndya, on the river Vaigai, in the province of Madras, it is said to have been founded by Kula Sekhara. It was called Dakshina Mathurā by way of contradistinction to Mathurā of the United Provinces (*Bṛhat-Siva P*, pt II, ch 20). It was the capital of Jaṭāvarman who ascended the throne in 1250 or 1251, and conquered the Hoysala king Somāvara of Karnāṭa (*Ep Ind*, vol III, p 8). It contained the celebrated temples of Mīnākṣī Devī and Sundarāvara. Mahādeva (Wilson's *Mackenzie Collection*, p 226). See *Mīnākṣī*.

Matipura—Madawar or Mundore in western Rohilkhand, eight miles north of Bijnor and thirty miles to the south of Hardwar. It is also called Madyabār. See *Pralamba*.

* **Matsya Desā**—1 The territory of Jaipur, it included the whole of the present territory of Alwar with a portion of Bharatpur (*Mbh*, Sabhā, ch 30 and Virāṭa, ch 1, Thornton's *Gazetteer*, *Arch S Rep*, vol XX, p 2, vol II, p 244). It was the kingdom of Rājā Virāṭa of the *Mahābhārata*, where Yudhishtira and his brothers resided incognito during the last year of their banishment. *Bairāṭa* or *Birāṭa* is in the Jaipur State of Rajputana. Matsya is the Maohohha of the Buddhists, and it was one of the sixteen great kingdoms (*mahā janapada*) mentioned in the Pīṭakas (*SBH*, XVII, p 146 note). Machheri, which is a corruption of Matsya, is situated 22 miles to the south of Alwar, which formerly appertained to the territory of Jaipur. See *Birāṭa*. 2 Coorg (*Skanda P*, Kāveri Māhāt,

१. २० यत्तु देस - - प्राचीन माता - दर्श १ - प्रथम विवरः १२

chs 11-14, Rice's *Mysore and Coorg*, vol III, pp 88, 89, 91) 3 The eastern Matsya appears to have been the southern portion of Tirhut including **Balsali** (*q v*), the country of the "Monster Fish" of Hiuen Tsiang (Beal's *RWC*, II, p 78, *JASB*, 1900, p 83, *Mbh*, Sabhā, ch 30)

Matsya-Tirtha—A small lake situated on a hill 8 or 10 miles to the west of Turupānakundram not far from the river Tungabhadra, in the province of Mysore (*Chaitanya-charitāmṛta*, pt II, ch 9) It is full of fishes which produce a musical sound morning and evening This phenomenon is, perhaps, due to the singing of the fishes which are like the singing fishes called Butterman off the coast of Scotland or the singing fishes of Ceylon or to the arrangement of the surrounding rocks which, at varying temperatures, produce a musical sound Such music was noticed in the statue of the "Vocal Memnon" in Egypt and also in the rocks of several places (see Rawlinson's *Ancient Egypt*, p 212)

Mauli—The Rohtas hills

Maulika—Same as **Mulaka** and **Asmaka** (*Brahmānda P*, ch 49)

Maulisnāna—Multan (*Padma P*, Uttara Kh, ch 61) It is the Mei-lo-san-pu lo (Maulisnānapura) of Hiuen Tsiang, who visited it in 641 A D Same as **Mūlasthānapura** (*q v*) It is also called Mūlasthāna in the *Padma P* (I, ch 13) It is the Malla-desa of the *Rāmāyana* (Uttara, ch 115) given by Rāmachandra to Lakshmana's son Chandraketu It is the country of the Mallas of Alexander's historians Maulisnāna is perhaps a corruption of Mālava-sthāna or Malla-sthāna

Māyāpuri—It included Hardwar, Māyāpuri, and Kankhala, (see *Sapta-mokshadāpuri*) Kankhala is two miles from Hardwar It was here that the celebrated Daksha-yajña of the Purāṇas took place, and Sati, the daughter of Daksha, sacrificed her life, unable to bear the insult to her husband Mahādeva by her father (*Kūrma P*, I, ch 15) The present Māyāpur is situated between Hardwar and Kankhala (*Matsya P*, ch 22) Pilgrims from all parts of India go to bathe at Brahmakunda in the *ghāt* called Har-ki-Pairi at Hardwar In a temple behind the temple of Dakshesvara Mahādeva at Kankhala, the Yajña kunda, where Sati immolated herself, is still pointed out In the *Mahābhārata* (Vana, ch 84), Haridvāra is called Gangādvāra

Maya-rāshṭra—Mirat, where the remnant of Maya Dānava's fort is still pointed out, in a place called Andha koṭa It is about twenty miles from the Kālī-nadi The Bilvesvara Mahādeva is said to have been worshipped there by Mandodari, the wife of Rāvana and daughter of Maya Dānava About Andhakesa (perhaps corrupted into Andha-koṭa) and Bilvesvara Mahādeva, see *Śiva P*, bk I, ch 41 Maya is the reputed author of *Mayamata*, *Mayasūtra*, &c, (O C Gangoly's *South Indian Bronzes*, p 7, *Ind Ant*, vol V, p 230)

Mayarāt—Same as **Maya-rāshṭra**, Mirat is a corruption of Mayarāt

Mayara—Māyāpuri or Hardwar The present Māyāpuri is situated between the town of Hardwar and Kankhala

Mayuri—Mahi, a town on the Malabar coast (Caldwell's *Drav Comp Gram*, p 3)

Medapāta—Mewar in Rajputana (*Ep Ind*, vol II, p 409)

Medhavi-Tirtha—Near Kālāñjar in Bundelkhand

Mega—The second mouth of the Ganges mentioned by Ptolemy It is perhaps a transcription of Magrā (channel), now represented by the Jirmia estuary (see my *Early Course of the Ganges*)

Meghanāda—The river Meghnā in East Bengal. The river Brahmaputra in its southerly course towards the ocean after leaving Assam is called the Meghnā.

Meghavāhana—The river Meghnā in East Bengal. Same as **Meghanāda**.

Mehatnu—A tributary of the Krumū, modern Kurum (Macdonell and Keith's *Vedic Index of Names and Subjects*, vol II, p 180, *Rig-Veda*, X, 75). Same as **Mahatnu**.

Mekala—The mount Amarakantaka, in which the river Nerbuda has its source, hence the Nerbuda is called Mekalakanyakā (*Amarakosha*). It is a part of the Vindhya range.

Melezigeris (of the Greeks)—The town of Mālvan situated in the island called Medha in the Ratnagiri district of the Bombay Presidency. The Channel which separated the island from the mainland has now dried up (*Revised Lists of Antiquarian Remains in the Bombay Presidency*, vol VIII, p 204). Sir R. G. Bhandarkar identifies it with Jayagad (*Early History of the Dehkan*, sec viii).

Meros Mount—The mountain called Mar-koh near Jalalabad in the Punjab, which was ascended by Alexander the Great (McCrindle's *Invasion of India by Alexander the Great*, p 338). For the route of Alexander the Great when he invaded India, see *JASB*, 1842, p. 552—*Note on the Passes into Hindoostan* by H. T. Prinsep.

Meru—See **Sumeru-Parvat** (*Skanda P*, Vishnu Kh., III, ch 7).

Minākshi—Madura, one of the Pithas where Sati's eyes are said to have fallen. The temple of Minākshi Devi (*Devī-Bhāgavata*, VII, ch 38), is situated within the town. It is said to have been built by Visvanāth, the first king of the Nyak dynasty, in 1520 A.D. (Fergusson's *Hist of Indian and Eastern Architecture*, p 364). See **Mathurā**. Human sacrifices were offered to the goddess (*JASB*, VII, pt I, p 379). The Madura temple is one of the largest and most beautiful temples in Southern India. There are golden flag staffs called *Arunastambha* or *Sonār Tālgāchh* (golden palm-tree) in front of every temple in Southern India. The *Aruna stambha* is a form of sun-dial for indicating the exact time of worship of the gods, though its real significance has now been forgotten, it now merely serves as an ornament to the temple.

Misraka—Misrikh, a celebrated Tirtha, in the district of Sitāpur in Oudh, the hermitage of Dadhichi Rishi [*Padma P*, Svarga (Ādi), ch 12]. But it appears to be a Kurukshetra Tirtha.

Mitanni—See **Mitravana**.

Mithilā—1 Tirhut. 2 Janakpur (see **Bideha**). It was the capital of Bideha (*Bhāgavata*, pt IX, ch 13). It is called Miyulu in the Buddhist annals (see Spence Hardy's *Manual of Buddhism*, p 196). From the middle of the fourteenth to the middle of the sixteenth century, a dynasty of Brahman kings reigned in Mithilā and the sixth of the line was Śiva Simha. Vidyāpati flourished at his court (*JASB*, 1884, p 76 and colophon to his poems). He gave to the poet a village called Bisapi in Pargana Jarail on the Bāgmati in 293 Lakshmana era or in 1400 A.D. His capital was Gajarahapur. The Mithilā University, which was a Brahmanical university, flourished in the 14th century A.D., after the destruction of the Vikramasilā monastery by Bakhtiyar Khilji. Its glory was supplanted by the rise of the university town of Navadvīpa.

Mitravana—1 Multan. Same as **Sāmbapura**. Kanārak in Orissa is also called Mitravana or Maitreyavana in the *Kapila-saṃhitā* (Dr Mitra's *Antiquities of Orissa*, vol. II, p 146, *Skanda P*, Prabhāsa Kh., I, 100). 2 Mitanni of the Tel-el-Amara inscription appears to be a corruption of Mitravana, one of the three "original seats" of Sun worship, modern Mesopotamia (*Bhavishya P*, I, 72, 4; see Havell's *Hist of Aryan Rule in India*, p 41).

The Aryans worshipped nature including the Sun (Mitra) before they emigrated to India and other countries (comp *Rig Veda* with the *Avesta*, *Bhavishya P*, I, 139, 83 ff)

Miyulu—Same as Mithila

Modāgiri—Monghyr (*Mbh*, Sabhā, ch 29)

Mohana—The southern portion of the Northern Circars, the coastlands situated between the rivers Mahānadi and the Godāvari (*Mbh*, Vana, ch 252)

Moharakapura—Moharpur in the district of Mirzapur, U P See **Dharmarāya** (3)

Mouzuris (of the Greeks)—Muyirikodu or Muyirikotta (Kishan kotta opposite to the site of Cranganore) on the Malabar coast (Dr Caldwell's *Drav Comp Gram*, p 94, Dr Bunnell's *S I Pal*, p 51 note, McCrindle's *Ptolemy*, VII, ch 1, sec 8 in *Ind Ant*, vol XIII, p 228) The identification of Mouzuris or Muziris, as it is also called, with Masura in the Ratnagiri district of the Bombay Presidency does not appear to be correct It is most probably the Murachipattana of the *Rāmāyana* (Kish, ch 42) and *Brhat Samhita* (ch 14) and the Muñjagrāma of the *Mbh*, Sabhā, ch 30, conquered by Sahadeva

Mṛga—Margiana, the country about Merv in Turkestan, see **Sākadvīpa** (Rawlinson's *Five Great Monarchies*, vol IV, pp 25, 26, note) Murg was the ancient name of Merv, which still exists in Murgab, the river of Merv It is the Maurva of the *Avesta* and Margu of the Achaemenian Inscriptions

Mṛgadāva—Sārṇāth, six miles from Benares, the place where Buddha preached his first sermon after the attainment of Buddhahood at Buddha Gaya (*Dhamma-chakka pavatana Sutta* in the *Sacred Books of the East*, vol XI) Mṛgadāva was situated in Rishupatana (*Bhadrakalpa Avadāna* in Dr R Mitra's *Sans Bud Lit of Nepal*) Here Kaundinya, Asvajit, Vashpa, Mahānāman and Bhadraka became his first disciples The Buddhist temples and Vihāras and stupas of Sārṇāth were destroyed and burnt by the Sivaites in the eleventh century when Benares was annexed to the kingdom of Kanauj and Hinduism was restored (See **Śārangānātha**) The exploration of 1905 has discovered a pillar of Asoka which marks the site where, according to Huen Tsiang, Buddha first "turned the wheel of law" The pillar is so well polished that it is still as "bright as Jade" The Dhamek Stupa, according to General Cunningham (*Anc Geo*, p 438), was the place where Buddha first turned the wheel of law The Chaukhandi tower, or what is called Lari kā-Jhānp, is the place where Buddha after his arrival met Kaundinya, Asvajit, and the aforesaid three others, who were at first not inclined to show him any mark of respect, but were obliged to do so when he came near them Akbar built a tower upon it to commemorate the visit of his father Humāyun The place where the red sandstone statue of Bodhisattva of the time of Kanishka under an umbrella of the same material has been discovered, was the *chankrama*, mentioned by Itseing, where Buddha used to walk Just to the south of the Asoka pillar, there is a hollow spot which has the appearance of a well and is pointed out as the bathing place of Buddha by ignorant men, it is in reality the Asoka stupa mentioned by Huen Tsiang, the interior of which has become hollow by bricks being taken out of it by unscrupulous men The base is now only a few feet above the ground, and there are still four staircases on its four sides each consisting of four or five steps and carved out of one piece of stone The remains of a temple mentioned by Huen Tsiang may be identified with the ruins discovered with four porticoes on the four sides on the southern side of the excavated area The three tanks referred to by Huen Tsiang have been identified by General Cunningham with the present tanks named Chandratāl, Śāraṅga-tāl, and Nayā tāl (*Arch S Rep*, vol I, pp 103-129) On the

bank of the Sāranga-tāl, there is a small temple of Mahādeva called Sārānāth. This temple is evidently founded on the ruins of a stupa erected to the memory of the six-tusked elephant which gave its tusks to the hunter in deference to his yellow robe. On the bank of the Nayā-tāl, where Buddha washed his garments, there was a square stone containing marks of Buddha's robes, as stated by Huen Tsiang. The stone was found by General Cunningham near the village of Barahpur. For particulars of the ruins, see Sir John Marshall's *Excavations at Sarnath*, 1907-08.

Mrigasthālā—See *Paśupatinātha* (*Vardha P*, ch 215, *Svayambhū P*, ch 4)

Mṛttikāvātī—The country of the Bhojas by the side of the Parnāsā (Banās) river in Malwa (Wilson's *Vishnu P*, pt IV, ch 13, *Harshacharita*, ch VI). Same as **Mārttikāvata** (Marta in Marwar). The capital of Mṛttikāvātī or Mārttikāvata was Saubhanagara or Sālvapura, which has been identified by General Cunningham with Alwar (*Mbh*, Vana P, ch 14, and *Arch S Rep*, vol XX, p 120). It was situated near Kurukshetra (see *Mbh*, Maushala P, ch 7). It comprised portions of the territories of Jodhpur, Jaipur, and Alwar. See *Sālva* and **Mārttikāvata**.

Muchulinda—Buddha kunda, a tank in Buddha Gaya, to the south of the great temple. Dr R L Mitra, however, places the tank at a considerable distance to the south-east of this tank, now called Mucharam (*Buddha-Gaya*, pp 55-115).

Muchkunda—A lake three miles to the west of Dholpur where Kāla-yavana or Gonardda I (Gonandh I according to the *Rājataranginī*, I, v 48), king of Kashmir, an ally of Jarā-sindhū, was, by the advice of Krishna, consumed to ashes by a glance of Muchkunda when he was rudely awakened from his slumber (*Vishnu P*, pt V, ch 13, *Vardha P*, ch 158, Growse's *Mathurā*, p 65). On the site of the lake there was formerly a mountain.

Mudga-giri—Monghyr (see **Mudgala giri**)

Mudgala giri—Monghyr in Behar. Mudgalaputra, a disciple of Buddha, converted Srutavimsatikoti, a rich merchant of this place, to Buddhism. Hence Mudgagiri and Mudgala giri are contractions of Maudgalya giri. The hermitage of Maudgala Rishi as he was called, existed near Monghyr (P Ghoshal's *Bhārat bhramana*). The Kāshṭhāharinī or Kāshṭhaharana Ghāt at Monghyr derives its sanctity from Rāma having bathed at this Ghāt to expiate his sin for having killed Rāvana, who though a *rākshasa* was nevertheless a Brāhmana. Rāmachandra is also said to have expiated his sin for slaying Rāvana by bathing at a sacred tank at Hatia-haran, twenty eight miles to the south-east of Hardoi in Oudh, and also in the river Guntī at Dhōpāp, eighteen miles south-east of Sultanpur in Oudh (Führer's *MAI*). Mudgala giri is the Hiraṇya-Parvata of Huen Tsiang, which according to General Cunningham, is a form of Harāṇa Parvata derived from the name of Kāshṭhaharana Ghāt (*Arch S Rep*, XV, pp 15, 16, *Anc Geo*, p 476). The fort of Monghyr is situated on the Maruk hill, which is a spur of the Khadakpur hills, the Pūrpāhādī hill at Monghyr being the most northern point of Khadakpur hills (*JASB*, 1852, p 204). In the 11th century it was called Mun-giri (Alberuni's *India*, I, p 200).

Mujavant—It is identified with one of the mountains to the south of Kashmir. Soma plants, so necessary for sacrifices, used to grow copiously on this mountain (Drs Macdonell and Keith's *Vedic Index of Names and Subjects*, vol II, p 169).

Muktavepi—Triveni, north of Hughli in Bengal. Muktaveni is used by way of contrast to Yuktaveni or Allahabad (*Varāha P*, ch 152), where the three rivers Gangā, Yamunā, and Sarasvatī unite and flow together, at Muktaveni the three rivers separate and flow in different directions (*Bṛhat-Dharma P*, Pūrva Kh, ch 6, *JASB*, XV, 1847, p 393, *An account of the temples of Triveni near Hughli* by D Money). Triveni is mentioned by Pliny and Ptolemy, it formed a quarter of Saptagrāma (*K Ch*, p 196). The temple of the Sapta Rishis or Seven Rishis near the Triveni Ghāt has now been transformed into the tomb of Zaffar Khan Ghazi, the conqueror of Saptagrāma (*JASB*, 1910, p 599). Muktaveni has been alluded to in the *i-avana-dūta* (v 33) by Dhoyī who flourished in the 12th century A D.

Muktinātha—A celebrated temple of Nārāyaṇa, situated in Tibet or rather on the border of Nepal, on a small river called Kālī Gandakī, in the Sapta Gandakī range of the Himalaya, not far from the source of the Gandak. It is fifteen or sixteen days' journey from Pālpā, the headquarters of the second governor of Nepal and four days' journey to the north of Bini sahar, within half a mile of which the Gandak takes the name of Śālagrāmī, the bed of which abounds with the sacred stones called Śālagrāma. About three days' journey beyond Muktinātha is a natural reservoir called Dāmodara-kunda (Hamilton's *Gazetteer*) which is considered to be the source of the Gandak (Thornton's *Gazetteer*). From the northern side a snow-covered river from Tibet, which is on the northern side, brings in Śālagrāma stones to the Kunda.

Mūlaka—Same as **Āsmaka**. According to the Buddhists, Mūlaka was a different town from Āsmaka (*MB*, p 346, *Vishnu dharmottara P*, pt I, ch 9). The countries of Mūlaka and Āsmaka (Assaka) were separated by the Godāvarī (*Paramathajotikā*, II, pt II, p 581).

Mulasthana-Pura—Multan. It is the Mālava of the *Mahābhārata* (*Sabhā P*, ch 31), situated on the west of Hastinapura, Mālava of the *Harshacharita*, and Mallabhūmi of the *Rāmāyana* (Uttara, ch 115)—the country of the Mallis of Alexander's historians. Vishnu incarnated at this place as Nṛsiṃha-avatāra, and killed the Asura Hiranyakaśipu, the father of Prahlāda. The temple of Nṛsiṃha Deva in the old fort is still called Prahlāda-purī (Cunningham's *Geography of Ancient India*, p 230). About fifty miles from Multan, a portion of the Sulman mountain is called Prahlāda's Mount, from which Prahlāda is believed to have been thrown down, and close by, is a tank into which, he is said to have been thrown by the orders of his father, Hiranyakaśipu. The temple of the Sun at Suraj Kunda, four miles to the south of Multan is said to have been built by Śāmba, the son of Kṛṣṇa, who was cured here of his leprosy by the god (*Bhaviṣya P*, Brāhma, ch 74, *Brahma P*, I, ch 140). It is a celebrated place of pilgrimage. The Suraj Kunda is 132 feet in diameter and 10 feet deep. Huen Tsiang saw the golden image of the Sun when he visited Multan in the reign of Rājā Chach. It was the capital of Malla deśa or the country of the Mallis of Alexander's historians (see **Hiranyapura**). It is the same as Mauli snāna of the *Padma P*, (Uttara, ch 61)—the Me-ou lo san pou lo of Huen Tsiang. According to Prof. Wilson the sun-worship at Multan was introduced under Sassanian influence (Wilson's *Ariana Antiqua*, p 357). This story is supported by the 5th century sun-coins, where the figures of the sun is in the dress of a Persian king, and the priests who performed the sun worship at Multan were called Magas (*Bomb Gaz*, vol I, pt I, p 142). According to the *Bhaviṣya P*, (Brāhma, pp 74 ff) the priests were brought

from Śākadvīpa Mūlasthāna is mentioned in the *Padma P*, (I, ch 13) as being the abode of Śāmba (see **Maulisnāna**). The old city of Multan was situated on either bank of the Ravi

Mulatāpi—The river Tapti, so called from its source at Multāi, which is a corruption of Mūlatāpi (*Matsya P*, ch 22, v 33)

Muṇḍā—Chhota Nāgpur, especially the district of Ranchi (*Vāyu P*, Pūrva, ch 45)

Muṇḍagrāma—On the river Bāgmātī, where Dakṣha's *Munda* (head) is said to have fallen

Muṇḍapṛisṭha—The Brahmayoni hill in Gaya (*Garuda P*, ch 86, *Agni P*, ch 115, v 44), especially that portion of it which contains the Vishnupada temple See **Kolāhala Parvata**

Muñjagrāma—See **Mouziris**

Murachipattana—See **Mouziris**

Muralā—1 The river Nerbuda (*Trikāṇḍaśeṣa*, ch I) It is also called Murandalā 2 Perhaps the river Mūlā muthā, which rises near Poona and is a tributary of the Bhīmā (*Raghuvamśa*, IV, v 55) 3 Same as **Kerala** or **Malabar** (Hall and Tawney's *Kathā sarit-sāgara*, ch XIX)

Muraṇḍ—Same as **Lampākā**

Muraṇḍalā—See **Muralā**

Mūshika—It has been identified by Cunningham with Upper Sindh, of which the capital was Alor, the Musikanos of Ptolemy, he also identifies Alor with Binagara of Ptolemy The *Mahābhārata* (Bhīṣma, ch 9), however, places the country of Mūshika in southern India, which has been identified by Wilson (*Vishnu P*, p 474) with Konkan in the province of Bombay, infested with pirates, its inhabitants were called Kanakas (see also *Padma P*, Svarga Kh, ch 3) In the *Mackenzie Manuscripts*, Mūshika is said to be one of the four districts of Malayālam, namely Tutuva, Kerala, Kuva, and Mūshika (*JASB*, 1838, p 183) According to Dr Flect, Mūshika, is a part of the Malabar Coast between Quilon and Cape Comorin (*Bom Guz*, vol I, pt II, p 281, Dr Flect's *Dynasties of the Kanarese Districts*, pp 276—554) As Strabo also places the Musikanos in Sindh (McCrindle's *Ancient India as described in Classical Literature*), there must have been two countries of that name, one in Upper Sindh, and the other on the Malabar Coast, that is, Travancore (see Dowson's Map in *JRAS*, 1846, facing p 1)

Muziris—Same as **Mouziris**

N

Nādevara—Same as **Bindusara** (1) (*Bṛhat-Nāradya P*, pt I, ch 16)

Nādika—Same as **Kollāga**, a suburb of Baisālī, where the Nāṭa clan resided, for which the place was called Nādika See **Kuṇḍagrāma** and **Kollāga** (*Mahā parinibbāna Sutta*, ch II, 5) Same as **Nātika**

Nāgarraḍa—The Sarik-kul, the lake of the Great Pamir (Beal's *RWC*, II, p 297n)

Nāganadi—Same as **Achiravati** (I-tsing's *Record of the Buddhist Religion*, p 185)

Nāgapura—Same as **Hastināpura** (*Mbh*, Vana, ch 183)

Nagara—1 Same as **Chamatkārapura** 2 Same as **Nagarahāra**,—Na-kua lo-ho of Hsien Tsiang

Nagarahâra—Same as Nigarhâra (*Brahmânda P*, ch 49, v 70) The town was situated at the confluence of the Surkhar or Surkh rud and Kabul rivers, near Jâlâlâbâd (*JASB*, XVII, 498) McCrindle identifies it with Nanghenhar or Nangnihar, four or five miles to the west of Jâlâlâbâd, it is the Nagara or Dionysopolis of Ptolemy, and Nysa of Alexander's historians (*Invasion of India by Alexander the Great*, p 338) Bâbar also writes the name as Nanghenhar (Talbot's *Memoirs of Bâbar*, p 120), and Nekerhar (Erskine's *Memoirs*) Nungnihar, however, is the name of the Kabul valley, and Bâbar says that Nungnihar has one stream (see *Kubhâ*) In 1570 the town of Jâlâlâbâd was built by Akbar According to Prof Lassen, it was the capital of a Greek kingdom, probably of Agathocles and Pantaleon who exhibit the symbols of Dionysos on their coins (*JASB*, 1839 p 145), and it was situated on the southern bank of the Kabul river not far from Jâlâlâbâd (*JASB*, 1840, p 477) The name of Dionysopolis existed even at the time of Mahmûd of Ghazni, for Albiruni mentions the town of Dinus as being situated between Kabul and Peshawar It was also called Udyânapura At some distance from the ruins of Nagarahâra and on the opposite bank of the river is a mountain called Mar-koh, i e, Mount Meros of Alexander's historians (McCrindle's *Invasion of India by Alexander the Great*, p 338) Jâlâlâbâd contains some forty topes dating from the commencement of the Christian era to 700 A D On the southern bank of the Kabul river, Nagarahâra was the extreme boundary of India (*JASB*, 1840, p 486) The inscription found at Guse-rawa, 10 miles to the south-west of the town of Bihar, mentions the name of Nagarahâra, and is there said to be situated at Uttarâpatha (*JASB*, XVII, p 492)

Nagarakota—Kangrâ or Kot Kangrâ at the junction of the Manjhî and the Bân Gangâ rivers in the Kohistan of the Jalandhar Doab, where the temple of Mâtâ Devî or Vajresvari is situated this holy shrine was desecrated by Mahmûd of Ghazni It is a Pîthâ where one of Sakti's breasts is said to have fallen It was the old capital of Kûluta or Trigarta (see Dr Stein's *Rajataranginî* I, p 204 note) The fort was considered impregnable, it is now out of repairs Within the fort are the remains of Hindu temples About a mile from Kangrâ is the populous town of Bhawan built on the northern slope of a hill called Mulkera, containing a Hindu temple with gilded dome (*JASB*, XVIII, p 366) Its ancient name was Susarmanapura or Susarmanagara (*Ep Ind*, I, 103 note, vol II, p 483) Âsâpuri is an isolated hill in the Kangrâ valley (*JASB*, XVII, 287), it is a place of pilgrimage

Nalmishâranya—Nimkhâravana or Nimsar, at a short distance from the Nimsar station of the Oudh and Rohilkhand Railway and twenty miles from Sitapur and 45 miles to the north west of Lucknow It was the abode of sixty thousand Rishis Many of the *Purânas* were written perhaps at this place It is situated on the left bank of the Gomati (*Râmâyana*, Uttara K, ch 91) In the Namisha forest, there was a town called Nâgapura on the bank of the Gomati

Nalrañjana—The river Phalgu (Asvaghosha's *Buddha charita*) Its two branches are the Nilâjana and the Mohanâ, and their united stream is called the Phalgu Buddha-Gaya is situated at a short distance to the west of the Nilâjana or Nirañjana which has its source near Simeria in the district of Hazaribagh

Nakulesvara—See *Kârâvana* (*Devî P*, ch 63)

Nakulisa—See *Kârâvana* (*Skanda P*, Mahesvara Kh, Kumârîkâ, ch 58)

Nalakâlka—See *Neleynâ*

Nalakânana—See *Neleynâ*

Nālandā—Bargāon, which lies seven miles to the north-west of Rajgir in the district of Patna, the celebrated seat of Buddhist learning up to the thirteenth century A D. Bargāon is a corruption of Vihāragrāma. Nālandā was a "great city" in which were many horses, elephants, and men. The great monastery, which no longer exists, has been traced by General Cunningham by the square patches of cultivation amongst a long mass of brick ruins 1,600 feet by 400 feet. These open spaces show the position of the courtyard of the six smaller monasteries, which are described by Hsien Tsiang as being situated within one enclosure forming altogether eight courts (Cunningham's *Anc. Geo.*, p. 470, *Mahā-parvambhāna-sutta* in the *Sacred Books of the East*, vol. XI, p. 12). The whole establishment was surrounded by a brick wall which enclosed the entire convent from without, one gate opening into the great college (Beal's *Life of Hsien Tsiang*, p. 1x). It was the birth place of Śāriputra, the famous disciple of Buddha (Bigandet's *Life of Gaudama*, Legge's *Fa Hsien*, p. 81). But according to Hsien Tsiang Śāriputra was born at Kālapināka, four miles to the south east of Nālandā. According to the *Bhadra-kalpā Avadāna* (Dr R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 45), Śāriputra was born at Nārada-grāma near Rājagṛha, he was the last of the seven sons of Dharmapātī by his wife Sārī, but according to the *Mahāvastu avadāna* (*Sans. Bud. Liter. of Nepal*, p. 148), the birth-place of Śāriputra is located at Alanda which was four miles from Rājagṛha. Nārada-grāma and Alanda appear to be variations of Nālandā. Śāriputra also died at Nālandā (*Jātaka, Cam. Ed.*, vol. V, p. 64, but see vol. I, p. 230). Sāṅkara and Mudgaragāmin, two brothers, built the celebrated monastery on the birth-place of Śāriputra (Dr R. L. Mitra's *Buddha Gaya*, pp. 238, 242). But according to Hsien Tsiang, the monastery was built by king Sakrāditya (Beal's *RWC*, vol. II, p. 168). The celebrated Nāgārjuna, who introduced the Mahāyāna system of Buddhism in the first century, resided at the monastery of Nālandā, making it a seat of Mahāyāna school of Central India (see *Kośala-Dakṣhiṇa*). Many Chinese pilgrims, including Hsien Tsiang, studied at this monastery in the seventh century. The great temple at Nālandā, which resembled the great temple at Buddha Gaya, was built by Bālāditya who lived at the end of the first century after Christ (Dr R. L. Mitra's *Buddha Gaya*, p. 247). Cunningham identifies it with the third mound from the north on the right side of the road. According to some authorities, it was built over the spot where Śāriputra's body was burnt (Legge's *Fa Hsien*, p. 81). It was situated to the north-west of the Nālandā monastery containing a big image of Buddha. According to Hsien Tsiang, ten thousand priests, and according to I tsing, over three thousand priests resided in the six large buildings within the same compound forming together one great monastic establishment, and the structure was one of the most splendid buildings in India (I tsing's *Records of the Buddhist Religion*, p. 65). Hsien Tsiang and I-tsing resided and studied at the Nālandā monastery for many years. There are many high mounds and masses of brick ruins on both sides of the road running from north to south within the villages called Bargāon, Begumpur, Mustaphāpur, Kapatiah, and Anandpur, collectively called Bargāon. These high mounds are the remains of the temples attached to the great Nālandā monastery. In an enclosure near a very big mound on the north side of these ruins is a very large and beautiful image of Buddha which is very similar to that at Buddha Gaya. The image was, as stated before, enshrined at Bālāditya's temple which is the third mound to the south from Bālāditya's *Vihāra* identified by Cunningham with the mound situated at a short distance to the north-west of this enclosure. Bargāon contains many sculptures of more beautiful design and artistic value than those

of any other place To the south of the monastery there was a tank where the Nāga (dragon) Nālandā lived This tank has been identified by General Cunningham with the *Kargdya Pokhar* Buddha, while on his way to Kusināra, sojourned at Nālandā in the Pāvārika Mango-orchard, afterwards the site of the famous Buddhist University (*Kevaddha Sutta* in Rhys Davids' *Dialogues of the Buddha*, p 276) Bargāon contains a temple of the Sun and a beautiful Sarāvaka temple of Mahāvira, the last Tirthankara of the Jainas Mahāvira passed here fourteen Pajjusanas (Parjushana or rainy season retirement),—Stevenson's *Kalpasūtra*, ch VI Bargāon has been identified with Kundapura, the birth-place of Mahāvira But it has been proved by Dr Hoernle that Kundapura or Kunda-grāma was a quarter of Vaisālī (see Hoernle's *Uvasagadasao*, Buhler's *Indian Sect of the Jainas*, p 25, *SBE*, vol XXII, p 223) From this mistaken identification of Bargāon with Kundapura by the Jainas, the Hindus have gone further and changed Kundapura into Kundinapura, the birth place of Rukmini, the consort of Krishna Though Nālandā or Bargāon was not Kundapura, the birth-place of Mahāvira, yet it appears that he dwelt at Nālandā, perhaps on the site of the present Sarāvaka temple, while Buddha resided in the Pāvārika Mango-orchard On this occasion Buddha converted to Buddhism Upālī, the favourite disciple of Mahāvira, a grihapati, not his namesake the compiler of the *Vinaya Piṭaka* In consequence of this conversion Mahāvira is said to have left the city of Nālandā and gone to Pāpā (Pāvā) where he died of broken heart (Spence Hardy's *Manual of Buddhism*, 2nd Ed., p 274, Stevenson's *Kalpasūtra*, ch VI) In the latter part of the seventh century when I tsing resided at Nālandā, there were more than ten great tanks near the Nālandā monastery where at the sound of a *ghanā* (bell), hundred and sometimes thousand priests used to bathe together (I tsing's *Record of the Buddhist Religion*, p 108) There are still many large tanks surrounding Bargāon, such as Dighī, Pansokhar, Sangarkhā, Bhunai pokhar, several of which are now dry and are under cultivation During the Buddhist period there were six Universities, viz., at Nālandā (Bargāon), Vikramasīlā (Pātharghātā), Takshasilā (Taxila) Balabhi (Walā), Dhanakāṭaka (Amarāvati) and Kāñchīpura (Conjeveram), the first two were in Eastern India and the rest in Northern, Western, Central, and Southern India respectively It also appears that there was a University at Padmapura in Vidarbha in the seventh century A D The Universities at Ujjayini, Takshasilā, and Benares were Brahmanical The University of Nālandā was founded in succession to the Takshasilā University in the first century B C, and existed nominally up to the twelfth century A D, when it was destroyed by the Muhammadans under Bakhtiyār Khiljī Kulika (Kāhka, according to the *Bhadralapa-Avadhāna*, in Dr R Mitra's *Sanskrit Buddhist Literature of Nepal*), the birth-place of Maudgalya the disciple of Buddha, has been identified by Cunningham with Jagdispur-mound, a little over one mile to the south west of the ruins of Bargāon (*Arch S Rep*, vol I, p 29) Between Rājgur and Nālandā was the village Ambalaṭṭhikā which contained a rest-house (*Chullavagga*, XI, I, 8)

Nalapura—Narwar, on the river Sindhu (Kālisindh), 40 miles south west of Gwalior It was the capital of Rājā Nala of the tale of Nala-Damayanti (*Jour Arch Soc of Delhi*, 1853, p 42, Tod's *Rajasthan* vol II, p 1197) It was the capital of Nishadha

Nalini—The river Padmā (*Rāmāyana*, Bāla K, 43, Nikhilnath Rai's *History of Murshidabad*, p 57) But from the *Padma P* (Uttara, ch 62), Nalini and Padmā (Padmāvati) appear to be different rivers As the Nalini is described to be a considerable stream which

flows to the east from near the source of the Ganges, its identification with the river Brahmaputra appears to be correct (*Rāmāyana*, Ādi, ch 43, Nabhi Chandra Das's *Anc Geo of Asia*) Nalmi is also called Baṭodakā [*Padma P*, *Swarga* (Ādi), ch 2]

Nandā—1 A portion of the river Sarasvatī was called Nandā (*Padma P*, *Sṛiṣṭi*, ch 18)
 2 The river Mahānandā, to the east of the river Kusī (*Mbh*, Vana, P, chs 87, 190)
 3 The river Mandakīni a small river in Garwal, which falls into the river Alakānandā (*Brahmānda P*, ch 43), Nandī Prayaga is situated at the confluence of these two rivers In the *Bhāgavata* (IV, ch 6), Nandī and Alakānandī are said to be situated on the two sides of Alakā in the Kailāsa mountain 4 The river Golāvari (see **Gotamī**) 5 A lofty snow clad conical mountain peak in Kumaun called also Nanda Devī, celebrated for its temple of the goddess of that name (*Devī P*, chs 38, 93)

Nandā-Devī Parvata—See **Nandā** (5)

Nandākinī—See **Pañcha-Prayāga**

Nandana-sara—A sacred lake on the north side of Pir Panyal mountain in Kashmir

Nandana-vana—See **Bana**

Nandigiri—The Nandidroog mountain in Mysore, containing a temple of Siva and the sources of the five rivers Northern Pnākini (Pennar) Southern Pnākini or Pāpaghni, Chitravati, Kshiravati (Palur) and Arkavati The Pālad flows out of the mouth of the figure of Nandi cut in the rock (Wilson's *MacKenzie Manuscripts* p 136) But in the *Linga P* (I, ch 43, and *Siva P*, IV, ch 47), the names of the five rivers at Nandī's place of austerity are differently given See **Japyesvara**

Nandigrāma—Nundgaon in Outh, close to the Bharata kunda, eight or nine miles to the south of Fyzabad Bharata is said to have resided at this place during the exile of his brother Rāmachandīa It is also called Bhadarasī (*Rāmāyana*, Ayodhyā K, ch 113, *Archavatāra ślokaḥ varbhava darpanam*) Bhadarasā being a corruption Bhrātridarsana

Nandikshetra—Twenty three miles south of Srinagar in Kashmir near the Haramukh mount, including the Gangābal lake and the sacred lake called Nandisara or Nandkol or Kālodaka which is said to be the residence of Siva and his faithful attendant Nandin (Dr Stein's *Ancient Geography of Kashmir* p 91 *Kathā saratsāgara* IX ch 50) The name is applied to a valley at the foot of the east glaciers of the Haramukh Peaks, the temple of Jyeshthasvara or Jyeshtharudra is situated in this valley (Dr Stein's *Rājataranginī*, vol I, pp 8, 21)

Nandikunda—See **Sābhramatī** (*Agni P*, ch 219)

Nandipura—So called from Devī Nandini one of the Sītī Pithas situated in the district of Bubhum in Bengal

Nārāyaṇa-parvata—A mountain in **Badarikā āsrama** (q v) on the left bank of the Alakā-nandā

Nārāyanasara—A lake at the mouth of the Indus at the western extremity of the Runn of Kachh, eighteen miles south west of Lakhpur (*Bhāgavata P*, VI, ch 5) It is a place of great sanctity and a rival to Dvārakā The five sacred Sarovaras or lakes are Mānasa on the north, Bindu (in Bhuvaneshvara) on the east, Pampā on the south, Nārāyaṇa sarovara on the west, and Pushkara in the middle

Nārāyaṇī—The river Gandak

Narmadā—The river Nerbuda It rises in the Amarakantaka mountain and falls into the Gulf of Cambay The junction of the Nerbuda with the sea is called Narmadā udadhi-sangama, which is a sacred place of pilgrimage (*Matsya P* ch 193)

Narmadā-Sindhu Sangama—The junction of the Nerbuda with the ocean, it is celebrated as Jamadagni Tirtha (*Matsya P*, ch 193)

Nāśikya—Same as **Pañchavati** (*Vāyu P*, Purva, ch 45), Nāśik. The name of Nāśika is mentioned by Ptolemy

Nātaka—Same as **Lāṭa** (*Mbh*, Sabhā, ch 30)

Nātika—A suburb of Vaisālī (Besār), where the Jñātrika Kshatriyas resided, to this clan belonged Mahāvira, the last Tirthankara of the Jains (Jacobi's *Jaina sūtras*, Intro in *SBE*, XXII, p xi)

Navadevakula—Nowal, thirty-three miles south west of Unao near Bāngarmau in Oudh and nineteen miles south east of Kanauj, visited by Hsuen Tsang (Führer's *MAI*) It is the same as Ālavī (see **Ālavī**)

Navadvīpa—Nadia, the birth-place of Chaitanya, the last incarnation of Vishnu according to the Vaishnavas. The Navadvīpa of Chaitanya was situated opposite to the present Navadvīpa across the river Ganges, the present Navadvīpa is situated on the site of the ancient village of Kuha in the district of Nadia in Bengal. For the names of the original nine *dīpas* or islets which formed the present Navadvīpa (see the Vaishnava poet Narahaṇ Das's *Navadvīpa Parikramā*) Chaitanya was born in Śaka 1407 corresponding to 1455 A.D., and he disappeared at Puri in Śaka 1455 corresponding to 1533 A.D. See **Utkala**. Chaitanya was the son of a Vaidika Brāhmana, at the age of 24, he was persuaded by Advaita to become a mendicant to forsake his wife, and go to Benares, he taught his followers to think upon Hari and call out his name, to renounce the household life, to eat with all those who are Vaishnavas. The Goswamis are his successors. The era of Chaitanya marked the commencement of the Bengali literature. Navadvīpa was the last Hindu capital of Bengal. Lakshmanīya or Asoka Sena, the grandson of Lakshmanī Sena and great grandson of Vallāla Sena, held his court at this place when he was driven by Baktirai Khilji who made Gaud once more the capital of Bengal. For the Navadvīpa university, see **Mithilā**

Nava-Gāndhāra—Kundahu, where the begging-pot of Buddha (the four bowls given him by the four guardian deities after he had attained Buddhahood and which he caused to appear as a single bowl) was removed from Kaushika's dagoba at Peshawar, the true Gandhāra. The alms bowl was given by Buddha to the Lichchhavis and was kept at Vaisālī whence it was carried off by Kaushika in the second century A.D., and when Gāndhāra was conquered by Kitoḷo, it was removed to Kandahar by the Gāndhāris who emigrated there in the fifth century (*Arch. S. Rep*, vol XVI, pp 8-12, Legge's *Fa Hsien*, ch XI, note p 35, Rawlinson's *Herodotus*, vol I, p 675 note)

Nava-Rāshṭra—Nausari the Neogramma of Ptolemy, in the Baroach district, Bombay (*Mbh*, Sabhā, ch 31)

Nava-Tripadī—Nīya Tripadī twenty miles to the east of Tiranalavelli (Tinnivelli) visited by Chaitanya (*Archāratna śhala vibhava darpanam* p 64)

Nelcynda—Kottayam in Travancore (*Pcriplus*, Schoff's trans p 208, and his *Two South-Indian Place names in the Pcriplus*) It is the Nelcynda of Ptolemy [McCrindle's *Ptolemy*, bk VII, ch 1, see 9 in *Ind. Ant.* vol XIII (1884), p 329]. It is generally supposed to be Nilesvaram on the Malabar Coast (Yule's *Marco Polo*, vol II, p 321). Nelcynda or Nelkynda is perhaps the Nalakūlika of the *Brahmānda P*, ch 49, and Nalakānana of the *Mbh* (Bhishma ch 9)

Nepāla—Nepal (*Varāha P*, chs 145, 215; *Svayambhū P*, ch 1) According to the *Svayambhū P* (ch 3), the Nepal valley originally consisted of a lake called Nāga Bāsa or Kālī-hrada, the residence of the Nāga Karkotaka. It was fourteen miles in length and four miles in breadth. The lake was desiccated by Mañjusrī, who came from Pañcōha Śirsha Parvata in Mahā Chinā, by cutting open the mountain on the south, and constructed on the dry bed of the lake, the temple of Svayambhūnāth or Svayambhū Jyotirūpa or Ādi-Buddha, the supreme God of the Northern Buddhists, about a mile and a half to the west of Kātmāndu, and also the temple of Guhyesvari (ch 5), who is the same as Prajñā and Ārya Tārā of the Prajñā Svabhāvikā sect and Prakṛti of the Brāhmins. It should be observed that Tārā Devi, and not Ārya Tārā, is the wife or Sakti of the fifth Dhyāni Buddha Amoghasiddha, as Vajra Dhātesvari, Lochanā, Māmukhī, and Pāṇḍarā are the Saktis of the four Dhyāni Buddhas Vairocana, Akshobhya, Ratnasambhava, and Amitābha respectively (see *Udanāpura* and *Uravilva*). The dried bed of the lake to which he gave the name of Nepāla was originally populated from Mahā Chinā and afterwards from Gauda-desa (*Svayambhū P*, ch 7), at the time of Rājā Prachanda Deva.

Nibārā—The river Nirā, a tributary of the Bhimā (*Padma P*, Svarga, Ādi, ch 3). It rises in the Western Ghats.

Nichat-Giri—The low range of hills in the kingdom of Bhupal that lies to the south of Bhilsa as far as Bhojapura (Kālidāsa's *Meghadūta*, pt I, v 26, compare Cunningham's *Bhilsa Topes*, p 327). It is called the Bhojapura hills.

Nichāksha—The name of a hill mentioned in the *Devī P* ch 42. Perhaps it is the same as Kālidāsa's "Nichairākhyā." See *Nichal-giri*.

Nichehhavi—Same as Tirabhukti (Purushottama Deva's *Triskāndasesha*, ch 2). Nichehhavi is evidently a corruption of Lachehhavi, a warlike tribe who resided at Tirhut at the time of Buddha and whose capital was Vaisālī.

Nichulapura—Trichinopoly in the district of Madras (*Archavatāra śhala varbhava-darpa-nam*). Trichinopoly is evidently a corruption of Trisrapalli (*Ep Ind*, vol I, p 58).

Nigamodbodha—Nigambodh-gṛhāt in old Delhi (Indraprastha) near the old Calcutta gate, a place of pilgrimage on the Yamunā mentioned in the *Padma P* (Uttara Kh, ch 66).

Nigarhāra—Same as *Nagarahāra* (*Brahmānda P*, ch 49, v 70).

Nikal (of the Greeks)—Mong, where the celebrated battle was fought between Alexander the Great and Porus (Cunningham's *Anc Geo*, p 174). Mong is now called Murg, a town on the bank of the Jhelum in the district of Guzerat in the Punjab. Nikal is said to have been built by Alexander on the site of the field of battle. Purchas, an early English traveller of the seventeenth century, says that the battle was fought in a city called Detec, where a brass pillar existed as a token of the victory (*Purchas's Pilgrimage*).

Nilāb—The river Sindhu (Indus) of the Muhammadan historians.

Nilāchala—1 A hill at Puri in Orissa on which the temple of Jagannāth is supposed to be situated (*Padma P*, Pātāla, ch 9). It is about 20 feet higher than the surrounding plain.

2 A hill at Gauhati in Assam on which the temple of Kāmākhyā Devī was built. 3 The Haridwar hills (*Mbh*, Anusāsana, ch 25).

Nilājana—The upper part of the river Phalgu. It is also called Līlājana. The *Mahāvagga* (pt I, ch 1), calls it Nirañjarā. It passes through a beautiful deep narrow gorge called Khat-bāneru, the mountains on either side rising in wild confusion, naked and barren, and falls from a great height into a romantic glen called Māludā, situated within a distance of six miles from Chattrā, one of the sub divisions of the district of Hazaribagh. The

sound of the fall at Māludā can be heard from a great distance According to Dr Buchanan, the river is separated by a sandy channel into two arms opposite to the extensive ruins at Buddha-Gaya The eastern and largest arm is called Nilājana and Niringohiya (i.e., Nirañjana in Pāli) (Martin's *Eastern India*, vol I, p 14)

Nilakantha—A celebrated place of pilgrimage in Nepal containing the temple of Nilakantha Mahādeva at the foot of the Sheopuri peak (ancient Satarudra mountain), five miles north of Katmandu (*Brhat Śiva P*, Uttara Kh, ch 32)

Nilāchana—Same as Nilājana

Nila-Parvata—1 Nilgiri or Nilāchal, a low range of sandhills in the district of Puri in Orissa on which the temple of Jagannath is situated 2 A hill near Gauhati in Assam on which the temple of Kāmākyā Devi is situated 3 The Nilgiri hill in the Madras Presidency (*SBE*, vol VIII, p 222) 4 The Haridwar hills called Chandī pahād situated on the northern side of the Ganges called here Niladhārā between Haridwar and Kankhala (*Mbh*, Anusāsana, ch 25) 5 On the north of Meru The Kuen-lun range in Tibet (*Brahmānda P*, ch 35, vs 34 38, *Mbh*, Bhishma, ch 7, Anusāsana, ch 7) See **Uttara-Kuru** and **Harivarsha**.

Nirāhāra—Same as **Nagarahāra** (*Matsya P*, ch 113)

Nirañjara—Same as Nilājana

Nirvindhya—A tributary of the Chambal between the rivers Betravati (Betwa) and Sindh in Malwa (Meghadūta, pt I, vs 30, 31) It has been identified with the river Kāl-sindh in Malwa (*Journal of the Buddhist Text Society*, vol V, p 46—Life of Chaitanya, *Meghadūta*, V, v 29) But this identification does not appear to be correct as Kālidāsa's Sindhu (*Meghadūta*, pt I, v 30) appears to be the Kālsindh, the Nirvindhya should be identified with the Newuy, another tributary of the Chambal between the rivers Betwa and Kāl-sindh (see Thornton's *Gazetteer*, sv *Gwalior*, *Bhopal*) The Newuy is also called Jam niri (Tod's *Rājasthān*, I, p 17)

Nisāchirā—The river Līlājan which joins the Mohanā near Gaya, and their united stream forms the Phalgu (*Agn P* ch 116, *Mārkaṇḍ P*, ch 57) It is the Nirañjara of the Buddhists

Nishāda-bhūmi—See **Nishādha-bhūmi**

Nishadha—1 Marwar, the capital of the Nala Raja (Tod's *Rajasthan*, vol I, p 140, *Mbh*, Vana, ch 53) Narwar is the contraction of Nalapura It was the kingdom of the nine Nāgas of the *Purānas* It is situated on the right bank of the Sindh, forty miles to the south-west of Gwalior Lassen places Nishadha, the kingdom of Nala, along the Satpura hills to the north west of Berar Burgess also places it to the south of Malwa (Burgess's *Antiquities of Kathiawad and Kachh*, p 131) 2 The mountains which lie to the west of the Gandhamādāna and north of the Kabul river, called by the Greeks Paropamisos, now called Hindu Kush [Lassen's *History traced from Bactrian and Indo Scythian Coins* in *JASB*, vol IX (1840), p 469 note] Paropamisos is evidently a contraction of Parvata-Upa-Nishada, or the name perhaps is derived from the Pāripātra (the name of the westernmost peak) of the Nishadha range (*Brahmānda P*, ch 44, v 9) Pamir is perhaps a corruption of Pāripātra The Paropamisos, the Hindu Kush, and the Koh-i-Baba appear to be the names of the different parts of the westerly continuation of the great Himalayan chain.

Nishādha-bhūmi—The country of the Nishādas (or Nishādhas) or Bheels, which was originally Marwar or Jodhpur, whence driven south by other tribes they settled among the mountains that form the western boundary of Malwa and Khandesh in the lofty range

of the Vindhya and Satpura, and the woody and rugged banks of the Māhi, the Nerbuda, and the Tapti (Malcolm's *Memoirs of Central India*, vol I, p 452)

Nivṛtī—The eastern half of Pundra desa, comprising Dinajpur, Rungpur, and Koch Bihar, the principal town of which was Baridhana kuṭi which has been identified by Westmacott with Pundravardhana (*JASB*, 1875, p 188) Gauḍa was also called Nivṛtī (*Tridāndasheṣa*)

Nysa—Nysatta, on the northern bank of the Kabul river about two leagues below Hasta nagar (St Martin cited in McCrindle's *Megasthenes and Arrian*, p 180) It has been considered by Mr McCrindle to be the same as Nagara or Dionysopolis of Ptolemy or ancient Nagarahāra (see **Nagarahāra**)

O

Odantapuri—Same as **Udanāpura**

Odra—Same as **Udra** *Orissa* (*Brahma P* ch 27) See **Utkala** and **Srikshetra** The sacred Buddhist places in Orissa were appropriated by the Hindus in the fifth and sixth centuries on the revival of Hinduism as Bhuvanēśvara was done by the Śaivas, Puri by the Vaiṣṇavas, Vajrapura by the Śāktas, Konārka by the Śaivas and Daṭṭapana (ancient Vināyaka-kshetra on the Assia range) by the Gāṇapatīyas (Dr Mitra's *Antiquities of Orissa*, vol II p 148) For the persecution of the Buddhists by the Hindus, see *Asiatic Researches* vol XV p 264, Hunter's *Orissa*, vol I, ch V, Dr Mitra's *Orissa*, vol II, p 58, Mādhuvaśāhāya *Śaṅkaravagya*, ch I v 93, *Bṛhat Dharma P*, Uttara Kh ch 19) Pushpamitra offered 100 dinars for the head of every Buddhist Śramana in Sākala (*Arch S Rep*, 1863, vol II, p 41 and vol XX, p 103) But Drs Rhys David, and Buhler are of opinion that the Buddhists were not persecuted (*Buddhist India*, p 719) According to *Brahma P* (chs 28, 29, 42), Odra extended northwards to Brajā mandala or Jāipur, and consisted of three sacred kshetras called Purushottama (or Sri) kshetra, Savitu (or Arka) kshetra, and Birajā kshetra through which flows the river Baitarani

Oghavati—The river Apagā a branch of the river Chitang its shortest distance from Thanēswar is three miles to the south (*Mbh*, Śaṭya ch 39 *Arch S Rep* vol XIV, p 88) Kuru performed sacrifice on the bank of this river As, however, according to the *Vāmana P* (ch 58), Prithūdaka is situated on the Oghavati (see **Prithūdaka**), and Pehoa (ancient Prithūdaka) is situated near the junction of the Mārkaṇḍa and the Sarasvatī (*Punjab Gazetteer*, Ambala District, 1884 p 5), the Oghavati cannot be identified with the Apagā It must be the river Mārkaṇḍa

Ollā—Same as **Lāta** (Rājasekhara's *Viddhasaṁbhāṣṇikā*, Acts II and IV) Ollā is a corruption of Ballabhi or Balabhi and its present form is Wallay or Wala (see **Balabhi**)

Omkāra—Same as **Omkāranātha** (*Bṛhat Śiva P*, II ch 3)

Omkāra-kshetra—Same as **Omkāranātha** (*Bṛhat Śiva P* II, ch 1)

Omkāranātha—Māṇdhātā, an island in the Nerbuda where the temple of Omkāranātha is situated, 32 miles north west of Khandwa, seven miles north east of the Mortaka Railway station, and six miles east of Barwar Omkāranātha is one of the twelve great *Langas* of Mahādeva (*Śiva P*, pt I, ch 38) On the Bukhala cliffs at the eastern end of the island is the shrine of Kālā Bhairava to whom human sacrifices were offered (*Imp Gaz*) The temple is the oldest of Śiva temples (Cairns's *Picturesque India*, p 397) Same as **Māhishmati**

Ophir—See **Sauvira**, **Abhira** and **Surpāraka** (*Bible I Kings*, 9, 10) But some authorities consider it to have been in Southern Arabia instead of in India,

Orobatis (of the Greeks)—Arbutt on the left bank of the Landai near Naoshera, west of Pushkalāvati, through which Hephaestion advanced on his way to the Indus (McCrindle's *Invasion of India by Alexander*, p. 72)

Orukkallu—Warrangal, in the Central Provinces (Dr Burnell's *South Indian Palæography*, p. 54 note)

P

Padmagiri—Same as **Srāvana Belligola** (S. K. Aiyangar's *Ancient India*, p. 209)

Padmakshetra—Kanārak (Konārka), called also the black Pagoda or Chandrabhāgā, twenty four miles north west of Puri in Orissa. It contains a temple of the Sun (Sūrya), said to have been established by Sāmba, a son of Kṛishna, who was cured here of leprosy by the god. According to an account, he was cured at Multan (see **Mulasthānapura**). It appears, however, that this temple was built in 1277 A.D., under the superintendence of the minister Siva Sāntrā by Lānguliya Narasimha, the seventh king of the Gangā vamsi dynasty, who reigned from 1237 to 1282 A.D. (Hunter's *Orissa*). See **Arka-kshetra** and **Konārka**. For a description of the temple of Kanārak, see Major Kittoe's *Journal of Tour in Orissa* in *JASB*, 1838, p. 681

Padmapura—1 Same as **Padmāvati**, it is the birth place of Bhavabhūti (*Mālātī Mādhava*, Acts I, IV, IX). Padmapura is said to have been situated near Chandrapur at a short distance from Amarāvati (Śarat Chandra Sāstri's *Bhārata Bhramana*, p. 244). 2 Pāmpur in Kasmir, on the right or north bank of the Jhelum, five or six miles to the south east of Srinagar. It was built by Padma, the maternal uncle of Brihaspati, who reigned in Kasmir in the ninth century A.D. It was celebrated for its cultivation of *Kumkuma* or saffron (*Crocus sativus*) which was largely used as a cosmetic by the ladies of ancient India (Thornton's *Gazetteer of Countries Adjacent to India*).

Padmāvata—The country (*Janapada*), the capital of which was Karavirapura, see **Padmāvati**.
Padmāvati—1 It has been identified by Cunningham with Narwar or Nalapura (*Arch. S. Rep.*, vol. II, pp. 308-318, *JASB*, 1837, p. 17, *Bhāgavata P.*, bk. XII, ch. 1) in Gwalior, on the river Sindh, 40 miles south-west of Gwalior. But this identification appears to be doubtful. The town was situated at the confluence of the rivers Sindhu (Sindh) and Pârâ (Pâvati) in Vidarbha (*Mālātī-Mādhava*, Act IV), and therefore, it was perhaps the modern Bijayanagara, which is a corruption of Vidyānagara, 25 miles below Narwar (Thornton's *Gaz.*, s. v. *Sinde*), Padmāvati being celebrated as a place of learning, especially for its teaching in logic in the eighth century at the time of Bhavabhūti who was born at this place (*Mahāvīracharita*, Act I, *Mālātī Mādhava*, Act I), ancient Vidarbha (Berar) included the whole kingdom of Bhupal to the north of the Nerbuda (Cunningham's *Bhilsa Topes*, p. 363). 2 Same as **Karavirapura** (*Harivamsa*, Vishnu P., ch. 94), which has been identified with Kolhapur, it was founded by Padmavarna. 3 It is another name for Ujjayini (*Skanda P.*, Avanti Kh., I, chs. 36, 44). It is supposed that the scene of the *Mālātī Mādhava* is laid at Ujjayini (Wilson's *Hindu Theatre*, vol. II). 4 The river Padmā, a branch of the Ganges in East Bengal (*Bṛihat Dharma P.*, Madhya Kh., ch. 22, *Chaitanya Bhāgavata*, ch. 10, *Devī Bhāgavata*, IX, chs. 6, 7, Gladwin's *Ayzen Akbery*, pt. I, p. 301).

Pahlava—Media (Mada), when it formed a part of the ancient Parthian kingdom (modern Persia), was the 'Pahlava country'. The *Āvestā* is written in the Pahlavi or Pehlvi character of the Parthian times (Prof Noldke in the *Encyclopedia Britannica*). The Pahlavas have been identified with the Parthians (Weber's *History of Indian Literature*, p. 188). It was celebrated for its horses (*Mbh.*, Sabhā P., ch. 32). See **Pārada**,

Pahnava—Same as **Pahlava** (*Brahmanda P*, ch 51, v 4b)

Palthân—Same as **Pratishthâna**.

Pakshi-Tirtha—Tirukkalkukkuram (or "Hill of the Sacred Kites"), a large village in the Chingleput district in the Province of Madras, midway between Chingleput and Madras. It is a celebrated place of pilgrimage (*Ep Ind*, vol III, p 270, *Chaitanyacharitamrita*, pt II, ch 9). According to the *Archavatâra*, it is seven miles south-east of Chingleput. The sacred spot is situated on a hill which is called Bedagiri, near the temple of Hara (named Vaidyarâja or properly Vedagiri-vara) and Pârvatî. By the side of a well, the pilgrims assemble to see a pair of white birds of the falcon kind with their wings black at the end, which are said to come there every day at noon. The chief priest who awaits their arrival with offerings of food, feeds them with his own hand. The assembled pilgrims prostrate themselves and devoutly pray when these birds appear, as they are considered to be Siva and his consort. They fly away after they have taken food and drunk water [*Ind Ant*, vol X (1881), p 198].

Palapatma—It has been identified with Pâl near Mahâd (Bhandarkar's *Early Hist of the Dekkan*, sec VIII), but Mr Schoff identifies it with Dâbhol, a port in south Konkan (*Pervplus*, p 201).

Palæstimundu (of the Greeks)—Same as **Pârasamudra**. Palæstimundus is supposed to have been the capital of Ceylon and is described as a seaport situated on the south on a river of the same name. It has been identified with Gallo, but according to Lassen, it is Anarajapur (*JRAS*, 1861, p 353).

Palakkada—Pulicat in the province of Madras. Palakkada in Sanskrit means Dasana-pura or Toothtown (Dr Burnell's *S I Palæo*, p 36 note *Ind Ant*, vol V, p 154).

Palakka-desa—The district of Nellore in the Madras Presidency. It was conquered by Samudra Gupta. According to Joppen (*Historical Atlas of India*, p 6), Palakka or Palakha is Palghatcherry.

Palâśini—1 A river which flows near the Gimar hill in Kathiawar. See **Girinagara**. It is mentioned in the *Mbh* (Bhishma P, ch 9) and also in the Rudra Daman inscription of Gimar. It is described as a water course with violent torrents (*JASB*, 1838, pp 340, 877). 2 The river Paddar which falls into the ocean near Kalangapatam in Ganjam (*Mârkandeya P*, ch 57).

Pallava—1 The Pallava country was bordered by the Coromandel coast. The Kurambaras lived here before the seventh century A D (Rapson's *Indian Coins*, p 37). See **Kâñchîpura**. 2 Same as **Pahlava** (*Padma P*, Uttara, ch 13).

Pampâ—A tributary of the river Tungabhadra, it rises in the Rishyamukha mountain, eight miles from the Anagandi hills, where Râma met Hanumâna and Sugrîva for the first time, it is in the district of Bellary on the north of the town of Hampi (*Bomb Gaz*, vol I, pt II, p 369—Dr Fleet's *Dynasties of the Kanarese Districts*). Near it is a lake called Pampâsarovara (Wilson, *Uttara Râma charita*, *Râmâyana*, Kîrkh, ch 1).

Pampâkshetra—On the south of the Tungabhadra in the Bellary district containing the Rishyamukha hill and the Pampâ sarovara (*Ind Ant*, VI, 1877, p 85).

Pampâpura—Vindhyâchala (town), five miles to the west of Mirzapur in the United Provinces where the celebrated temple of Bindubâsinî is situated [*Bhavishya P*, Pratibarga P, ch 9 (p 341, Bomb ed), Dr Fuhrer's *MAI*]. To the east of Vindhyâchala, the remains of a fort and other buildings and statues are still found. Pampâpura was the capital of the Bhars who are perhaps the Bhargavas of the *Mâhabhârata* subdued by Bhîma (Sherring's *Hindu Tribes and Castes*, pp 359, 367). 2 Badyanâth (Deoghar) in the

Santal Parganas in Bengal, one of its ancient names was Paloo gāon (see *Chitābhūmi*)

Pānā-Nṛsiṃha—Mangala-giri, in the Kistna district in the province of Madras, about 7 miles to the south of Bezvada. On the top of this hill is a temple of Nṛsiṃha called Pānā-Nṛsiṃha. It was visited by Chaitanya (*Chaitanya-charitāmṛta*, II, ch 9). On the widely open mouth of the image, sherbet (pānā) of molasses (gul) is poured, but it is said that the god takes only a moiety of the sherbet which is vowed to him and ejects the rest, though immediately after, it swallows half a maund given by another votary.

Pañcha-Drāvīda—Drāvīda, Kārṇāṭa, Gujarāṭa, Mahārāṣṭra, and Tālānga or Andhra (Wilson's *Dict*). This is not a geographical division, but it is the name of the five classes of Brāhmanas of Southern India (Sherring's *Hindu Tribes and Castes*, p 19).

Pañcha-Gaṅgā—The five Ganges are Bhāgirathī (Ganges), Gomatī (Godāvari), Kṛṣṇavonī (Kṛṣṇā), Pinākīnī (Pennar) and Kāverī.

Pañcha-Gauḍa—The Brāhmins of Sārasvata (see *Sārasvata*), Kānyakubja, Gauḍa, Mithilā and Utkalā were called Pañcha Gauḍa (*Ballāla charitam*, edited by Haraprasād Sāstri, p 2). This is not a geographical division, it is the name of the five classes of Brāhmanas of Northern India (Sherring's *Hindu Tribes and Castes*, p 19, but some of the names are differently given there). The Pañcha Gauḍa of the *Rājataranginī* appears to be the five geographical divisions of the province of Bengal, namely Pundravarddhana, Rāḍha, Magadha, Tirabhukti and perhaps Barendra (see Dr Stein's *Rājataranginī*, vol I, p 163, *JASB*, 1903, p 208).

Pañcha-Karpaṭa—The district called Panjkora on the southern slope of the Hindu Kush, and the town called Panjgauda, situated on the river Panjkora, a tributary of the river Swat. Both Panjkora and Panjgauda appear to be corruptions of Pañcha-Karpaṭa. See Gaurī (*Mbh*, Sabhā, ch 32). It was conquered by Śaḥadeva. Its chief town is Dir.

Pañcha Kedāra—The temples of Kedāmāth, Tunganāth, Rudranāth, Madhyamesvara and Kalpesvara, all situated along the Himalayan chain in Garwal form a peculiar object of pilgrimage, and they are collectively called Pañcha Kedāra. Mahādeva in the form of Sadāśiva, fled from Arjuna, one of the five Pāṇdavas, and took refuge at Kedāmāth in the guise of a buffalo, but finding himself hard pressed, burrowed into the ground, leaving his hinder parts on the surface, which became an object of adoration here. The remaining portions of the god are worshipped at four other places: the arms (*bāhu*) at Tunganāth, the face (*mukha*) at Rudranāth, the belly (*nābhi*) at Madhyamesvara and the hair (*jatā*) and head at Kalpesvara (Führer's *Mal*, Gauriprasād Mitra's *Kedaranātha Badari-Viśālu Yātrā*).

Pañchāla—Rohilkhand. Pañchāla was originally the country north and west of Delhi from the foot of the Himalaya to the river Chambal, but it was afterwards divided into North and South Pañchāla, separated by the Ganges, the capital of the former was Ahichhatra, and that of the latter was Kāmpilya. South Pañchāla was the kingdom of Rājā Drupada whose daughter Draupadi was married to the five Pāṇdavas. Māṇḍī was also the name of another capital of South Pañchāla. South Pañchāla extended from the southern bank of the Ganges to the river Charmanvatī or Chambal (*Mbh*, Aḍi P, ch 140), and North Pañchāla extended from the Ganges to the Himalaya. Kanouj was also the capital of Pañchāla at the time of Buddha (Rhys Davids' *Buddhist India*, p 27).

Pañcha-Nada—1. The Panjab,—the country of the five rivers called Satadru, Vipāsā, Irāvātī, Chandrabhāgā and Vitastā (*Agni P*, ch. 109, *Mbh*, Karna, ch 45). The name is especially applied to the region watered by the collected streams of the Ghara (the united stream of the Sutley and Bias) and the Trināb (the united stream of the Ravi, Chenab and Jhelam) from their confluence to Methunkote near which the united water joins the

Indus It was conquered by Darius Hystaspes (Rawlinson's *Five Great Monarchies*, vol IV, p 433) The Greek kings who reigned over the Panjab were Menander, Apollodotus, Zoilus, Dionysius, Straton, Hippostratus, Diomides, Nicias, Telephos, Hermæus They did not reign in succession, but some of them reigned in one province contemporaneously with others in other provinces These Greek kings reigned from the beginning of the second century B C to 78 A D when they were conquered by the Sakas The Saka kings who reigned in the Panjab were (1) Vonones, (2) Spalises, brother of (1), (3) Azas I, (4) Azises, (5) Azas II, (6) Maues or Moga According to Dr R G Bhandarkar and Prof D R Bhandarkar, Vonones was the founder of the Saka era and not Kanishka, as stated by Professor Oldenberg These Indo Scythian kings reigned from 78 A D to 156 A D During the reign of Maues, the Panjab was conquered by Gondophares, the first king of the Indo Parthian dynasty The Scythian kings governed the Panjab through their governors, while their seat of government was at Sistan (See *Sakadvipa*) The capital of the successors of Gondophares according to some authorities was at Balkh The Indo-Parthian or Pahlava kings who reigned in the Panjab were (1) Gondophares, (2) Abdagases nephew of (1), (3) Othagnes, (4) Arsakes, (5) Pakores, (6) Sanabares The Pahlava kingdom was overthrown by the Kushan king, Kujula Kadphises in 198 A D The country east of Kirman was named Kushan throughout the Sassanian period (*JRAS*, XV, p 233) These Kushan kings reigned from 198 to 370 A D Their kingdom was subverted by the Gupta kings The Guptas were conquered by the Huns (Dr R G Bhandarkar's *Peep into the Early History of India* and Prof D R Bhandarkar's *Kushan Stone inscription and the Question about the Origin of the Saka Era* in the *Journal of the Bombay Branch of the Royal Asiatic Society*, vol XX, part Ivi, p 336 f, *JASB*, 1908, p 81) 2 A place of pilgrimage in Kurukshetra (*Mbh* Vana, ch 83, v 16) 3 The five rivers of Japyo-vara (qv) are collectively called Pañchanada they are Jatodaka, Trisrota, Vrishadvani, Svarnodaka and Jambunadi (*Linga P*, I, 43) 4 The confluence of five rivers in the Deccan called Dakshina Pañchanada, they are the Krishnâ, Vetrâ, Tungâ, Bhadrâ, Konâ (*Vishnu Samhitâ*, ch 85, *SBE*, vol VII, p 259 note)

Pañchânana—The river Pañchâna which flows by the side of Rajgir in the districts of Patna and Gaya, it is either the old bed of the Soné which according to the *Râmâyana* flowed by the eastern side of Girivraja or Râjagriha (*Mbh*, Âdi, ch 32) or the ancient Sappini (see *Giriyek*)

Pañchapadi—The river Panjah, a tributary of the Oxus, which rises in the Hindu Kush (*Bhâgavata P*, V, ch 20)

Pañcha-Prayâga—(1) Devaprayâga at the confluence of the Bhâgirathî and the Alakânandâ, (2) Karna-prayâga at the confluence of the Alakânandâ and the Pindar river called also Karna Gangâ Karna is said to have performed austerities near this confluence, (3) Rudraprayâga at the confluence of the Alakânandâ and the Mandâkinî, (4) Nandaprayâga at the confluence of the Alakânandâ and the Nandâ or Nandâkinî, a small river, (5) Vishnuprayâga near Joshinâtha or Joshunâtha at the confluence of the Alakânandâ and the Vishnu-Gangâ The union of these streams forms the river Ganges, which in its upper portion is called the Alakânandâ The Jâhnavi is a tributary of the Bhâgirathî (see the Map in Hodgson's *Physical Geography of the Himalaya* in *JASB*, XVIII, facing p 762)

Pañchâpsâra-Tirtha—In the district of Udayapur, one of the tributary states in the Chhota-Nagpur division Kapu, Bandhanpur, Banjamba and Ponri are supposed to be on the site of the Pañchâpsâra lake of the *Râmâyana* (*List of Ancient Monuments in the*

Chhota-Nagpur Division) But the *Bhāgavata* (bk X, ch 79) places it in Southern India, the *Chaitanya charitāmṛta* places it at Gokarna. According to Sridharaswāmi, the celebrated commentator, Pañchāpsāra tīrtha is near Phālguna or Anantapura in the Madras Presidency, fifty six miles to the south east of Bellari, it was visited by Arjuna and Balarāma. From the *Mbh* (Ādi, ch 217) it appears to be the same as *Pañcha tīrtha* in the province of Madras.

Pañcha-Tīrtha—1 A collective name given to five pools or basins of water, situated between two hills on the west of Hardwar, their names are Amṛta kunda, Tapta kunda, Sītā kunda, Rāma kunda and Sūrya kunda. 2 A place of pilgrimage in the province of Madras mentioned in the *Mbh* (Ādi P, ch 217). It was visited by Arjuna. Same as *Pañchāpsāra tīrtha* (*Skanda P*, Kumārikā Kh, ch I).

Pañcha-Badārī—The five Badaris are Badmātha, Buddha Badarī, Bhavishya Badarī, Pāndukesvara and Ādi Badarī (Ganuprasad Mitra's *Kedarnātha Badarī Vaidya Yatra*).

Pañchavaṭī—Nasik, on the Godāvari, where Ramachandra dwelt with Lakshmana and Sītā during his exile, it was here that Sītā was abducted by Ravana, king of Lankā. In the village called Saikhara, at a short distance from Nasik, Rāmachandra is said to have killed Mārīcha who had beguiled him from his hut. Nasik is also one of the Pīthas, where Sati's nose is said to have fallen. Surpanakhā's nose was cut at this place by Lakshmana, the brother of Rāmachandra. These two circumstances have given the name of Nasika to the ancient Pañchavaṭī. The Chaitya cave at Nasik is supposed by Mr. Fergusson to belong to the second and third centuries of the Christian era.

Pañcha-vedī—For the five *vedīs* see *Prajāpativedī*.

Pāndu—Same as *Pāndya* (Upham's *Mahābhārata* ch 76).

Pāndupura—Pānderpur or Pandharpur on the southern bank of the river Bhimarathi or Bhimā in the district of Satara or Sholapur in the province of Bombay. It contains the celebrated temple of Bīthobā Deva or Bithalnatha, an image of Krishna (*Bomb Gaz*, XX, pp 417 f, *Chaitanya charitāmṛta*, Mālhyā, ch 9). Pandupura is evidently a corruption of Pundarikapura, Pundarika, who was celebrated for his filial affection, was visited at this place by Krishna and Rukmini. Same as *Punḍarika-kshetra*, *Tapasārama*, *Tapasā*, and *Paundarika*.

Pāndya—The modern districts of Tinnevely and Madura. Its capital at different periods were Urugapura or Urijur (modern Trichinopoly), Mathura (modern Madura) and Kolkar or Korkar at the mouth of the river Tāmraparni, now 5 miles inland. **Kolkai** (qv) is mentioned by Ptolemy in the second century A D, and by Marco Polo as Kael (*Yuk* = *Marco Polo*, II, p 305). Porus, who is also called Pandion by Strabo, evidently a king of Pāndya, is said to have sent the first embassy to Augustus Caesar at Rome in 26 or 27 B C (*JRAS*, 1860, p 309, Caldwell's *Drav Com Gram*, p 11). The second embassy was sent to Rome between 41 and 54 A D by Chandra Muka Senna, king of Ceylon (44-52 A D) in the reign of Claudius (*JRAS*, 1861, pp 349-350). Roman intercourse with India was at its height during the reign of Severus (third century A D), Commodus and the pseudo Antonines, when Alexandria and Palmyra were both prosperous and famous for commerce (*JRAS*, 1862, p 276). It is said to have been founded in the sixth century B C, and it was overthrown in the middle of eleventh century A D, and afterwards restored by the Nāyaks. For the colonisation of Pāndya by the Pāndu tribe of Northern India see Prof D R Bhandarkar's *Lectures on the Ancient History of India*, pp 10, 11.

Pāniprastha—Pānipat, one of the five villages demanded by Yudhishtira from Duryodhana (see *Kurukshetra*). The five Prasthas or villages are said to be Pāniprastha, Sonaprastha, Indraprastha, Tilaprastha and Bhāgaprastha, whereas in the *Mahābhārata* (Udyoga, ch 31) these names are Kusasthala, Brihassthala, Mālandi, Vāranāvata and another, but see *Venisapādhā Nātala*, Act I, and *Mbh*, Udyoga, ch 72, where for Kusasthala, Abisthala is mentioned.

Pāpā—Pāvāpurī, about seven miles to the south-east of Bihar (town) and two miles to the north of Guriyek. Mahāvira, the twenty-fourth Jaina Tirthankara, died here in B.C. 527 according to the Jainas of Guzerat, and in 569 B.C., according to Mr. Prinsep, at the age of 72 (Jacobi's *Jaina Sūtras* in *SBE*, XXII, p 269), while he was dwelling in the house of the scribe of king Hastipāla (Bühler's *Indian Sect of the Jainas*, p 27) or according to Stevenson's *Kalpa-sūtra* (ch 11) while he was spending the Paryushana (Paryusana) at the palace of Shastipāla, king of Pāpā. There are four beautiful Jaina temples in an enclosure which marks the site of his death. Pāpā is a corruption of Apāpapurī. Pāpā or Pāvā has been wrongly identified by General Cunningham with Padroona which is the modern name of ancient Pāvā where Buddha ate food at the house of Chunda. Pāvāpurī is the modern name of the ancient Pāpā or Apāpapurī. See *Apāpapurī* and *Pāvā*. Mahāvira obtained the Kevalihood below a Sala tree at Jīmbhikagrāma on the river Rituvāhikā (Stevenson's *Kalpa-sūtra*, ch VI). See *Kundagāma*. The annual festival of Dipāvalī (Dīvālī) was started to commemorate Mahāvira's death (*SBE*, XXII, p 266).

Pāpaghni—The southern Pennar which rises in the Nandidoorg mountain (Wilson's *Mac lenzie Collection* p 137, quoting *Vayu P*).

Pāpanāsam—The cataract at Pāpīnāsam in Tinnevely is one of the most sacred places in the Carnatic, graphically described by Caunter in the *Oriental Manual* of 1834. It was visited by Chaitanya.

Parā—Same as *Pārā* (*Vāyu P*, Pūrva, ch 45, v 98).

Pārā—The river Pārvatī in Malwa which winding to the north of Narwar, falls into the Sindhu near Bijayanagara (*Brahmānda P*, Pūrva, ch 48, *Mālātī Mādhava*, Act IX, and *Arch S Rep*, vol II, p 308). It is the Eastern Pārvatī, the western Pārvatī being a tributary of the Chambal (Thornton's *Gazette of Parbutty and Sinde*).

Parada—Parthia or ancient Persia (*Matsya P*, ch 121). The Parthians were the Prithus of the *Rig Veda*. Parthia is mentioned as Parthva in the Behistun inscription of Darius (Rawlinson's *Herodotus*, vol II, pp 590-616). See *Pahlava*. According to Dr. Oppert, the Paradas dwelt in northern Beluchistan (Oppert's *On the Original Inhabitants of Bhārata varsha or India*, p 35).

Paralla—See *Purālī*.

Pāralipura—Deoghar in Bengal, it contains the celebrated temple of Baidyanātha, one of the twelve great Lingas of Mahādeva. Another Pārligāon situated in the Nizam's dominion is pointed out as the ancient Pāralipura, but Paloogāon, another name for Baidyanāth (Deoghar), is perhaps a corruption of Pāralipura (see *Chitābhumi*).

Paraloka—See *Purālī*.

Pārasamudra—Ceylon. It is the Palasamundu of the *Periplus* and Simoundou of Ptolemy. See Bhaṭṭa Swāmī's commentary on the word *Pārasamudraka*, a species of agallochum grown in Ceylon mentioned in the *Arthashastra* of Kautilya (Bk II). Ceylon was always famous for its *aguru* (agallochum) as it formed one of the articles of gift presented by Bibhishana to Sahadeva (*Mbh*, Sabhā, ch 36).

Parasika—Persia (*Raghuvamś*, IV, v 60), the Persians were the Parsus of the *Rig-Veda* and Parsan of the Behistun Inscription (*JRAS*, vol XV, pp 101, 103)

Paraskara—Thala Pārkhara district in Sindh (*Pāṇini, Aṣṭādhyāyī*, IV, 3, 93, VI, 1, 157, see Kunte's *Vicissitudes of Aryan Civilization*, p 372, and his map)

Parasurāma-kshetra—Konkana (see **Surpāraka-tīrtha**), a large territorial division between Surat and Goa, especially the entire sea coast in the province of Bijāpur Its capital was Thana (Alberuni's *India*, vol I p 203) Saugamesvara, a town on the Sāstri river in the Ratnagiri district of the Bombay Presidency containing temples built by Parasurāma, was, according to the Sahyādri Khanda of the *Skanda Purāna*, called Rāmakshetra or Parasurāma kshetra (It was the headquarters of king Karna of Kolhapur in the seventh century (*Revised Lists of the Antiquarian Remains in the Bombay Presidency*, vol VIII, p 201) The name of the town was evidently derived from the Mahādeva Saugamesvara whose temple was situated at the junction of the Krishnā and Vēnā (Da Cunha's *Hist of Chaul and Bassem*, p 110) Konkana is bounded on the north by Guzerat, on the east by the Deccan, on the south by North Canara, on the west by the Arabian Sea Valukeshvara mentioned in the aforesaid *Purāna* is the Malabar Hill, and Vānbali is Banavali, which is a tank in the southern part of the territory of Goa (*Ind Ant*, III, p 248) Parasurāma kshetra comprised seven divisions, viz Kerala Tuluṅga, Gaurāshtra, Karahāṭa Barālātā, Barbara and Konkana proper These seven divisions of land correspond to the seven different tribes of Brāhmana who colonised it, and therefore it was called Saptā Konkana (*Skanda P*, Sahyādri Kh, bk II, ch viii, Da Cunha's *Hist of Chaul and Bassem*, p 121 note) See **Champāvati Basyā** and **Sri sthānaka**

Parasurāmapura—Twelve miles south-east of Patti in the district of Pratāpgar in Oudh It is one of the Pithas where a portion of Sati's body is said to have fallen

Parasusthāna—The country of the Pārasava mentioned in the *Vāyu Purāna* (II, ch 37, v 262), the capital of which was Hupian or Opian, a little to the north of Chanhar at the north east end of the Pamghan range (Beal's *RHC*, II, p 285 note) It is also mentioned by Pāṇini (V, 3 117)

Parasya—Persia (*Hsüan P*, II, ch 3) Its chief town according to Hsüen Tsiang was Saurasthāna Hsüen Tsiang must have visited Persia at the time of the Sassanian kings, when their capital was Ctesiphon on the Tigris Su la sa ta ng na of Hsüen Tsiang is not perhaps Surasthāna or Saurasthāna, but appears to be a transcription of Satarochana, the capital of Persia, now called Shahrud (see *JASB*, 1911 p 727)

Pāripātra—1 The western part of the Vindhya range extending [from the source of the Chambal to the Gulf of Cambay (*Asia Res*, vol VIII, p 338), according to Dr Bhandarkar it is that portion of the Vindhya range from which the rivers Chambal and Betwa take their rise (*History of the Dekkan*, sec III, *Vardha P*, ch 85) It comprised the Aśvali mountains and the hills of Rajputana including the Pāthar range which is perhaps a contraction of Pāripātra It appears to have included the countries of Aparanta, Saurāshtra, Sudra, Mālava (Malava), Malaka and others (*Karma P*, Purva, ch 47), in short a great portion of the western coast of India According to the *Rāmāyana*, Pāripātra or Pāriyātra (qv) was situated on the western sea (Kishik K, ch 42, v 20) 2 The Hindu Kush and the Pamir (see **Nishadha**)

Pāriyātra—Same as **Pāripātra** (I) (*Amara P*, ch 13, *Brahmanda P*, pt 11, ch 16)

Parnāsā—1 The river Banas in Rajputana, a tributary of the Chambal (*Vāyu P*, I, ch 45, Cunningham's *Arch S Rep*, viii, p 15) 2 According to Bhagavanlal Indrajī, another river of the same name rises near Abu in Northern Guzerat (*Bomb. Gaz.*, I, pt 1,

p 25), and falls into the Gulf of Kachh. *Barnāsā* is supposed to be a corruption of *Parnāsā* (*Arch S Rep*, vi, *Matsya P*, ch 114). The river *Parnāsā* is mentioned in the *Mbh*, *Drona*, ch 92. 3 The river *Tamasā* or *Tonsā* a tributary of the *Yamunā*, the *Prinās* of *Arrian* (*McCindle's Megasthenes and Arrian*, p 134). But the *Matsya Purāna* (chap 114) mentions both the rivers *Parnāsā* and *Tamasā*. 4 A river near the *Dardūra* mountain (*Ramāyana*, *Yuddha*, 11).

Parthalis—*Parthalis*, according to *Megasthenes* (fourth century B C) and the *Natural History* of *Pliny* (*Plinius Secundus*—trans. by *Philemon Holland*, London, 1601—ch xix, p 126), was the capital of the *Gangaridai* or the country of *Riṭha* on the *Ganges*, i.e., the districts of *Hughli* and *Burdwan* in *Bengal*. It is evidently *Pārbasthali*, now a village in the district of *Burdwan* on the river *Ganges*.

Parushni—The river *Ravi* (*Iravati*) in the *Panjab* (*Rig-Veda*, X, 75). It is also called *Purushni*. The great battle of the ten confederate kings in the early part of the *Aryan* migration was fought on the banks of this river, and *Sudāsa*, the king of the *Tritsu* and head of one of the confederate parties, obtained victory over *Kutsa*, the king of the *Purus*, afterwards known as *Kurus*, and his allies (*Ragozin's Vedic India*, p 326 f). 2 A tributary of the *Godavari* (*Brahma P*, ch 144).

Parvata—1 A country in the *Punjab* to the north west of *Multan* between the *Ravi* and the *Sutlej*. It is mentioned in the *Aṣṭadhyāyī* of *Pāṇini* and also in the *Mudrārākṣha* (Act III). 2 Same as *Sirsa* (*Ānanda Giri's Saikaravijay*, ch 55, p 180).

Pārvaṭi—The river *Parba* in the *Kohistan* of the *Jalandhar Doab*, it falls into the river *Bias*, a couple of miles above *Bajoura*. *Manikaran*, a celebrated place of pilgrimage, is situated on the right bank of the river, about 20 miles above the junction. The place is celebrated for its boiling springs which issue from the ground a few feet above the icy stream of the *Parba*. The springs are numerous (*JASB*, XVII, p 290).

Pārvaṭi kshetra—Same as *Birajā-kshetra*.

Paśohimodadhī—The *Arabian Sea* (*Padma P Svarga*).

Pāshāṇa—1 The *Pishin valley* in *Southern Afghanistan* (see *Pāshāṇa Parvata*). 2 See *Bāloksha*.

Pāshāṇa Parvata—The *Amran mountains* on the western boundary of *Pishin* (*Pāshāṇa*) valley in *southern Afghanistan* (*Aiz Kalp* chs 59, 56).

Paśupata—See *Kārāvan* (*Matsya P*, ch 22).

Paśupatinātha—The celebrated temple of *Mahādeva* in *Mrigasthala* in *Nepal* (*Devī P*, ch 83, *Svayambhū P*, ch 8), on the western bank of the *Bagmati* in the town of *Devipātan* which was founded by *Asoka's* daughter *Chārumati*, about three miles north-west of *Katmandu*. It is associated with the story of the fowler and the god, which is recited on the night of the *Siva Chaturdaśī*. It is said that the fowler obtained the boon of salvation from *Mahādeva* at this place as the drippings of blood from his bag of game fell upon the head of the latter (*Skanda P*, *Māhātmya Kh*, *Kāṇḍa Kh*, I, ch 33). On the eastern bank of the river fronting the temple is a hill covered with lofty trees and jungle, which is called the *Mrigasthali* (*Wright's History of Nepal*, pp 21, 81). But the *Siva P* (*Jñāna-samhitā*, ch 74) places the scene of the story in the *Arbuda* mountain. *Paśupatinātha* is also called *Paśupati*.

Patachchara—*Patachchara* appears to have comprised a portion of the district of *Allahabad* and the district of *Banda*, its capital was situated not far from the *Ganges* (compare *Jaimini bhārata*, ch 15, and *Mbh*, *Sabhā*, ch 30). It was conquered by *Sabadeva*, one of the *Pāṇḍavas*.

Pātāla—1 Tatta in Sindh, mentioned in the *Periplus of the Erythraean Sea* and Arrian's *Indika* (JRAS, vol I (1834), p 210, *Mbh*, Udyoga, ch 97) Cunningham identifies it with Hyderabad in Sindh (*Anc Geo*, p 279) It is said to have been governed by the Nāga kings, who, according to Ragoon were Dravidians (Ragoon's *Vedic India*, p 308), the serpent (Nāga) being the Dravidian symbol of the Earth Arrian calls the delta of the Indus Pātāla According to Mr Schoff, its modern name is Minnagar, Min being the Sanskrit name of the Scythians (*Periplus of the Erythraean Sea*, p 166), the Usbeks belong to the Min tribe of the Turks (Vambery's *Travels in Central Asia*) It is said that Egyptian vessels sailed to "Pattala, a sea port of India" (David Macpherson's *Annals of Commerce*, I, p 139) Perhaps it is the Pātālagrāma of the *Arta Karp* (ch 57) where a stūpa was built Near Tatta is the Sahlarāja Tirtha or the Vārūn Tirtha, Sahlarāja being a name for Varuna (*Mbh*, Udyōga, ch 97) 2 See **Rasātala**

Pātālapura—The name was originally applied to Asma of the *Rāmāyana* (Ukara ch 23), Oxiana of the Greeks, modern Aksu in Soghdiana situated on the northern side of the river Oxus, a little to the north-east of Balkh Afterwards Balkh was called by the name of Pātālapura when the seat of Government was removed to it from Asma (see my *Rasātala or the Underworld* in the *Indian Historical Quarterly* vols I & II)

Paralāvati—A branch of the Chambal, mentioned by Bhavabhūti in his *Malatī Madhara*, (Act IX) It is perhaps the Polaitah of Tod (*Rajasthān* vol I p 4)

Pataliputra—Patna, built in 490 B.C. by Sumudha and Vassakāra the two ministers of Ajātasatru, king of Magadha and contemporary of Buddha, for the purpose of repelling the attacks of the Vajjis or Vrijjis of Vusāhi (*Mahavagga*, pt VI, ch 28) The old capital of Magadha was Girivajapura or Rājagṛha, but it was subsequently removed to Pātāliputra by Udayāśva who was the grandson of Ajatasatru according to the *Vishnu P* (IV ch 24), but according to the *Samaññaphala sutta*, he was the son of Ajatasatru, but it has been proved that he was the son of Darsaka and grandson of Ajatasatru (*J & B*, 1913 p 259) A very small portion of the modern town of Patna is on the site of the ancient Pātāliputra, the greater portion of which was deluged by the rivers Ganges and the Soné in 750 A.D. The name of Pātāliputra however, existed even at the time of Alberuni in the tenth or at the commencement of the eleventh century (Alberuni's *India*, vol I p 200) It was the birth place of Arya Bhatta, the celebrated Hindu astronomer, who was born in 476 A.D. Several Hindu sages, as Kātyāyana (or Vataruchi the author of the *Varthika* and minister of the last Nanda called Mahābānda, Yogānanda or Dhyanananda) and Chāṇakya flourished at this place It contains the temple of Pātālesvari or Pātālā Devī, one of the Pīthas mentioned in the *Bṛhad-ānīta Tantra* A graphic description of the town has been given by Megasthenes, who was sent as an ambassador by Seleucus Nicator to the court of Chandragupta, king of Magadha, who reigned from 321 to 297 B.C. He describes the town as being situated near the confluence of the rivers Ganges and Erannoboa (Hiranyavāhu or the Soné), and says that it was eighty stadia (nearly 10 miles) in length and fifteen stadia (nearly 2 miles) in breadth, and it was surrounded by a ditch thirty cubits deep and six hundred cubits broad which received the sewage of the town, and that the walls were adorned with 570 towers and 64 gates According to this account, the circumference of the city would be 190 stadia or 23½ miles When Hsuen Tsiang visited it in 637 A.D. the kingdom of Magadha was under the subjection of the kings of Kanouj The old city had been deserted for a long time and was in ruins, and a new city had sprung up close to it Dr Waddell, however, supposes that the site of the ancient Pātāliputra,

still exists. The Sugāṅga palace was situated on the bank of the Ganges (*Mudrārākṣhaśa*, Act II, written about the eleventh century). It also contained the celebrated Vihāra (monastery) called Kukkuṭārāma where Upagupta the preceptor of Asoka resided (*Svayambhū Purāṇa*, ch I). The Kukkuṭa Vihāra was situated in a garden called Upakantukārāma on the right bank of the Ganges (*Asoka Avadāna* in Dr R. L. Mitra's *Sanskrit Buddhist Literature of Nepal* pp 6f). Dr Waddell identifies the old palace of Nanda, Chandragupta and Asoka at Nih with Kumrār, Sandalpur and the Dargah of Shah Arzani, the eastern border of the palace was in a line running from the western border of the Sovai Lake through Dhanukī on the eastern margin of Kumrār to Mahārāj-khanda (Emperor's mound) at Tulsi Mundi which means the market place of the king. Dr Waddell has identified the Āgam kuān (the fiery or bottomless well) with a portion of Asoka's "hell" with its fiery cauldrons, the brick mound to the east of the lake Gun sar or Gaṅgā sāgara, containing a temple of Mahādeva on the top, with the first and greatest of the 84,000 stūpas built by Asoka to enshrine the relics of Buddha, the Pañcāpāhārī with the five Relic stūpas which emperor Akbar ascended to reconnoitre the fort and environs of Patna, the Chhota pāhārī with Upagupta's (identified with Moggalliputta Tissa) Hermitage Hill built by Asoka, the Bihnā pāhārī mound with Mahendra's Hermitage Hill, the mound to the east of Rāmapura with the Āmlaka Stūpa situated within the Kukkuṭārāma monastery, the Jain temple at Kamalādhī with the residence of the "heretics" of Hsuen Tsang—the temple was built to the memory of Sthūlabhadra the seventh patriarch after Mahāvīra in the third century B.C. and former minister of Nanda—who died at this place. Sthūlabhadra became the leader of the Jain community at the time of the famine during the reign of Chandragupta (Dr Hoernle's *Urusagadasāo* p viii Introduction), for the names of the Jain patriarchs or Śthaviras after Mahāvīra (see Dr Stevenson's *Kalpasūtra* p 100), the spot which is less than half a mile to the east of Kamalādhī with Patalagrāma where Buddha stopped in a Chātva, preached and left his foot print on a stone which was removed by Sasanka and which may now be found at Bulinda Bāgh (Dr Waddell's *Excavations at Pataliputra and Exact Site of Asoka's Capital of Pataliputra* p 38). P. C. Mukherji has identified Pataligrāma with Pāhārī (Bala and Chhota). He has identified Bala Pāhārī with the great stūpa of Asoka, Chhota Pāhārī with the stūpa of the four past Buddhas, Kumrār with Nih containing on its western and southern sides the palace of the Nandas and Chandragupta where Asoka was born, the spot on the north of Nanda's palace between Kallū Talao and Chaman Talao at Kumrār with "Kūla-oka's hell" or Jail, the Dargah of Shah Arzani with Mahendra's Hermitage, on the north of which is a Mahalla called Mahendru, the mounds at Bāhādurpura with Upagupta's Hermitage, Upagupta, according to Mr Mukherji, was the spiritual guide of Kūla-oka and not of Asoka. Upagupta was the fourth Buddhist patriarch (for the lives of the 28 Buddhist patriarchs from Mahā Kāśyapa to Bodhidharma, see Dr Edkins' *Chinese Buddhism*, ch VI, p 435), Sugāṅga palace with the Killa at Sadargali in Patna city. The wooden palisade mentioned by Megasthenes has been traced by him from Lohānpura via Bāhādurpura, Sandalpur and Sovai tank to Mangal Tālāo. He also discovered an oval temple of the Maurya period at Naoratannpur (P. C. Mukherji's *Excavations of the Site of Pataliputra*, pp 14-18). Asokārāma, the celebrated monastery, was situated near Pātaliputra and not within the town. It was situated on the west of the town, perhaps at Mahārapura, a corruption of Mahā ārama-pura. At the time of Fa Hien, Pātaliputra was seven miles to the south of the Ganges. The river then flowed considerably north. Kumrār, where the ancient palaces have been discovered, is evidently

a corruption of Kusumpura, where the king and the wealthy people resided (*Mudārāl shasa*, Acts I and VI). Six hundred years after the Mauryas that is in the early part of the fourth century of the Christian era, the Guptas became kings of Pataliputra. Samudra Gupta (326 to 375 A D) removed his capital to Ayodhyā though Pataliputra was still regarded as the official capital. The last king of the dynasty Kumāra Gupta II was deposed and he left Ayodhyā and resided at Srāvastī (330 to 550 A D), and Yaśodharman, the general of the Guptas who deposed the monarch, removed the seat of government to Kānyakubja in 530 A D and became its king under the name of Vishnuvardhana. According to Dr Hoernle, he assumed the name of Vikramāditya after defeating the Scythians at Koriā at 533 A D, which gave rise to the Samvat era, but according to Dr Bhandarkar Mr V A Smith and General Cunningham, Chandragupta II was the celebrated Vikramāditya of Ujjayini (see **Ujjayini**). Since that time Pataliputra began to decline and Kānyakubja increased in splendour and became the capital of India. Hsien Tsiang, who visited India in the seventh century, found Pataliputra a small ordinary village. For further particulars see **Patna** in Part II of this work. The dynasties from Chandragupta which reigned in Pataliputra were (1) the *Mauryas* from Chandragupta (for whose life see Dr Rhys Davids *Buddhist India*, p 259) to Brihadratha (321 B C to 185 B C) Asoka (272 B C to 232 B C), the grandson of Chandragupta, ascended the throne on the death of his father Boudhāsara after killing his elder brother Sumana, viceroy of Takshashilā and was formally anointed king in the fifth year (*Dimpāvadāna*, Cowell's ed., chs 26-28). In the ninth year he became an Upāsaka in the eleventh year a Bhikṣu, and in the thirteenth year a staunch follower of Buddhism. In the seventeenth year of his reign the third Buddhist synod was held at the Asokārāma vihāra in Pataliputra under the presidency of Mudgaliputra Tissa called also Upagupta. Upagupta however was the preceptor and chief advisor of Kāśyapa called Asoka (see **Mathura and Urumunda Parvata**). He was asked by Asoka to point out to him the sites remarkable for some acts of Buddha on which he could build the stupās (*Chinese Buddhism*, p 69). (2) the Sungas from Pushyamitra or Pushyamitta to Devabhūti (185 B C to 76 B C). (3) the Kānyas from Vasudeva to Susarman (76 B C to 31 B C), (4) the Andhra bhrityas (Śātakarnis or Śātavāhanas of the inscriptions) from Sīpra to Gautamiputra (31 B C to 312 A D), but according to Dr Bhandarkar the Andhra bhrityas reigned from B C 50 to 154 A D, (5) the Vāśīṣṭiputras, according to Fergusson (*History of Indian and Eastern Architecture*, p 718), from Pulman, son of Gautamiputra, to Pulomālu, reigned from 333 A D to 429 A D, but the Vāśīṣṭiputras and Gautamiputra were merely metonymies (see V A Smith's *Early History of India*, p 186). For the Gupta kings and the change of capital, see **Magadha**. Patna is the birth place of Guru Govind, the tenth Sikh Guru, and the house where he was born still exists, he died at Abjainagar in the Deccan (for a brief account of the Sikh Gurus from Nānak to Guru Govind see *JASB*, 1945, p 333, and also the *Vihitra Nātaka*, a portion of the Sikh Granth, which is an autobiography of Guru Govind, in *JASB*, (vol XIX, p 521, vol XX, p 487). The exploration at Kumār in 1913 has disclosed the remains of what is called a "Mauryan Hall" with 8 rows of monolithic, polished columns, with at least 10 columns in each row "evidently adorned with "heavy stone sculptures of something over life size". Dr Spooner with remarkable ingenuity has shown that this Mauryan Hall was constructed on the model of the Hall of a Hundred Columns or the Throne room of Darius Hystaspes at Persepolis (see his *Zoroastrian Period of Indian History* in *JRAS*, 1914 and 1915,

pp. 31, 465f., *Arch. & Rep. Eastern Circle*, 1913-14) But further evidence is necessary to prove conclusively that the Mauryan Hall was a reproduction of the Achæmenian Hall at Persepolis. The question is whether the Mauryan Hall was a reproduction of the Persepolitan Hall, or the latter of the ancient Hindu Throne-room of which the Mauryan Hall is an example, assuming that the Mauryan Hall was later in date than the Hall at Persepolis. It is admitted that several of the architectural passages in the *Mahābhārata* are in such close agreement with the description of Chandragupta Maurya's palaces given by Megasthenes that both the Greek and Sanskrit texts refer to the same class of buildings. But the *Mahābhārata* at least that portion of it which relates to the construction of the Throne-room of Yudhishtira (Sabhā P., chs. I f.), must have been composed at a much earlier date than the Achæmenian period. So long as this portion of the *Mahābhārata* is not shown to be an interpolation of a later date, the inference would be that the Persians had adopted the Hindu style of palaces and throne room for their model. Then again it has been assumed that the Hall at Pātaliputra was of the Mauryan period. Pātaliputra was built when Ajāta-satru the contemporary of Buddha was reigning at Rājagṛha, and the seat of government was removed there by Udayi the successor of Ajāta-satru. Darius did not invade India till 30 years after the death of Buddha (Prof. Max Duncker's *Hist. of Antiquity*, trans. by Abbott, p. 38). The Hall at Pātaliputra might have belonged to an anterior period when the Śiśunaga and Nanda dynasties reigned over Pātaliputra. The Mauryas if the Hall was constructed by them might have adopted the architectural style as it prevailed at the time of their predecessors (Havell's *Ind. and Mod. Arch.*, p. 83). Rājgir has not yet been excavated and explored. All these points should be cleared up before any definite conclusion can be arrived at one way or the other. See, however, Dr. J. J. Modi's 'Ancient Pātaliputra' in *Journal B. B. R. I. Society*, vol. XXIV (1916-17).

Pathayampuri—Biana, ninety miles east of Jaipur in the Bharatpur State, Rajputana. It was the capital of the Yādavas at the time of the Muhammadan conquest. It was also called Śrīpatha.

Pāttheyya—The western division of India at the time of Buddha including Kuru, Pāñchāla, Avantī, Gāndhāra, Kamboja, Śūrasena, etc. (*Udhavagga*, VII, 1, 1—see Dr. Rhys Davids' note in *SBE*, XVII, p. 146).

Paundanya—Same as **Potana**. It was founded by Asmaka (*Mbh.* Ādi, ch. 179, v. 47—P. C. Roy's ed.).

Paundarika—Same as **Pāndupura** (*Padma P.*, Uttara, ch. 95).

Paundra—Same as **Pundravarddhana**. It was also called Pundradesa after the name of Pundra, a son of Bāli (see **Sumha**). It was bounded on the east by the river Karatoyā, but according to Mr. Westmacott by the river Brahmaputra (*JASB*, 1875, p. 3), on the west by the river Kausikī (Kosi), on the north by the Hemakūta mountain of the Himalaya, on the south by the Ganges. It was the kingdom of Vātsudeva who was jealous of Krishna (*Harivamsa*, chs. 281, 282, *Padma P.*, Uttara Kh., ch. 94, *Brahmānda P.*, Pūrva, ch. 55). Pundradesa and Paundra were the names of the country and Paundra vardhana was perhaps its capital. It was also called Karusha (*Bhāgavata P.*, X, ch. 66). It has been identified with Pānduā in the district of Malda in Bengal. It was formerly situated on the Mahānandā which has now receded four miles to the west. It contains the celebrated Adinah mosque and the Satasagad which is supposed to have been the royal palace. Mr. Pargiter, however, relying upon the *Mahābhārata* (Sabhā P., ch. 51, and Bhīshma P., ch. 9) considers that Pundra and Paundra were two different countries, and

according to him, Paundra was on the south side of the Ganges and Pundra on the north side between Anga and Banga, and Paundra must have comprised the modern districts of Santal Parganas and Birbhum and the north portion of the Hazaribagh district (*Ancient Countries in Eastern India in 148B*, 1897 p. 85)

Paupdra Vardhana—See **Pundravarddhana** and **Pundra**. It was the name of the capital as well as of the country. Jayapida Vinayāditya who ascended the throne of Kashmir in the Laukika or Saptari in year 3825 (3825—3075=750 A.D.) visited Paundravarddhana and placed Jayanta his father-in-law, on the throne of Gauda by defeating the five chiefs of Pañcha Gauda (Dr. Stein's *Rājataranginī*, vol. II, p. 163, *Visva Kosha*, s.v. *Kulina*)

Paunika. Same as **Punaka** (*Āṅgī P.*, ch. 45)

Paurava—A country on the eastern bank of the Hydaspes (Jhelum) including the Gujrat district the original seat of the Porus, the kingdom of Porus who fought with Alexander (*Mbh.*, Sabha P. 27 *Harshacarita* ch. VI)

Pāvā—1. Identified by Cunningham (*Proc. Geo.*, p. 434) with Padrona, an ancient city on the Gauda twelve mile north east of Kumagara the last place visited by Buddha before he reached Kumagara where he died. Dr. Hoey identified Pavā with Pappaur about three mile east of Suran in the district of Chhapra. Pavā was the capital of the Mallo. Padrona is a dialectic variation of Paduayana. At Pava Buddha ate at the house of Chunda according to Dr. Hoey *sakana* (not hogs flesh) but *sākara kanda* (hog's root) which alleviated the illness that terminated his life (*JASB* vol. LXIX, p. 80). For the manner of *Sukaramaddava* which was eaten by Buddha see note at p. 214 of the *Quest on the King Mahinda* (*SBE* vol. XXXV) by Dr. Rhys Davids. According to Dharmapala mean the tender top-joint of the bamboo plant. Buddha himself interdicted the use of meat. Let no one O Bhikkus knowingly eat meat (of an animal) killed for that purpose whose ver does so, is guilty of a dukkata offence (*Mahāvagga* VI. 31-34). It is not therefore likely that he would have taken meat at Chunda's house. Asvaghosha does not mention the nature of the repast offered (see *SBE*, XIX pp. 285, note, 256). But see *Mahāparinibbāna Sutta*, ch. IV in *SBE* XI, p. 71, where 'boars flesh' is mentioned. 2. Same as *Uapa* or *Parapara*, seven miles to the east of Bihar town where Mahāvīra the Jaina Tirthankara died (see **Pāpā**)

Pavamāna—The Paghman (or Pamgham) range. It appears to be part of **Paripātra** (*q.v.*) and therefore of the Hindu Kush (*Devī Bhagavata* VIII, ch. 7)

Pavani—The river Ghaggar in Kuruk-hetra (district Ambala), or rather the united stream of the Sarasvati and the Ghaggar, which is called by the name of Sarasvatī the most sacred river in ancient India. The Pavani which means the Punika, is said to be one of the eastern streams of the Ganges (*Rāmāyana* Ādi ch. 43). Bhūvata crossed the river Sarasvatī at its junction with the Ganges (*Ibid.* Ayodhya, ch. 71). Whether the Sarasvatī ever joined the Ganges or not, it is a fact that to the north of Thanoswar there is a celebrated Tirtha on the Sarasvatī called *Gangā Tirtha*, where Gangā (the Ganges) is said to have bathed in order to get rid of her sins (Cunningham's *Arch. & Rep.*, 1863, p. 64, *Punjab Gazetteer*, Ambala District, p. 6) and the Ghaggar or Sarasvatī is situated to the east of the Hlādini which is also one of the three eastern streams of the Ganges (*Rāmāyana*, Ayodhya, ch. 71, and Ādi, ch. 43). The Ghaggar was a very important river before and the Sarasvatī was its affluent instead of being the principal river itself as it is generally supposed (*Punjab Gazetteer*, Ambala District, ch. I, p. 5). 2. Same as *Budyandāthi* or *Chitābhumi* (*Bṛhat-Sūtra P.*, pt. II, ch. 3)

Payasvinī—1 The river Pāpauśini in Travancore (*Chaitanya-charitāmṛta Guruda P* I, 55, *Journal of the Buddhist Text Society* vol V—*Life of Chaitanya* p 45) 2 The river Paisuni or Pisāni a tributary of the Yamunā between the Ken and the Tonse near Mithitrakūṭa 3 The river Chandragiri in South Kanara District, Madras Presidency it rises in the Western Ghats

Payoshni—1 The river Pain or Pain Gangā a branch of the Wardha in the Central Provinces (*Bhāgavata P* V XIX 17, *Padma P* Uttara ch 41 *Matsya P*, ch 22, v 33, Garriett's *Classical Dictionary of India*) 2 The river Purni in Travancore (*Chaitanya charitāmṛta Journal of the Buddhist Text Society*, vol V *Life of Chaitanya*, p 45) 3 The river Purnā a tributary of the Tapti (*Mbh*, Vana ch 119) 4 The river Tapti and its branch the Pūrnā (*JRIS*, 1890 p 541) But the *Bṛihat Śīva P* (pt II, ch 20) and the *Matsya* (ch 113) and other Purāṇas mention Payoshni and Tapti as two distinct rivers in the same verse The *Padma P* (Uttara ch 41) mentions 'Tāpi, Payoshni and Purnā' in the same verse

Perimuda The island of Salsette near Bombay the Perimula of the Greeks McCrindle approves Campbell's identification of Perimula with Sumylla (*Ptolemy* p 201) (but see his *Ancient India as described by Megasthenes and Arrian* p 142 note) But according to Da Cunha the ancient name of Salsette was Shashthi (see *Shashthi*) It derived its sanctity from the tomb of Buddha which was enshrined there at the beginning of the fourth century of the Christian era and which was visited by Buddhist pilgrims The cave (chatur) of Kanheri, which is called Kṛṣṇamūrti in the inscriptions of the island is supposed by Fergusson to belong to the early part of the fifth century of the Christian era (*Hist of Indian and Eastern Architecture* p 161) The cave temples are scattered over the two sides of a big rocky hill at many different elevations The largest and most remarkable of all is a Buddhist temple of great beauty and majesty (Bishop Habel's *Indian Journal* vol II p 130)

Petenika—The country about Panthān on the Godavari or Mahānīshitra (Asoka's Gurnar and Dhauhi Inscriptions in Smith's *Asoka*, p 120 and Bhandarkar's *Early History of the Dekkan* see in *JASB* 1838 p 267)

Phalaki-vana—In Kurukṣhetra where at Pharal on the Oghavati river 17 miles to the south east of Thanesar Salia Tirtha is situated (*Arch S Rep* vol XIV, p 101 *Mbh* Vana P ch 83)

Phalgu—The united stream of the Nīlājana (or Nirañjana) and the Mohana is called by the name of Phalga The Nīlājana is united with the Mohana near the Mora hill about a mile below Buddha Gaya The Phalgu flows through Gaya and the whole channel of the river from Bāhims sarovar to Uttarī mānava is considered holy (*Agni P* ch 219)

Phālguṇa—See **Pañchāpsār**—Tirtha (*Bhāgavata*, X ch 79)

Phena—Mr Paragita doubtfully identifies Phenā with the Penganga or Pain-Gangā It was also called Sindhu Phena (*Brahma P* ch 129 *JRAS*, 1911 p 903) It is a tributary of the Godavari (*Brahma P* ch 129)

Phenagiri—It is near the mouth of the Indus (*Bṛihat Samhitā* XIV, v 18)

Phullagrāma—Chettagong

Pichehkhā A river in Kīmarupa or Assam (*Yoginī Tantra*, Uttara khanda ch 1, *Mahābhārata* Bhishma Parva ch 9)

Pida—A country mentioned in the second edict of Asoka at Gurnar, it is the Pidika of the *Brahmāda Purāṇa* (ch 49) It was situated in the Arcot district (*JASB*, 1838, pp 160, 406)

Pinâkîni—The river Pennai in the Madras Presidency (*Slanda P*, Mahes kh, Annâchala Mâhât, ch 2, Sewell's *Arch Surv of South India*, vol I, pp 123, 129) It was also called Pinâkâ It is the Tyana of Ptolemy It rises among the Nundidoo mountains in the province of Mysore, where on account of its northerly course it is called the Uttara Pinâkîni (Hamilton's *East India Gazetteer*) The Dakshina Pinâkîni is the same as **Pâpaghni**

Pindaraka Tirtha—Near Golagar in Guzerat, sixteen miles to the east of Dwarkâ (*Mbh*, Vana P) It was at this place that the Rishis cursed Sâmba, Krishna's son, saying that he would give birth to a *Mushala* which would destroy the Yadu race (*Bhâgavata* XI, p 1)

Pishâpura—Pithâpura in the Godavari district it was conquered by Samudra Gupta It was the ancient capital of Kalunga (Smith's *Early Hist of India*, p 284) Same as **Gayâpâda**

Plakshaprasravana—See **Sarasvatî** (1)

Polaura—According to Ptolemy it is the name of a town near the Kambyson mouth of the Ganges (McCrindle's *Ptolemy* p 72) Same as **Kola Parvatapura** (see my *Early Course of the Ganges* in *IA*, 1921)

Potali—Same as **Potana** (*Jâtaka*, iii p 2)

Potana—Paithân on the north bank of the Godâvari It was the capital of Asaka or Asmaka or Mahârâshtra (*Maha Gorada Suttanta* in the *Dialogues of the Buddha*, pt II *Jâtaka*, iii, p 2) See **Pratishthâna** - पृथिवीपतिश्रवणम्, अष्टादश, १३५१

Prabhâsa--I Somnath in the Junagar state Kathiawad It is also called Devapattana and Berawal Somnath is properly the name of the temple and the city is called Devapattana (Yule's *Marco Polo* vol II, p 334 note) The neighbourhood of Pattana (which contains the celebrated temple of Somnath at the south western corner) is esteemed specially sacred by the Hindoos as the scene of Krishna's death and apotheosis A small river known to the Hindu devotee as the Raunakshi, empties itself into the sea at the distance of about a mile to the eastward of Pattana At a particular spot on this river, sacred as that of Krishna's death and a ghat and a few temples' (*JASB* vol VII p 869)--*Note of a Journey in Gujrat* The reservoir called Bhatkunda or Bhâlakâkunda at a short distance behind Somnath's temple is traditionally the scene of Krishna's death which took place on the first day of Kali yuga (*Bhagavata* XII 2), the place where the Yadavs fell fighting with one another is also called Amrapuri Gopitala Raunakshi is another name for the river Sara vatî (*Tamara P* ch 84) Somnath is known to the Jains under the title of *Chandra Prabhâsa* or Chandraprabha prabhâsa It was formerly frequented by a very large number of pilgrims from all parts of India during an eclipse of the moon Chandra (the moon) is said to have been cured of consumption, with which he was cursed, by bathing in the river Sarasvatî and worshipping Mahâdeva since known as Somanâtha (*Sara P*, pt 1, ch 45, *Mbh*, Salya P ch 36) Berawal is two miles to the north-west of the Somanâtha temple The celebrated shrine of Somanâtha, which is one of the twelve great Lingas of Mahâdeva (see **Amare-vara**), occupies an elevated site on the south western corner of the town of Pattana overlooking the sea and close to the wall For a description of the temple of Somanâtha, see *Notes on a Journey to Gujrat* in *JASB*, vol VII (1838), p 865 Somanâtha, also called Someśvaranâtha was the family god of the Chalukya kings of Guzerat The wooden temple of Somanâtha was replaced by a stone temple by Kumârapâla, king of Anahillapattana, at the request of Hemachandra, the author of the celebrated grammar called *Siddhahema* and the lexicography called *Abhidhanâ chintamani* (Tawney--

Prabandhachintamani, pp 126-129) 2 Pabhosa, now a small village on the top of a hill, 32 miles south-west of Allahabad and 3 miles to the north west of Kosam Kherāj (Kausāmbi), visited by Huen Tsang (*Epigraphia Indica*, vol II, p 240) There is a rock cut cave on the top of the hill, which is described by Huen Tsang, as the dwelling of a venomous Nāga and situated on the south west of Kausāmbi but the hill is to the north west from the fort of Kosam 3 A place of pilgrimage in Kurukhetra on the bank of the Sarasvatī near Chamasodhida where the river reappears (*Mbh*, Vana, ch 129) It was at this place that Vasudeva the father of Krishna performed a sacrifice (*Bhāgavata P* X ch 84), and where the reunion of Sūi Krishna and Rādhikā the Gopis and the Gopas took place which is generally known as *Prabhāsa Milana* The *Brahma-vaivarta Purāna* (Krishna janma Kh, ch 54, vs 20-23) however, places the scene of reunion at *Siddhāsrama* (q v) (*Ibid*, ch 126)

Prabhāsa-Sarasvatī—See **Sarasvatī** (2)

Prāchi-Sarasvatī—See **Sarasvatī** (1)

Prācya—That portion of Bhāratavarsha (India) which was to the south east of the river Sarasvatī (*Amarakosha*) the Prasii of the Greeks which included Magadha (McGindley *Megasthenes* p 68) According to Dr Oldenberg the countries of the Kāsis Kosalas Videhas and perhaps Magadha were called Prācya (*Buddha* p 393 note)

Pradyumna-nagara—Pāndua in the district of Hughly (*Mahabharata* as quoted in the *Gangamāhatmya* of Razhmanandan's *Prayagchitra-tattva*) According to tradition, Pradyumna son of Krishna is said to have killed here Sambarasura and hence the name of the place was changed from Bikshavanta to Pradyumnānagara or Marapura (*Harivamsha* ch 166) Pāndu Sakya made it his capital when he left the Sakya kingdom for fear of falling into the power of Virudhaka the parricide usurper of the throne of Kosala and retired beyond the Ganges His daughter Bhadrakachchiketa married Padmasukanya a prince of Sambaras, present Singur in the district of Hughly or Bengal who afterward succeeded Vijaya on the throne of Ceylon (Purāna's *Mahārama* ch VIII) It appears that from the name of Pāndu Sakya who was Buddha's cousin being the son of Anuruddha a friend of Pradyumna's name is called Pānduā (see my *History of the District of Hughly* in *JASB*, 1910, p 610), see **Mārapura** It appears that Pāndua was conquered by the Mahomedans at the end of the thirteenth century, Shah Sufi who was sister's son to the Emperor Firuz Shah II, was oppressed by the Hindu Rājā of Pānduā who was called Pāndu Rājā, he obtained assistance from his uncle at Delhi and overthrew the Rājā The old temple was destroyed and the present mosque was built with its materials The great tower of Pānduā 125 feet high, is said to have been built by Shah Sufi in imitation of the Kutub Minar in Old Delhi as a tower of victory and it served as a Muazzin's minar for a call to prayer Pānduā in the district of Hughly should not be confounded with Pānduā called Firuzabad near Moida which is identified with Pānduavastibhānā

Prāgbodhi Hill—The Mora hill, across the river Phalgu, three miles to the north west of Buddha-Gayā, from this hill Buddha went to the latter place to perform the penance (*Arch S Rep*, vol III, p 105) The hill is washed at its south western base by the Mora Lake and therefore the hill is called Mora Tal-kī-pithā The cave reached through the villages Manjhowli and Sahapura For a description of the caves see *JASB*, 1904, pp 30-35

Prāgyotishapura—1 Kāmupa or Kāmākshyā in Assam (see **Kāmarupa**), Gauhati (*JRAS*, 1900, p 25) It was the capital of the kingdom of Kāmarupa 2 There appears to be another Prāgyotishapura on the bank of the river Betwā or Betravatī (*Bṛhad P* ch 28, *Rāmāyana* Kishik ch 42)

Prāgujaya—Jynten in Assam

Prahlādapuri—Multan (see *Mulasthānapura*)

Prajāpati-vedi—A sacred place in Allahabad where Brahmā performed sacrifices, thus is the temple of Alopi which is considered as one of the Pithas where Sati's back is said to have fallen. The temple contains no image, but only a *Vedī*. There are five *Vedīs* of Brahmā, at Gayā on the east, Birajā (Jāipur) on the south, Pushkara on the west, Samanta-panīchaka on the north and at Pravāga in the middle (*Bāmāna P* ch 22). With regard to Samanta-panīchaka as Uttara-vedi of Prajāpati, see *Mbh*, Salya, ch 54.

Pralamba—Madawar or Mundore eight miles north of Bijoor in western Rohilkhand (*Rāmāyana*, Ayodhyā K ch 68). See *Matipura*.

Pranahitā—The united stream of the rivers Wardha and the Wainganga is called Pranhit. Same as *Pranitā*.

Pranī—Same as *Pranitā* (*Agni P* ch 219).

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Prasravaṇa-giri—The hills of Aurangabad situated on the banks of the Godavari (*Rāmāyana*, Aranya K ch 64) graphically described by Bhavabhūti in his *Uttara Rāmcharita* (Act I) who places it in Janasthāna on the banks of the Godavari. In one of the peaks of these hills dwelt the bird Jātayu of the *Rāmāyana*. The *Rāmāyana* (Kishk K, ch 27) places another Prasraṇagiri at Kishkindhā near Anagandī on the banks of the Tungabhadra; it is called also Malyavāna-giri (see *Mālyavāna-giri*).

Prasthala—The district between Ferozepur Patiala and Sirsa (*Mbh*, Drona, ch 17, Paragita *Markand P* p 321 note). *Pāṭhala* (*A* Barcoah's *English Sanskrit Dictionary*, vol III Preface p 55).

Pratishṭha-Nagara—Same as *Pratishṭhāna* the Prākṛita form of which is *Paithāna* (*Pratishṭha-satpathulika* 1st story *Vikramorvasī* Act II).

Pratishṭhāna—1. Bithoor where the remains of a fort which is said to have been the fort of Rājā Uttānapāda still exists. The celebrated Dhruva was the son of Uttānapāda, he was born at this place, he practised asceticism in the forests of Mathura. 2. Brahmapuri Pratishṭhāna now called Paithān or Pattana or Mangla Pattana or Mungi-Pattana (Mangi-Paithan) the capital of Asvaka or Mahārāshtra, in the district of Aurangabad, on the north bank of the Godavari, twenty-eight miles to the south of Aurangabad. Paithān is a corruption of Patithāna the Pālī form of Pratishṭhāna. It was the birth place and capital of Raja Sahyādhara who is said to have founded the Śaka era in 78 A.D. (see however *Pañcha nada*). It is the Paithāna of the *Periplus of the Erythraean Sea* (p 195) and Potali of the Buddhists (*Jātakas* Cam. Ed. iii, p 2) and was a great emporium of commerce in the Andhra country and a capital of Andhra (*Padma P* Uttara, ch 62, *Kathā-sarīt saṃgraha*, (Fawcett's trans.) I ch VI p 32 *Antiquities of Bidar and Aurangabad*). See *Mahārāshtra*. It was the capital of ancient Asvaka, called also Alaka or Mulaka (*Sutta Nipata*, *Pārayana-vagga*, 1 *History of Bābari* in Spence Hardy's *Manual of Buddhism*). 3. Jhusi, opposite to Allahabad, across the Ganges, it is still called Pratishṭhānapura (*Kurma P*, ch 37 *Agni P* ch III, *Vikramorvasī*, Act II, *Mbh*, Vana, ch 85). It was the capital of Rājā Purūṣavā and other kings (*Linga P*, pt I, ch 65, *Bhaviṣya P*, *Prati-sarga Parva* pt 2 ch 2). See *Prayāga*. It was founded by Rājā Ilā (*Rāmāyana*, Uttara, ch 90). It contains the places of pilgrimage called *Hamsa-prapātana* on its northern side, and on the bank of the Ganges *Urvaśī tirtha* and others. 4. Pathankot, the capital of Audumvara, the present Gurdaspur district (see *Audumvara*).

Prabandhacintāmani, pp 126, 129) 2 Pabbhosa, now a small village on the top of a hill, 32 miles south-west of Allahabad and 3 miles to the north-west of Kosam Kherāj (Kausāmbi), visited by Hsuen Tsiang (*Epigraphia Indica*, vol II, p 240) There is a rock cut cave on the top of the hill, which is described by Hsuen Tsiang, as the dwelling of a venomous Nāga and situated on the south-west of Kausāmbi but the hill is to the north-west from the fort of Kosam 3 A place of pilgrimage in Kurukshetra on the bank of the Sarasvatī near Chama-sodbheda where the river reappears (*Mbh*, Vana, ch 129) It was at this place that Vasudeva, the father of Krishna performed a sacrifice (*Bhāgavata P*, X, ch 84), and where the reunion of Śrī Krishna and Rādhikā the Gopis and the Gopas took place, which is generally known as *Prabhāsa Milana* The *Brahma-sarvarta Purāna* (Krishna jaruna Kh, ch 54, vs 20, 23), however, places the scene of reunion at Siddhāsrama (q v) (*Ibid*, ch 126)

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Prācya—That portion of Bhāratavarsha (India) which was to the south-east of the river Sarasvatī (*Amarakosha*) the Prachi of the Greeks which included Magadha (McGindley *Megasthenes* p 66) According to Dr Oldenberg the countries of the Kāśis, Kosalas, Videhas and perhaps Magadha were called Prācya (*Buddha* p 393 note)

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Pratyagraha—Same as **Ahichchhatra** (*Hemakosha*, *Mbh*, Ūt ch 63)

Pravaṅga—It has been identified with Aṅga (Paigiter's *Mārkaṇḍ P*, p 325)

Pravarapura—Śrīnagar in Kashmir named after its founder Pravarasena II, the city was built on the site of the village called Shantaka, Pravarasena reigned for sixty years (Dr Stein's *Rājataranginī*, vol I, p 20 note) Bilhana, who gives a description of the town in his *Vikramānkaśekhara-charitaṃ* (C 18), says it was situated on the confluence of the Bitastā (Jhelum) and the Sindhu Bilhana flourished in the eleventh century A D, he is also said to be the author of the *Panchāśikā*, the authorship of which is generally ascribed to poet Chaura (see Bühler's Introduction to the *Vikramānkaśekhara* p 7)

Pravijaya—Same as **Prāgvijaya** (*Mārkaṇḍeya P* ch 57)

Prayāga—Allahabad It formed a part of the kingdom of Kosala at the time of the *Ramayana* and Fa Hien in 414 A D The celebrated *Ushaya Baṭa* or the undecaying banyan tree, which is still an object of worship and which is now situated within a dark subterranean chamber called Pātālapurā in the fort of Allahabad built by Akbar in 1581 is thus described by Hsien Tsing who visited India in the seventh century In the city there is a Deva temple beautifully ornamented and celebrated for its numerous miracles According to their record, this place is a noted one for all living beings to acquire merit He further says, "Before the hall of the temple there is a great tree with spreading boughs and branches and casting a deep shadow There was a body-eating demon here who depending on this custom (viz of committing suicide) made his abode here accordingly on the left and right one sees heaps of bones Hence when a person comes to this temple there is everything to persuade him to despise his life and give it up he is encouraged thereto both by promptings of the heretics and also by the seduction of the (evil) spirit From very early days till now this very false custom has been practised (See also *Kaṣmīra P* ch 37 and also the story of king Rānūchitra in *Rājataranginī* bk III *Amoghavarāghava*, Act VII 129) Pūrūṣa the hero of the *Vikramorvasa* is said to have been the king of the country of Prayāga (Allahabad), the capital of which was Pratishthana now called Ilusi Nahasa Vyāṭi Puru Dushmanta and Bharata are said to have reigned in this city (*Brahma Purāna* chs 10 11 12 *Longa P* pt 1 ch 63) The fort of Allahabad was built by Akbar on the site of an ancient Hindoo fort and within it is one of the celebrated pillars of Asoka set up there in the third century B C promulgating the necessity of erecting hospitals and other charitable institutions and interdicting cruelty to animals (see *JASB*, 1837, p 795) The Khair Bagh contains the mausoleum of Khair the ill-fated son of Jahangir it is situated between the mausoleum of his mother the sister of Mān Singh, and that of his brother Purviz The temple of Mopra is one of the Pithas where Sati's back is said to have fallen The temple of Benimadhava on the confluence of the Ganges and Yamunā is mentioned in the *Madhavacharya's Śaṅkarācārya* (ch VII)

Pretoddhārini—The river Peri or Puri which joins the Mahanadi at Rupa (*Asiatic Researches* vol XV, Cunningham's *Arch & Rep*, XVII p 5) See **Devapura**

Prishṭha-Champā—Bihar (Mrs Sinclair Stevenson's *Heart of Jaunpur*, p 41)

Prithūdaka—Pehoa in the Karnal district, Panjab, on the river Sarasvatī where the celebrated Brahmayoni tirtha is situated It is fourteen miles to the west of Thānesvar (*Mbh* Vana P, ch 83, *Bhāgavata*, bk X, ch 77 *Cunningham's Ancient Geography of India*, XIV, p 101, *Ep Ind*, vol I p 184) According to the *Bāmāna Purāna* (ch 58, v 115) Prithūdaka is situated on the Oghavati For the Prithūdaka inscription see *JASB*, 1854, p 673

Pulaha āsrama—Same as Śālagrāma (*Baraha P.*, ch 143)

Pulinda-deśa—1 It included the western portion of Bundelkhand and the district of Sāgar (*Bāmāna P.*, ch 76) The *Kathā sarit sāgara* confounds the Savaras with the Pulindas, and Savar is the same as Siga (*Arch S Rep.* vol XVII pp 113, 139) According to Ptolemy the town of the Phullitoe (Pulindas) was Agara (Sāgara) A branch of this tribe called the Podas lived in Bongal According to the *Tara Tantra*, Pulinda lies to the east of Śilahaṭṭa (Syhet) and to the north of Kāmarupa 2 A country to the north-west of Hardwar (*Ubh Vana*, ch 139)

Punahpura—The river Punpun a tributary of the Ganges in the district of Patna (*Vayu P.*, ch 108 *Padma P.*, Śuśrī ch 11)

Punaka—Poona In the copper plate inscription of the 8th century A.D. found at Telgaon the name of Poona is mentioned as Punaka or Puna it was then also the headquarters of a district Same as Paunika

Pundarika kshetra—Same as Pandupura It is called Pundarikaputa in the *Bṛhat Varadīya P.* (Uttara, ch 73) where a Linga of Mahadeva was established by Vamuni

Pundariya—The Sumerūjaya mount in Gujarat it is one of the five hills sacred to the Tamas see Samet Sikhara (*Ātaryāya Dasa*, Dr. Bennett's trans. p 58)

Pundra-deśa—Same as Paundia and Pundia vardhana Same as Gauda (*Baron's Dictionary* vol III pp 109-110) The name of Pundra first appears in the *Ātaryāya Brāhmana* According to Mr. Palgrave Pundia and Paundia were two different countries, and the former comprised the district of Malda, portion of Purnea to the east of the river Kosi and part of Dinajpur and Rajshahi see Paundra (*Local Countries in Eastern India* in *JASB* 1877 p 85)

Pundra vardhana 1 Pundia called Pundrabat in later times is nine miles north of Malda and twenty miles north-east of Guat (*Gen II Elliot's History of India*, vol III, p 298 *Varada Purana* I ch 51) It was formerly situated on the river Mahānanda which has now receded four miles to the west It was the capital of Pundia-deśa or Pundia (see Paundra) It contained the temple of Pātālī Dvī (*Padma P.* Uttara, ch 51) According to Prof. Wilson (*Vishnu P.*, II, pp 134-170) the ancient kingdom of Pundia-deśa included the districts of Rajshahi Dinajpur Rangpur Malda Bogra and Tirhut According to other authorities the country of Pundia or Pundra vardhana was situated between the rivers Mahānanda and the Karatoya Mr. Fergusson has shown that the region of Dinajpur, Rangpur and Bogra formed the ancient Pundia vardhana in short, it was North Bengal Mr. Westmacott identifies it with Pañjara and Barddhankuti (or Khettal) in Dinajpur (*JASB*, 1875 p 188 see also 'Notes on the Geography of Old Bengal' in *JASB* 1908 p 267) Cunningham has identified the capital with Mahāsthānaga on the Karatoya river in the district of Bogra, twelve miles south of Barddhankuti and seven miles to the north of Bogra, and also with Pabna (see Barendra) In the *Sumāgadhātadāna* in the *Āra Kulp* (ch 93) Pundra varddhana is said to be 160 yojanas or 640 miles to the east of Śravastī Whatever may have been the extent of the kingdom of Pundra varddhana, there can be no doubt that the district of Malda was included in it James Taylor in his *Remarks on the Sequel to the Periplus of the Erythrean Sea* (*JASB*, vol XV) says that in Kesava Sena Plate, found at Ekilpur in the district of Faridpur, Bikrampur is said to have been a part of Paundraka (see a transcription of the plate in *JASB*, 1838 pp 45, 50) In the *Ātaryāya Brāhmana* (VII 18) the Pundras are mentioned According to the *Rājataranginī* (Book IV) Pundriavarddhana was the capital of Guat in the eighth

century A.D., when it was visited by Jayapida king of Kashmir, during the reign of Jayanta Ilyas Shah after a long struggle united Eastern Bengal, the capital of which was Sonargaon (near Daoga) and Western Bengal, the capital of which was Sâtgaon, in 1352, and the provincial capital was fixed at Pānduā to which Firoz gave his own name and Feroza had remained the capital till 1446 (Lane Poole's *Medieval India under Mahomedan Rule*, p. 164) 2 Same as **Pundra-desa**

Purali—Travancore, the Paralia of Ptolemy and the *Periplus of the Erythraean Sea* (see Schoff's *Periplus*, p. 234) It is a corruption of Pataloka, celebrated for its pearl fisheries [Bhoja's *Yukti Kalpataru* (published in Dr N. Law's *Calcutta Oriental Series*), pp. 111, 112]

Purāṇābhīkṣhāna—Panditan, about four miles to the south-east of Srinagar. It was the ancient capital of Kashmir (*Rājataranginī*, bk. V v. 266). The capital was removed to Srinagara which was built by Pravarasena who reigned from 432 to 464 A.D.

Puri—Jagannāth in Orissa. It was visited by Vajrasvāmin the Jaina patriarch after Subhastin. It was then governed by a Buddhist king (*Sihavirāṭī*, XII, 334).

Purikā—1 Perhaps Paura, the capital of Gedrosia (*Mbh.*, Sānti, 111, cf. McCrindle's *Invasion of India by Alexander*, p. 172) 2 A country on the Kribuda (*Bṛhat Saṃhitā*, ch. 14, *Mārk P.*, ch. 57).

Purāṇā—1 A branch of the Tapti (*Padma P.* Uttara, ch. 41) but see **Payoshni** 2 The river Paura, a branch of the Godavari (*Brahma P.*, ch. 106).

Purushadatta—Kālīñjer (*Vāyu P.*, ch. 45).

Purushapura—Peshawar, the capital of Gandhāra (*Devī Purāṇa*, ch. 46). See **Gandhara** and **Nava-Gāndhāra**. It was the capital of Kanishka who built here a relic tower containing a superstructure of carved wood of thirteen storeys, the ruins of which still exist in the mound called Shah-jī Dheri outside the Lahore gate of Peshawar (*JRAS*, 1912, p. 113). A magnificent monastery built by Kanishka stood by its side; it was destroyed during the invasions of Mahmud of Ghazni and his successors (Vincent A. Smith's *Early History of India*, p. 227). For Kanishka's contemporaries see **Tamasavana**. It was called Purushawar in the eleventh century A.D. (Alberuni's *India*, vol. I, p. 206). The Buddhist monk Asanga lived here in the 6th century A.D. It was also the birth place of Vasubandhu, Asanga's youngest brother (*JRAS*, 1905, p. 37).

Purushpi—Same as **Parushpi**.

Purushottama-kshetra—Puri in Orissa (see **Śrīkshetra** and **Puri**). Indradyumna, king of Malwa, is said to have caused the image of Jagannāth to be made out of a log of wood which he found floating at Bāṅkumohana, and set it up in a temple built by him (*Skanda P.*, Vishnu Kh., **Purushottamakshetra-Māhāt.**, ch. 1, *Brahma P.*, ch. 51). The image was removed and kept concealed at Sonapur Gopālī, on the western border of Orissa, when it was attacked by a Yavana named Raktavāhu at the time of Rājā Śiva Deva otherwise called Subhan Deo. The temple was destroyed by an extraordinary flood at the time of Raktavāhu's invasion. The image was recovered several centuries after by Rājā Yayāti Kesarī in the sixth century of the Christian era. But the present temple was built by the minister Paramahansa Bāṅpai at a cost of one crore of rupees by the order of Ananga (Ananka) Bhīma Deva. The image was afterwards burnt by a Hindu convert named Rāju, who was called Kālāpāhād, the general of Suleman Shah, one of the Pathan kings of Bengal (Kailas Chandra Sen's *Dāru Brahma*, Stirling's *Orissa*). Cunningham says in his *Bhilsa Topes* that the image of Jagannāth was made according to the figure of the Buddhist *Tīrtaṇa*. In fact, the image of Jagannātha, Balarāma and Subhadrā

represent Buddha, Dharma and Saugha respectively and also the *Vija* of the letters Y, R, V, L and S of the ancient Asoka alphabet as signifying the four elements air, fire, water and earth and the Sumera with the lotus and crescent above it (Cunningham's *Bhilsu Topes*, p. 355 and *Pujā Kāṇḍa* quoted in Hodgson's *Literature and Religion of the Buddhist*, p. 105) Fa Hien and Hsien Tsiang speak of the drawing of the cars of Buddha, Dharma and Saugha. It has, however, not yet been investigated whether the images of Jagannātha, Balarāma and Subhadrā correspond to the images of Kṛṣṇa, Baladeva and the goddess Ekānāma respectively mentioned by Varāha mihira in his *Bṛhat saṃhitā* (ch. 58, v. 37), for the origin and name of Ekānāma or Śāvitṛī, see *Vāyu P.*, ch. 25. Mr. Patterson says that the images are the representation of Om (ॐ) (*Asia Res.*, viii, *Jagannātha*). It is now a settled question that Puri is the ancient Dantapura where Buddha's left canine tooth was kept enshrined (see *Dantapura* and *Śṛīkṣhetra*). Śākṣī-Gopālā, which contains a beautiful image of Kṛṣṇa, is ten miles by rail from Puri, and Remunā, which contains the image of Khurḍora Gopinātha, is five miles to the west of Balasore.

Parva-gangā—The river Nerbuda.

Parva-Kośala—Same as **Kośala** (*Mbh.* Vana ch. 19).

Parva-Sarasvatī—A branch of the Gomatī (Gumti) which flows through Naimishāranya (*Devī Bhāgavata*, IV ch. 8, *Matsya P.*, ch. I, 162).

Parva-sindhu—Same as **Dakṣiṇa-Sindhu**.

Parvasihali—See **Parthali**.

Parva-Videha—See **Apara-Videha** (Dr. R. L. Mitra's *Lalitā vistara* ch. 3 and his note at p. 52).

Pushkalavati—Pushkalavati or Pushkarāvati the old capital of Gāndhāra is said to have been founded by Bhūvata brother of Ramachandīa, after the name of his son Pushkala who was placed here as king (*Ramapana* Uttara, chs. 101, 114, Lassen in *JASB.*, 1840, p. 476). Alexander the Great besieged and took it from Akes (Hasti) and placed Sangoos (Sañjaya) as his successor. It was probably Ashtanagara or Hastanagara (Charsaddah) eight or nine miles north of Peshawar on the Landi (formed by the united streams of Swat and Panjkora) near its junction with the Kabul river in the district of Peshawar. It was the Peukelaotes of the Greeks, situated on the Indus, fifteen miles north eastward beyond the Kabul river. See **Gandhāra**. The ancient name of Pushkalāvati or Pushkarāvati is said to have been Utpalavati (in the Uttarāpatha) where Buddha in a former birth as Brahmāprabhā a hermit gave his body to a famished tigress who was about to eat her two new born cubs (*Dīpāvadāna malā* in Dr. R. Mitter's *Sanskrit Buddhist Literature of Nepal* p. 316).

Pushkara—The Pushkar Lake six miles from Ajmēr. It is called also Pokhrā. At the time of the *Mahābhārata* the seven tribes of Mlecchhas called Utsabasauketa lived near or about Pushkara (*Sabhā Parva*, chs. 27-32) and also in the Himalaya (*Raghuvamśa*, ch. IV, 78).

Pushkara-dvīpa—A portion of Central Asia commencing from the north of the Oxus, including Western Tartary. Perhaps it has derived its name from Bhushkara or Bokhara. It was comprised in Scythia of the Greeks.

Pushkara-sarasvatī—See **Sarasvatī** (1), (*Mbh.*, *Salva* ch. 39).

Pushkarāvati—Same as **Pushkalāvati**.

Pushkarāvati-nagara—Rangoon. It is said to be situated in Ramanya Mandala. Tapasa and Bhalluka, two brothers who gave honey and other articles of food to Buddha just after

he attained Buddhahood, came from Puskarāvati nagara, which is also called Okalla by other Buddhist writers. They built a dagoba called the Shadagon Pagoda upon the hairs given to them by Buddha after their return to their native country (Upham's *Buddhist Tracts in the Sacred Books of Ceylon*, vol III, p 110, *JASB* 1859, p 473)

Pushpa-giri—A part of the Malaya range in which the river Kṛitāmālā (Vaiga) has got its source (*Mārkandeya P* ch 57, cf *Vishnu P*, pt II ch 3)

Pushpapura—Patna. It appears that it was originally the name of a quarter of ancient Pāṭaliputra and inhabited by the rich and the nobles (*Mudrārākṣasa*, Act I), from the name of this quarter the whole town was called Pushpapura or Kusumapura (or Kumrāṣi) where the royal palace was situated. Same as **Pataliputra** and **Kusumapura**

Pushpavati—The river Pāmbai in Travancore (*Bārha P* ch 85)

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Radha—That part of Bengal which lies to the west of the Ganges (Ananda Bhaṭṭa's *Ballala charitam* pt II, ch 1) including Taniluk, Midnapur (Wilson's *Introduction to Mackenzie Collections*, chaps 138, 139) and the districts of Hughli and Burdwan. A portion of the district of Murshidabad was included in its northern boundary. It was the native country of Ajaya who conquered Ceylon with seven hundred followers (*Upham's Rājāvali* pt I, *Rājatarangini* ch 2 *Mahāvamsa* chaps 6-47) see **Sinhala**. It is the Lāḍa of the Buddhists and Lāda of the Jains. According to the latter Bājrabhūmi and Subbhahbūmi are the two divisions of Lāda where Mahāvīra or Vuddhimaṇi the 24th Tīrthankara, wandered for more than 12 years before he attained finalhood (*Buddhist Indian Sect of the Jains*) at Jṛmbhikagrāma on the river Jajupāhikā near the Pīṣasnath hills (Mrs Sinclair Stevenson's *Heart of Jainism* p 38). Prof Jacob supposes that Subbhahbūmi is probably the country of the Submas, who are also identified with the Rādha (*Jacob's Aśāvattha Sūtra* bk I ch 8, see also *SBE* vol XXII p 84). The ancient name of Rādha was Sumha (see **Sumha**) and its name in the medieval period was Lāḍa or Lāḍa. The Purāṇas call the country by the name of Sumha (excepting the *Viṣṇu Purāṇa* ch 39) in which Rādha is mentioned. Kālcāsa mentions Sumha in his *Rāghuramāya* IV v 35. Rādha is perhaps the Uṅga of the inscriptions (*Epigraphia Indica*, II 198, IV 288). It is the country of the Gangarīdai Calingae of Pliny and Gangarīdai of Megasthenes and Ptolemy. Its capital according to Ptolemy was Gānce which is identified with Saptagrama or Sitigion. To account for the names of Gāṅga, Gāṅga and Gungre Regia either we must suppose that at the beginning of the Christian era the country was either conquered by some monarch of the Gāṅga dynasty of the south (see **Palakāḍa** for the Gāṅga dynasty of Mysore) or that it derived its name from its capital Saptagrama called Gāṅgā on account of its situation on the Ganges. See **Gāṅga**. According to Diodorus the Ganges flowed by the eastern side of the country of the Gangarīdai. It should be stated that according to Prof Wilson, Ananta Varma, the last of the line of Gāṅgā vamsa kings of Orissa was also called "Kolāhala sovereign of Gāṅga Rādha" (*Mackenzie Collections*, Intro, cxxxviii). Rājasekhara who flourished in the tenth century mentions the name of Rādha instead of Sumha (*Karpāsa-mañjarī*, Act I). The *Prabodhachandrodaya-Nāṭaka* (Act II) which was written in the eleventh century speaks of Dakṣiṇa Rādha, indicating that before that period Rādha was divided into Uttara and Dakṣiṇa Rādha. The portion on the north of the river Ajaya (including a portion of the district of Murshidabad) is *Uttara Radha* and that on the south is *Dakṣiṇa Rādha*. In the *Maha*

Langēśvara Tantra in the *Hundred-names of Śiva* the names of Tāraśeśvara and Siddhi-nātha are mentioned and then temples are said to be situated in Rādha. Hence the celebrated temple of Tāraśeśvara must have been existing before that book was composed. For the history of Rādha before the Mahomedan period see my *Notes on the History of the District of Hughly in JASB*, 1910, p. 599. It should be stated that *Rādha* is a corruption of *Rāshira*, and an abbreviation of *Gangā Rāshira* or *Gangā Rāda* (the kingdom of Gangā the 'district of the Ganges' of the *Periplus* and *Gangaride* of Megasthenes). *Gangā Rāda* was contracted into *Gānga* mentioned in the *Kausiakt Upanishad* and in the *Kashāh Plate Inscription* of Krishna III and also into *Pādā* which is further corrupted into *Lādā* and *Lādī*.

Raibhya-Āsrama—Kubjanra at a short distance to the north of Hardwar, it was the hermitage of Rishi Raibhya.

Raivata—Mount Girnar near Junagadh in Gujarat. It was the birth place of Nemiātha hence it is one of the five great Puranas of the Jamas (Tods *Rajasthan*, vol. I, ch. 19. *Mbh.* Sabhā, ch. 14), see **Samet-Sikhara**. For the names of the 24 Tirthankaras of the Jamas, see **Śrāvastī**. It is the Revayal hill of the Jamas near Bārvāt or Dvāravātī (*Antiquities of the Punjab*, p. 84).

Raivataka—Same as **Raivata** (*Mbh.* Ashv, ch. 220).

Rājagriha—1. Rājagṛha (*Agm. P.* ch. 10), the ancient capital of Magadha (see **Girivrajapura**). The new town of Rājagṛha was built by Bimbisāra father of Ajātasatru, at a distance of about a mile to the north of the old town of Rājagṛha or Girivrajapura of the *Mahābhārata* (Asvaghosha's *Buddhist-chariat* in *SBE* XLIX). 2. Rājagiri on the north bank of the Brahmaputra the capital of Asvapati, King of Kokaya and maternal grandfather of Bharata (*Rāmāyana* Anandavalkya ch. 70).

Rājamahendra—The capital of Kalinga said to have been founded by Mahendra Deva but see **Rājapura**.

Rajanagara—Abandoned in Gujarat (*Ep. Ind.*, vol. II, p. 42). See **Karnavati**.

Rājapura—The capital of Kalinga (*Mbh.* Santi, ch. 4). Perhaps it was the ancient name of Rājamahendra.

Rājapuri—Rajpur south of Kashmir and south east of Pimach called Puhats by the Kashmiris.

Ramadāsapura—A mountain in the Punjab. Ramdas the Sikh Guru, built a hut on the margin of a natural pool of water which was the favourite resort of Babā Nānak. Ramdas obtained a grant of the pool which was considered sacred. It was improved and founded into a tank which was called the tank of nectar (*Punjab Gazetteer—Amritsar*). It was also called Chak.

• **Rāmagaḍ Gauda**—Balarampur twenty-eight miles north east of Gondia in Orissa.

Rāmagiri—Rāmtak (Ramtak) 24 miles north of Nagpur in the Central Provinces (Wilson's *Meghadūta*, v. 1 note). Traditionally Rāmtak was the place where Sambuka, a Śūdra performed asceticism for which reason he was killed by Rāmachandra, hence it may also be identified with the Śaibala giri (mountain) of the *Rāmāyana*, (Uttara ch. 88). It contains a temple of Rāmachandra and also a temple dedicated to Nāgārjuna. Kālidāsa places the scene of his story in *Meghadūta* at Rāmagiri. Rāmagiri has also been identified with Rāmgaḍ in Sirgūjā, one of the tributary states of Chhota Nagpur. There is a large cavern called Sitā Bangra cave high up in the rocks, forty-five feet deep and six feet high at the entrance, containing inscriptions of the time of Asoka. There is also

a natural fissure in the mountain called Hātiphor tunnel (cave), through which a small rivulet has worn out a passage. The tunnel is 450 feet long with a diameter ranging from 5 to 16 feet and height 108 feet. The cave is said to have been noticed in the *Rāmāyana* and in the *Raghuvansa* (*Archæological Survey Reports* vol XIII, p 41 *Lists of Ancient Monuments in the Chhota Nagpur Division*). But the identification of Rāmāgiri with Rāngad does not appear to be correct. There can be no doubt therefore that the Sitā Bangira Cave at Rāmgad in the Sirgūjā State is the Riksha vila of the *Rāmāyana* (Kishk, chs 51, 52), but there is another Bindhvāchala, see **Bindhvāchala** (2).

Rāmāgrāma—Rampur Deoriya in the district of Basti in Oudh, which once contained a stūpa over a portion of the remains of Buddha's body, now washed away by the river (*Arch. S. Report*, vol XVIII, p 4, XXII, pp 2 111, Upham's *Mahavamsa*, ch 31). It was visited by Fa Hien and Huen Tsiang.

Rāmahrada—A sacred tank or lake situated on the northern side of Thanjavur, it is 3546 feet in length from east to west and 1900 feet in breadth from north to south. It was called Divyapāy mahārada on account of an island in the middle of it which contained a well called Chandra kupa. It was also called Suryanavati or Suvanāvati in the *Hig Veda* (I, 84, 11). A small tank situated on the north eastern side of this tank is still called Suncetar which is evidently a corruption of Suryanāvati, the two tanks being formerly one. It was also called Brahmasara on account of Brahmā having performed austerities on the bank of this tank. It was likewise called Ramahrada as Para urāma gave oblations with the water of this tank to the manes of his ancestors after destroying the Kshatriyas. It was also called Chakra tīrtha as on the bank of this tank Krishna attempted to kill Bhishma with his discus (*chakra*) in violation of his promise not to use any arms in the Kurukshetra war. It was on the bank of this tank that Kuru performed austerities on account of which the surrounding country was called Kurukshetra (but see **Oghavati**). On the bank of this tank Purūravā recovered Uvasi and Indra killed Vṛtrasura by a thunderbolt mark of the bone of Dadhichi Muni (*Mahabharata* Vana chs 83 100 101 Chuvancham's *Archeo*, pp 331-335).

Rāmakellī—A village about 18 miles to the south east of Maldā in the district of Rajshahi in Bengal. It contains two tanks called Rupasīgūya and Sanātanasāgara, said to have been excavated by the two brothers Rūpa and Sanātana, the celebrated followers of Chaitanya who were formerly ministers of Hossain Shah king of Gauda. It was visited by Chaitanya (*Chaitanya Bhagavata*, Antya Kh, ch IV). A fair is held here every year in the month of Jyeshṭha to commemorate the conversion of the two brothers into Vaishnavism.

Rāmanīyaka—A phonetic form of Rāmanya, that is Armenia (*Mahabharata* Ādi, ch 26 see my *Rasakala in the Under world in the Indian Historical Quarterly* vols I & II).

Ramanya—Pegu and the delta of the Irawadi. It was also called Aramani (*Phayre's History of Burma*, p 30).

Rāma-tīrtha—Three miles north of Hāngal in Dharwar district Bombay Presidency (*Padmā P., Swarga* (Ādi) ch 19, *Antiquarian Remains in the Bombay Presidency*, VIII, p 137).

Rāmesvaram—Same as **Setubandha** (*Rāmāyana*, Lankā k ch 25). The island of Rāmesvaram is separated from the mainland of India by the Pamban Passage. It contains the celebrated temple of Rāmesvara said to have been established by Rāmachandra himself. Rāmajhatakā, containing the impression of Rāmachandra's feet, is one mile and a half from the Rāmesvara temple, from this place Rāmachandra is said to have supervised the construction of the Adam's Bridge.

Rāmeśvara-sangama—The confluence of the river Banas with the Chambal

Rankshu—The Rangit, a tributary of the Tistā in the Darjeeling district (*Mārkaṇḍ P*, ch 57)

Rantipura—Rintambur or Rintipur on the Gomati, a branch of the Chambal. It was the abode of Ranti Deva alluded to by Kalidāsa in his *Meghaduta* (pt I, st 47). The story of Ranti Deva's sacrifice of cows is related in the *Mahābhārata* (Drona P, ch 67)

Rasa—The river Jaxartes, the Ranha of the Avesta (Macdonnel and Kṛth's *Vedic Index of Names and Subjects*, vol II, p 209; *Rig Veda*, X, 75,

Rasātala—Western Tartary, including Turkestan and the northern side of the Caspian Sea, the country of the Huns who were also called *Tēle*, the Sanskrit form of which is *Tala*. *Rasātala* or *Pātāla* was the general name of the country as well as the specific name of one of its provinces. The seven "splendours" or provinces of *Rasātala* derived their names from the different tribes of Huns and Scythians (Sakas) who dwelt there and belonged to the Turanian stock. (1) *Atala* derived its name from the *Atelites*, (2) *Bitala* from the *Abtelites*, (3) *Nitala* from the *Nephthalites*, (4) *Talātala* from the *Tocharis* (or the *Takshakas* of the *Mahābhārata* and the *Purānas*, see Todd's *Rājasthāna* vol I, ch VI p 61 note). The *Viṣṇu P* (ii, ch 8) has *Gabbastimat* instead of *Talātala*, *Gabbasti* appears to be the same as the *Jaxartes* (*ibid*, ch 4), especially the upper portion of it, (5) *Mahātala* from the *Haitalites*, (6) *Sutala* from the *Cidarites* or *Su* tribes who lived in the Upper *Jaxartes* and the *Oxus*. They were the *Surabhis* or cows (*Choroimi* of the classical writers) and *Suparnas* or *Garudas* or birds of the *Mahābhārata* (*Udyoga* chs 100 and 101), who lived in the Trans-Caspian District. The names of the several tribes of *Suparnas* commence with *Su* (*ibid*, ch 100). The *Garudas* were *Sakas* but they followed the Zoroastrian religion, (7) *Rasātala* is the valley of the *Rasa* (*qv*) or the *Jaxartes*. It derived its name from the river *Rasa*, on the banks of which the Huns and the Scythians (*Sakas*) resided. They were called *Nāgas* or serpents. The word *Nāga* is evidently a corruption of *Hungnu*, the ancient name of the Huns, and according to some authority they believed that the Serpent (*Nāga*) was the symbol of the earth (Ragozin's *Vedic India*, p 308). Each name of the serpents of *Pātāla* as mentioned in the *Mahābhārata* (*Ādi* ch 36) represents a tribe of *Nāgas*, as *Śeṣha*—the *Nees* of *Sogdiana*, *Vasuki*—the *Uxuius*, *Takshakas*—the *Tocharis*, *Asvatara*—the *Ams*, *Tittiri*—the *Tatars* afterwards called *Tartars*, etc. For the different names of the Huns, or rather of their tribes, see Dr. Modi's *Early History of the Huns* in *JBBRAS*, vol XXIV (1916-17), pp 565, 548. Some of the *Scythians* also were *Hunnic* tribes (*ibid*, p 563). *Pātāla*, though a general name, is evidently derived from the *Ephthalites* or the *White Huns*, they were called *white* in contradistinction to the *black* or *sun burnt* Huns of the North (*ibid*, p 565). *Rasātala* or *Pātāla* was also the abode of the *Dānavas* (demons) who were also *Turamians*. [Dr J J Modi's *Ancient Pātāliputra* in *JBBRAS*, vol XXIV (1916-17), pp 519, 521]. The classical name of the Caspian Sea was *Mare Caspium* or *Hyrcanum*, which shows that the name was derived from the two parts of the name of *Hiranyakasipu* (a *daiṭya*), the son of *Kasyapa*, and the ancient town of *Hyrcania* near the modern town of *Asterabad* to the south east of the Caspian Sea must have been his capital, the ancient *Hiranyapura* (*Padma P*, *Sūshṭi*, ch 6) though tradition places it (*qv*) in India. Bali's palace was situated in *Sutala* or in the *Trans-Caspian* District (*Harivamśa*, ch 262). *Kāśyapa* was the progenitor of the aforesaid tribes. The idea of *Pātāla* being below the surface of the earth, which can be entered through a subterranean passage and the conception that it contains seven spheres one above the other, have arisen out of a hazy memory of a primeval age and the association

of the region with the Nāgas or serpents living underground has naturally led to the idea that it could be entered by subterranean passages through holes on the surface of the earth. Its association also with the demons, cows and Garuḍa birds that cannot live with the serpents has resulted in its division into several distinct spheres. (For a fuller description, see my *Rasātala or the Under-World* in the *Indian Historical Quarterly*, vols I and II)

Rāstika—See *Lāṭa*

Rathasthā—The river Rapti in Oudh (*Mbh*, Ādi, ch 172, R. K. Roy's *Mbh*, p 206 note)

Ratnadvipa—Ceylon

Ratnākara-nadi—The Kānā nadi on which is situated Khānāskul Kṛṣṇanagara, a town in the district of Hughli in Bengal, which contains the temple of Mahādeva Ghaṇṭeśvara (*Mahālingeśvara Tantra*)

Ratnapura—Ratanpura, 15 miles north of Bilaspur in the Central Provinces, was the capital of Dakṣiṇa Kosala or Gondwana. It was perhaps the capital of Mayuradhvaja and his son Tāmradhvaja who fought with Arjuna and Kṛṣṇa for the sacrificial horse (*Jaimini Bhārata*, ch 41). Ratanpura became the capital of the Haihaya kings of Chhatis-gad where they ruled for fifty generations.

Rāvanahrada—It is supposed to be the Anavapti or Anavatapta lake of the Buddhist works. It is called by the Tibetans Langak tso and Rakhas tal. The lake is fifty miles in length and twenty five miles in breadth. There is a hill in the middle of the lake. On the bank of the lake in the Gyantang monastery, there is a gigantic image of Rāvana, king of Laṅkā. He is said to have bathed every day in this lake, and then worshipped Mahādeva in the Kailāsa mountain at a place called Homa kunda. The Sutlej is said to have its source in this lake. (For a description of the lake, see Sven Hedin's *Trans Himalaya*, vol II, ch 47)

Remunā—Six miles to the west of Balasore in Orissa, containing the temple of Kābirachorā Gopinātha, visited by Chaitanya.

Renukā-tīrtha—About sixteen miles north of Nahan in the Panjab (*Padma P*, Svarga, Ādi, ch 11). Renukā was the mother of Paraśurāma. The *Padma Purāṇa* mentions nine holy places (*usarāḥ*) in Northern India, Renukā, Śūkara (Soron on the Ganges), Kāśī (Benares), Kālī (Karra on the Ganges), Īśwara, Kālāñjara and Mahākālā (Ujjain).

Revā—The river Nerbuda (*Meghadūta*, pt I, v 20, *Padma P*, Svarga, ch 10), but according to some *Purāṇas* the Revā and the Narmadā are different rivers (*Bhāmāna P*, ch 13, vs 25, 30, *Bhāgavata P*, Bk V, ch 19).

Revāpura—Same as Śivālaya. Ghṛṣṇeśa Mahādeva is said to be in Revāpura (*Padma P*, Uttara, ch 62), hence Revāpura is identical with Śivālaya.

Revavanti—Revadanda (see *Champāvati*)

Rijupālikā—The river Barākar near Giridih in the district of Hazaribagh, Chutia Nagpur division. From an inscription in a temple about 8 miles from Giridih, containing footprints of Mahādvira, it appears that the name of the river, on which it was originally situated but in a different locality, was Rijupālikā, the present temple being erected with the materials of the old ruined temple removed to this place. Hence the original site of the temple must have been Jṛimbhukagrāma which was near the Pārasmath hills (*Kalpasastra* in *SBE*, XXII, p 263, Mrs Sinclair Stevenson's *Heart of Jainism*, p 38).

Riksha-parvata—The eastern part of the Vindhya range extending from the Bay of Bengal to the source of the Nerbuda and the Sone (*Brahmānda P*, ch 48), including the mountains south of the Sone, namely those of Chutia Nagpur, Ramgar, etc., as well as the mountains

of Gondwana in which the river Mahānadi has got its source (*Mbh*, Śanti, ch 52) and also the mountains where the rivers Nerbuda, Sone, Sukumatī, etc. take their rise (*Barāha P*, ch 85, *Skanda P*, Revā Kh, ch 4)

Riksha-vila—The Sitā Baugira cave at Rāmgāḍ in the Surguja State of the Chutia-Nagpur division (*Rāmāyana*, Kishk k, chs 51, 52, *Last of Ancient Monuments in the Chota Nagpur Division*) The latter work wrongly identifies Rāmgāḍ including the Sitā Baugira cave and the Hātiphor tunnel with Rānagiri of the *Meghaduta*. See Rāmāgiri. But this Rikshavila appears to have been situated in the Vindhya-chala of North Mysore (*Rāmāyana*, Kishk, chs 48, 50) and not of Northern India

Rishabha-parvata—The Palni hills in Madura, which form the northern portion of the Malaya mountain (*Mbh*, Vana P, ch 85, *Chaitanya chaitāmrta*, II, *Gaurasundara*, p 214) The *Mahābhārata* (Vana P, ch 85) says it is situated in Pāṇḍya. The hills are locally called Barāha Parvata

Rishikulyā—1 The Rishikulya river on which Ganjam is situated, it rises in the Mahendra hills (*Brahmānda P*, Pūrva ch 48). It is also called Rasikoila (Thornton's *Gazetteer* Ganjam). 2 The Kiyul, which rises on the Sukumat mountain in Bihar sub-division not far from Rajgu (*Arch S Rep* vol VIII p 124)

Rishipattana—Sārṇāth near Benares—Isipattana of the Buddhists (*Lalitavistara*, ch 26)

Rishyamuka—A mountain situated eight miles from Anagandi on the bank of the Tungabhadra. The river Pampa rises in this mountain and falls into the Tungabhadra after flowing westward. It was at this mountain that Rāmachandra met Hanuman and Sugriva for the first time (*Rāmāyana*, Kishk, ch IV). Matauga vana, where the female ascetic Savari resided, was near this mountain on the western side of the river Pampa.

Rishyasringa-āsrama—The hermitage of Rishi Rishyasringa of the *Rāmāyana* was situated at Rishi-kunda, twenty eight miles to the west of Bhāgalpur, and four miles to the southwest of Baranpur, one of the stations of the East India Railway (*Rāmāyana*, Ādi k, ch 9). The hermitage was situated in a circular valley formed by the Mairā hill which is evidently the Maruk hill of Captain Thuillier (see the *Kharakpur Hills in JASB*, 1852, p 201). The valley is open only on the northern side. It contains seven springs issuing from the foot of the western hills, five being of hot water and two of cold at their extremities. The combined water of these springs is collected in a tank or pool called Rishi-kunda, the superfluous water of which issues out of the northern side of the valley in the shape of a small stream called the Abhinadi and falls into the Ganges at a distance of five miles, but it is evident that the Ganges formerly flowed very close to the north of the valley. A small space enclosed with broken stones on the north bank of the tank is pointed out as the place where the Rishi and his father Bibhāṇḍaka used to sit in meditation, and a stone slab near its northern bank is shown as the place where they used to perform ablutions. A fair is held here every third year in honour of the Rishi Rishyasringa. Other places as the Singarika or Rishyasringa Parvata, 3 miles to the south of the Kajra station (*Ind Ant*, vol II p 140) also claim the honour of being the hermitage of the Rishi (see *Rohinnāśā*), but from the proximity of Rishi-kunda to the Ganges, which afforded facility to the public women sent by Romapāda, king of Anga to entice away the young hermit from his seclusion, preference should be given to it as the likely place where Rishyasringa and his father Bibhāṇḍaka performed austerities. The Rishi's hermitage is said in the *Mahābhārata* to have been situated not far from the river Kusī (ancient Kauśiki) and three yojanas or twenty-four miles from Champā, where the houses of the public women were situated (*Mbh*, Vana, chaps 110-111)

Rishyasringa-gul—Same as **Sringagiri**.

Roāśvara—Roāśar, a celebrated lake and famous place of pilgrimage within the territory of the Rājā of Munda, a hill-state stretching along the middle course of the Bias in the Panjab, about 64 miles to the north west of Jvālāmukhi. The lake contains seven moving hills, one of which called Gaurī Devi possesses special sanctity. Padmasambhava, the founder of Buddhism in Tibet, is worshipped here not only by the Lamas, but by the Brāhmins as Rishī Lomasa (*JASB*, 1902, p. 39). His temple is situated on the side of the lake and is visited by Buddhist pilgrims from China, Japan and Tibet.

Rohana—Adam's Peak in Ceylon, it is also called Sumana kūṭa (Mūrāri's *Anargharāghava*, Act vii, 99, *Rājataranginī*, iii, v, 72, Upham's *Rājāvalī*).

Rohi—Afghanistan, it was also called Roha. Same as **Loha**.

Rohiṇī—The rivulet Rohin in the Nepalese Terai which separated Kapilesvastu from Koli (P. C. Mukherjee's *Antiquities in the Terai, Nepal*, p. 48). An impending fight for the exclusive right of drawing water for the purposes of irrigation from the river Rohinī between the Koliyas and the Sakiyas was averted by Buddha (*Jātaka*, Camb. ed., vol. V, pp. 219-221).

Rohinnālā—Lo in ni lo of Huēn Tsiang. Vivien St. Martin has identified it with Rohinnālā and General Cunningham with Rajaona which is two miles to the north west of the Lakhisarai station of the E. I. Railway. General Cunningham also surmises that by Lo in ni lo Huēn Tsiang meant Kivul (*Arch. S. Rep.*, vol. III). Rohinnālā of St. Martin is not fictitious as supposed by Cunningham. There is actually a village called Rehuānālā situated on the Ganges, perhaps it also existed at the time when it was visited by the Chinese traveller. Rehuānālā, which is evidently a corruption of Rohit nālā or Rohinnālā is five miles to the north west of Uain in the district of Monghyr. There are many Buddhist and other ancient ruins at Uruin (which was formerly called Ujjain) and also at Rehuānālā. Rehuānālā must have been a celebrated place, otherwise there would have been no foundation for the local tradition that one Rehuānālā was in the dominion of Indradumnya, the last king of Jayanagar, who is supposed by General Cunningham and Buchannan (*Eastern India*, II, p. 26) to have been the last of the Pala Rājās of Magadha (Bihar), who was defeated by Mukhdum Maulana Bux, one of the chiefs under Bakhtiar Khilji. Seven miles to the south of Rehuānālā there is a spur of the Vindhya Range called Singhol hill, where according to the local tradition, Rishyasringa's āśrama was situated. It contains several springs and some temples (see **Rishyasringa-āśrama**).

Rohita—Rohtas, in the district of Shahabad in Bengal, celebrated for its fort which is said to have been built (*Harivamsa*, ch. 13) by Rohitāsya, son of Rājā Harischandra of the *Rāmāyana* and *Markandeya Purāna* and ancestor of Ramachandra of Oudh. It was also called Rohitāsya (*JASB*, viii, p. 693). The buildings in the fort were repaired and renovated by Man Sing in 1597 A.D. after he was appointed Subedar of Bengal and Bihar. The Rohtas hill is a spur of the Kymore range a branch of the Vindhya mountain. For Man Sing's inscription and the genealogy of the kings of Rohtas, see *JASB*, 1839, pp. 354, 693.

Rohitaka—Rohtak, forty two miles north west of Delhi in the Panjab. It was conquered by Nakula, one of the Pāṇḍavas (*Mbh.*, Sabhā P., ch. 32). The ancient town called Khokra-kot is at a small distance to the north of the modern town.

Rohitāsya—Same as **Rohita** (*JASB*, vol. VIII, p. 695).

Roruva—The capital of Samvra [*Aditta Jātaka* in *Jātaka* (Cam. Ed.), III, p. 280. *Mahā Jorinda Sutta* in *Dīgha Nikāya*, XIX, 36].

Rudra-Gaya—In *Kōmapura* (*Padma P*, Uttara, ch 62)

Rudrakoti—1 In Kurukshetra (*Padma P*, Svarga, ch 11) 2 On the Nerbuda near its source (*Padma P*, Svarga, Ādi, ch 6)

Rudrapada—In Mahālaya or O karanātha, where Mahādeva (Rudra) left his foot-mark (*Kṛma P*, pt II, ch 36)

Rurumuṇḍa Parvata—Same as **Urumuṇḍa Parvata** (*Divyāvadhāna*, Cowell's ed, chs XXVI, p 349, XXVII)

S

Sābhamati—The river Sābhamati in Guzerat (*Padma i*, Uttara kh, ch 52) It rises from Nandikuṇḍa (ch 53) or the modern Dhanbar Lake near Mūpura, twenty miles north of Doongapura, and falls into the Gulf of Kambay

Sadāgīrā—1 The river Karatoyā which flows through the districts of Rungpur and Dīnājpur, the ancient Pundra (*Amarakośha* Pātāla, V, *Tithiātva*, p 796) The river is said to have been formed by the perspiration which flowed from the hand of Śiva at the time of his marriage with Durgā 2 A river mentioned in the *Śatapatha Brāhmaṇa* as being situated between Videha (Tirhut) and Kosala (Oudh), the river was the limit of the Aryan colonisation and conquest on the east at the time when the *Śatapatha Brāhmaṇa*, was composed by Yājñavalkya (see *Śatapatha Brāhmaṇa*, IX, 4) It has been identified with the river Gandak (Eggeling's *Introduction to the Śatapatha Brāhmaṇa* in the *Sacred Books of the East*, vol XII p 104), but in the *Mahābhārata* (*Saṁhā P* ch 20), it has been placed between the Gandakī and the Sarayū and in the list of rivers Sadanua is mentioned as a distinct river from the Kuatoya or the Gandak (see *Mbh* Bhishma P ch 9) Mr Paragitar identifies it with the Rapti a tributary of the Sarayū (see his *Markandeya P*, p 57 p 294)

Sāgala—Same as **Sākala** the capital of Milinda or Menander, king of the Yonakas or Bactrian Greeks (*Milinda Pañha*, vol XXXV of *SBE* p 1) The Sāṅkheyya monastery was near Sāgala It was the capital of Mithia desa (*Jātaka* vol IV p 144)

Sāgara-saṅgama A celebrated place of pilgrimage still called by that name or (Gangā sāgara near the mouth of the Ganges said to have been the hermitage of Rishi Kapila, same as **Kapilāsrama** (*Bṛhat Dharma Purāṇa*, Pūva khaṇḍa ch 6, *Mbh*, Vana, ch 114) The temple in honour of Kapila Muni in Sāgar Island was erected in 430 A D but it was washed away by the sea in 1842 It once contained a population of 200,000 (*JASB*, 1850, p 538, note)

Sāhañjana—Same as **Sanjān** (*Harmavijā*, ch 33)

Sahasarāma—Sasiram in the district of Shahabad Asoka's inscription is on Chandan Pir's hill situated on the east of the modern town It is ninety miles to the south west of Patna Within the town is situated the tomb of Sher Shah in an artificial tank For Pratāpa Dhavala's inscription of 1173 A D and Asoka's inscription on Chandan Sāhid hill, see *JASB*, 1839, p 354

Sahyādri—The northern parts of the Western Ghats north of the river Kāveri, the portion south of the river Kāveri was called Malava giri (see *Mahāvīra charita*, Act V, v 3)

Sahyādrija—The river Kāveri (*Śiva P*, *Vidyēśvarasamhitā*, ch X)

Saibala—Same as **Śivalaya** (*Bṛhat-Śiva P*, II, ch 4)

Saibala-giri—Rāmagiri or Rāmtak mountain, 24 miles to the north of Nagpur in the Central Provinces At the foot of this mountain a Śūdra, performed asceticism, on account of which he was killed by Rāmachandra (*Rāmāyana*, Uttara k ch 88) See **Rāmagiri** and **Śambūka-śrama** It was situated on the southern side of the Vindhya range (*Ibid*)

Sailodā—The river Jaxartes which flows through the northern extremity of Sogdiana (*Matsya P.* ch 120 and *JASB*, vol. LXXI, p 156) But the Jaxartes has been identified with the river Sitā (see *Sitā*) The identification of Sailodā with the Jaxartes does not appear to be correct (see *Brahmāṇḍa P.* ch 51) The river is said to be situated between the Meru and Mandāra mountains (*Mbh.* Sabhā, ch 51) and near Uttara-kuru (*Rāmāyana*, Kiśhk, ch 43)

Sairindhra—Sirhind (see *Bṛhat-saṃhitā*, XIV, ch 29)

Sairishaka—Sires in the Panjab (*Mbh.* Sabhā, ch 32)

Saitabāhini—Same as Bāhuda (*Amarakośha*)

Śākadvīpa—Tartary including Turkestan in Central Asia, the country of the Śakas (*JASB*, vol LXXI, p 154) Scythia and Sogdiana are corruptions of Śāka-dvīpa According to the Greek geographers the Śakas lived to the east of Sogdiana, now called the Pamir, the country between Bokhara and Samarkhand According to Strabo the country lying to the east of the Caspian Sea was called Scythia (see also Ragozin's *Assyria*, ch 12) In 160 B C the Śakas or Sae were expelled from Sogdiana by the Yueshtis or Yuehchis, a tribe of the Tatars The Śakas, after fighting their way, through the Greek kingdoms, which were ceded to Chandragupta by Seleukos and which became independent after the death of Aśoka, invaded India through Sindh and established themselves at Mathurā, Ujjayini and Gurinagara as Kshatrapas or viceroys under their king at Seistan which means "the land of the Sae", or Śakas Meanwhile the five tribes of the Yueshtis or Yuehchis being pressed from behind conquered Baktria in 126 B C (see *Bāhika* and *Śākala* and *Pañchanada*). About a century afterwards the Kushanas one of the branches became predominant The Kushanas after defeating the Śaka suzerain in Seistan pushed forward and conquered the Panjab and ousted the Śakasatrap from Mathurā, and they made Takshashilā their capital of the kingdom extending from Baktria to the Doab of the Ganges, and Mathurā remained their subordinate capital Kanishka belonging to the Kushan tribe of the Tartars, became the king of the Kushan kingdom in the first or second century A D The resemblance of the following names of the countries, rivers and mountains in Śākadvīpa as given in the ancient Hindu works to those mentioned by Ptolemy in his geography is striking -

Mahābhārata, Bhīshma Parva ch 11—*Ptolemy* (McCrindle's translation pp 283—297

Śākadvīpa

Scythia

Countries (*Varāha*)

Kumuda

Inhabited by the Komedai (a mountain district called Komedorum Montes by the Greeks) between the source of the Oxus and the Jaxartes Komedorum Montes is the Tsung hing mountain of Huen Tsiang, see Kiu mi-to in Beals *RWC* vol I, p 41

Sukumāra

Komaro

Jalada

Golaktophagon

Jalandhara

Salateroi (p 268) or the Zarateroi (p 268)

Countries (*Janapada*)

Mrga

Margine or Margiana, present Merv (Bretnschneider's *Medieval Researches*, vol. II, p 103)

Massaka

Massagetai

Mandaga

Makharategoi

Rivers

Strā	The Syr daria or the Jaxartes (<i>daria</i> means river)
Chakshuvarddhana	The Oxos or the Oxus
Kumārī	The Rha or the Volga

Mountains

Meru	Mt Imaus
Malaya	Alana mountain
Syāma giri	Kaukasos Mount (including the Beloortag and the Mustag mountain which means the Black mountain. It is identical with Mount Syāmaka of the <i>Avesta</i> (Yast XIX 5, <i>SBE</i> , vol XXIII p 288)

Viṣṇu Purāṇa, pt II, ch 4 — *Ptolemy* (McCrindle's translation, pp 283—297)

Countries

Kusumoda	Inhabited by the Khorasmai (p 282)
Maudāri	Inhabited by the Mardyenoi (p 281)

River

Ikshu	The Oxos
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Mountain

Asta-giri	Aska tangka (<i>tangla</i> means mountain, p 285)
Durga Śāla	The El Burz mountain, both the words <i>Durga</i> and <i>Burz</i> mean a fort (see my <i>Rasātala or the Under World in the Indian Historical Quarterly</i> , vol- I ff)

Town

Mārkaṇḍa	Samarkand (p 274), the capital of Sogdo or Sogdiana, called Maracanda (Bretschneider, <i>Medieval Researches</i> , II, p 58, McCrindle's <i>Invasion of India by Alexander the Great</i> , p 40)
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It should be noted that in Śakadvīpa, the river Hiraṇvatī (the river of gold) mentioned in the *Mahābhārata* (VI, ch 8), forming the boundary of the country of the Suparṇas or Garudas, is evidently Zarafshan, the (distributor of gold). It is the river Hātakī Nadi of *Rasātala* of the *Bhāgavata* (V, ch 24). It rises in the Fan tau mountains and falls into Kara kul lake.

Śākala—The capital of Madradeśa (*Mahābhārata*, Sabha, ch 32). It has been identified by Cunningham with Sanglawala Tiba on the Apagā river west of the Ravi in the district of Jhang in the Panjab. But this identification has been proved to be erroneous, it has been identified with Chumot or Shakkot in the Jhang district. But Dr Fleet has identified

Śākala with Siakote in the Lahore division Punjab (Smith's *Early History of India* 3rd ed., p. 75, Rapson's *Ancient India*, p. 130), and this identification is confirmed by the local tradition that the town was founded by Rājā Śāl (i.e. Śālya), uncle of the Pāṇḍavas. It became the capital of the Greek king Demetrius after his expulsion from Bactria and of his successors down to Dionysius who ascended the throne after Menander.—Milinda of the Buddhists (140—110 B.C.), (see *Bāhika* and *Śākadvīpa*). The *Vāyu Purāṇa* (ch. 99) also mentions that eight Yavana kings reigned at this place for 82 years. Śākala was called Euthydemus by the Greeks (see McCrindle's *Ptolemy*, p. 121) and Sāgala by the Buddhists (*Kālinga Bodhi Jātaka* in *Jātaka* Cam. ed. IV, 144). It is the birth place of Sāvitrī the wife of Satyarāna (*Matsya Purāṇa*, ch. 206). Śālya, the brother of Mādrī, was king of Madra at the time of the *Mahābhārata*. Mihirakula made Śākala his capital in 510 A.D. after the death of his father Toramāna who had established himself at Malwa with the white Huns but according to some authorities Mihirakula's grandfather Iakhan Udayāditya established his capital at Śākala (see *Magadha*).

Śākambhari—1. Sambhāra in Western Rajputana (*Mbh. Adī P.* ch. 78, *Ind. Ant.*, VIII, 159, X, 161, *JRAS.* vol. XVII, p. 29) where a well called Devyāni is pointed out as the identical well in which Devyāni who afterwards became the queen of Rājā Yayāti, was thrown by the princess Samushīhā. Śākambhari is the capital of Sapādalakṣha country (*Ep. Ind.*, vol. II, p. 422). See *Sapādalakṣha*. 2. The celebrated temple of Śākambhari is situated in Kumāun on the road from Haidwar to Kōdārnāth. The temple of Śākambhari Devī is situated on Mount Śiv Kot on the north western part of the Sewālikhs (*Calcutta Review*, vol. LVIII (1874) pp. 201-4, *D. i. Bhagavata*, VII, ch. 28).

Sakasapura—Same as *Sankāśya* (Hardy's *M.B.*, p. 314).

Sakasthāna—Sistan, where the Śakas first settled themselves though they afterwards spread to other parts of Central Asia (Mathura Lion Pillar Inscription, Cunningham's *Bhilisa Topes*, p. 128). It was called Drangiana before it bore name of Sakasthāna afterwards it was called Sijistan and its modern name is Zāvan (Rapson's *Anc. Ind.*, p. 137).

Sāketa—Ayodhyā or Oudh (*Hemakośha*). Its capital was Sujanakot or Sanchankot, the Sanchi of Fa Hien, thirty four miles north west of Unao in Oudh (Dr. Rhys Davids *Buddhist India*, p. 39) on the river Śa in the Unao district. It appears from the *Mahāvagga* (VII, 1, 1 in the *Sacred Books of the East*, vol. XVII) that the town of Sāketa was six leagues from Śrāvastī. McCrindle identifies it with Ayodhyā, the Sagda of Ptolemy.

Śakra-kumārīkā—Near Renukā tirtha, about sixteen miles to the north of Nahan in the district of Sirmur in the Punjab. The name of Śakra-kumārīkā was used by way of contradistinction to Kanyā-kumārīkā (*Mahābhārata* Vana, ch. 82, v. 81).

Śālagrāma—A place situated near the source of the Gandak where Bharata and Uśhi Pulaha performed asceticism (*Padma P.*, Pātālakh, ch. 78, *Bhāgavata*, sk. V, ch. 7). It was the birth place of Mārkaṇḍa (*Bṛhat Nāradya P.* ch. 5). Jada Bharata's hermitage was situated on the Kākavēri river on the north of Redigrāma, and that of Pulaha in the latter village (*Archāvatara śhala varbhara darpanam*). For the description of Śālagrāma and the holy stones called Śālagrāma (see Oppert's *On the Original Inhabitants of Bhārata-varsha or India*, pp. 337-359, Wilford's *Ancient Geography of India in Asia Res.*, XIV, p. 414, *Brahma varvarta P.*, II, ch. 13). See *Muktinātha*.

Śālagrāmi—The river Gandak, especially that portion of it which is within half a mile of Muktinātha, the bed of which abounds with sacred stones called Śālagrāma see *Muktinātha* (*Barāha P.*, ch. 144). It is also called Kālī.

Salatura—The birth-place of Pāṇini, the celebrated grammarian (Hsien Tsiang in Beal's *RWC*, vol I, p 114 note, but see Rām Dās Sen's *Pāṇini* in the *Ātishānsa Rahashya*, and Weber's *History of Indian Literature*, p 218) It has been identified by Cunningham (*Anc Geo*, p 57) with the village of Lahor (Lahul of G Buhler's *Brahma Alphabet*, p 23) to the north west of Ohind in the Panjab It was situated within the ancient country of Gandhāra Pāṇini flourished between the eighth and ninth centuries before the Christian era (Rajnikānta Gupta's *Pāṇini*) According to Dr Bhandarkar also, Pāṇini flourished in the beginning of the seventh century before the Christian era if not earlier But in the *Indian Antiquary* (vol I, p 302), it is said that Pāṇini lived at the time of Pushyamitra, king of Magadha (178 to 142 B C) Professor Max Müller supposes that Pāṇini lived in the middle of the fourth century B C (*History of Ancient Sanskrit Literature*, pp 245, 301) but Professor Goldstuecker refutes this view in his *Pāṇini*, and has proved that Kātyāyana, the author of the *Vārtikas*, lived later than Pāṇini and Patañjali, the author of the *Mahābhāṣya*, lived later than Kātyāyana Pāṇini must have preceded Vyādi by at least two generations, the latter was the author of the grammatical work called *Saṅgraha* Pāṇini was also called Dākṣhāyaṇa his mother's name being Dakṣhi (Goldstuecker's *Pāṇini*)

Sahlarāja-tirtha—The place where the Indus falls into the ocean (*Mahabharata Vana* ch 82 *Padma P* Svarga ch XI) Sahlarāja is another name for Bruma (*Mbh Udyoga* ch 97)

Salivāhanapura—Pattana (see *Pratishthāna*)

Salmali-dvīpa—Chaldai Chal-dia appears to be a corruption of Salmali dvīpa Perhaps the rivers Nivriti and Bitrishna are the Euphrates and Tigris respectively (*Brahman in P* ch 53) Mesopotamia or Assyria

Salva—It was also called *Marttikāvata* It was near Kurukshetra (*Mbh*, Vāta ch 1) It was the kingdom of the father of Satyawati, the husband of the celebrated Savitri (*Mbh Vana P*, ch 282) Its king was Salva who attacked Dwaravati It comprised portions of the territories of Jodhpur Jaipur and Alwar See *Mārttikāvata* and *Śālvapura*

Śālvapura—Alwar (Cunningham *Arch Rep*, vol XX p 120, *Matsya Purana*, ch 113 *Harivansa*, Vishnu, ch 54) It was also called Saubhanagara, the capital of Rājā Śālva, who was king of the country called Marttikāvata, he was killed by Krishna (*Mbh Vana P* ch 14) See *Mrttikāvati* The Bhahungis of Pāṇini, the Bolingis of Ptolemy, were a branch of the Śālvas They lived on the western slope of the Aravali mountain (McClindock's *Ptolemy* p 163)

Samādhi-giri—Same as *Samida-giri*

Sāmalanātha—Same as *Śyāmalanātha* (*Matsya P*, ch 22)

Samangaḍ—Same as *Samugaḍ*

Sāmanta-kūṭa—Adam's Peak in Ceylon (*Upham's Rajatala*, pt 1)

Samanta-pañchaka—Same as *Kurukshetra*

Samatata—East Bengal (*Brihat samhitā*, ch xiv) Lower Bengal (Dr Bloch's *Arch & Rep*, 1902, in the *Supplement to the Calc Gaz* Sept 17, 1902, p 1303 *Devī Purana*, ch 46) The Delta of the Ganges and the Brahmaputra (Smith's *Early History of India*, p 249, Cunningham's *Anc Geo*, p 501) It was situated to the east of the Bhāgrathi and south of Pundra Epigraphical evidence, however, shows that Samatata comprised the districts of Comilla, Noakhali and Sylhet (*JASB*, 1915, pp 17, 18) It was conquered by Samudra Gupta (see Allahabad Stone Pillar Inscription of Samudra Gupta in *Corp Ins Ind*, III, p 1) Its capital was Karmamāta, modern Kamta, near Comilla in the district of Tiparā, Bengal (*JASB*, 1914, p 87)

Sambalaka—See **Semulapura**

Śāmbapura—Multan on the river Chandrabhāgā (Chinab) (*Bhaviṣya P.*, Brahma Parva pt I, ch 140, v 3, and *Arch S Rep.* v, pp 114 ff) It was founded by Śāmba, son of Kṛṣṇa

Sambhalagrāma—A village near Moradabad in the district of Rohilkhand eighty miles to the east of Delhi, where Viṣṇu would incarnate as Kalki, the ninth Avatāra (*Bhāgavata P.*, XII, ch 2 v 18, *Kalki P.*, ch 2, and *Archāvatara śhala varbhava-darpanam*) It is the Sambalaka of Ptolemy (McCrindle's *Ptolemy*, p 133) According to Col Yule, Sambhal is Northern Rohilkhand (*Ind Ant.*, III, p 115)

Sambheda—A place of pilgrimage at the mouth of the river Sindhu or Indus (*Amaraśloka*, Pātāla varga)

Sambūka-śrama—Ramtek, north of Nagpur in the Central Provinces, where Sambūka a Śūdra, performed asceticism, for which reason he was killed by Ramachandra Hence it may be identified with the Śāmbalagiri a mountain mentioned in the *Rāmāyana* (Uttara, ch 75) At the time of Kalidasa the author of the *Meghaduta*, it was known by the name of Rāmāgiri (*Meghaduta* pt I, v 1) See **Śāmbalagiri** and **Rāmāgiri**.

Samet-Sikhara—The Pārasnath hill in the district of Hazaribagh in the Behar province, two miles from the Iri station in the Grand Chord Line of the E I Railway the holiness of which is held in great estimation by the Jainas It is the eastern country of Jaina worship as Mount Abu is the western one Pārsvanatha the twenty third Tirthankara of the Jainas died here at the age of one hundred years Pārsvanātha was the son of Asvasena, king of Benares, by his Queen Bāma He was born 250 years before Mahāvira at Bhelupurā in Benares His followers were called the Svetambaras as the followers of Mahāvira, the twenty fourth and last Tirthankara were called Digambaras (Prof Jacob's *Kalpa sutra* in *SBE*, vol XXII, p 271) The hill was the scene of nirvana of no less than nineteen of the twenty four Tirthankaras Same as **Samida-giri** and **Malla-parvata** For the names of the 24 Tirthankaras of the Jainas, see **Śrāvastī** The five holy places of the Jainas are Śatruñjaya, Gurnar Abu Astāpada (see **Prabhāsa**) and Sametāsikhara, but the *Indian Antiquary* (vol II 1872 p 354) has Chandragiri in the Himalaya instead of Astāpada

Samida-giri—Same as **Samet-Sikhara** Perhaps Samidagiri or Sammidagiri is a variation of Samādhi giri (or Sikhara) as 19 Tirthankaras obtained Nirvana on this hill

Samugad—Fatehabad, nineteen miles east of Agra (Bernier's *Travels* p 43) where Aurangzeb defeated Dara Samugad is a corruption of Samanagar

Sāñchi—Same as **Śānti**

Sandhyā—The river in Sindh in Malwa, a tributary of the Yamuna (R K Roy's *Mukh*, Sabbā, ch 9, p 282 n)

Sāṇḍilya-śrama—1 Chitāmandāpur in the district of Faizabad in Oudh was the hermitage of Rishi Sandilya, the celebrated author of the *Sāṇḍilya sūtras* 2 Śārādā (see **Śārādā**)

Sangala (of the Greeks)—Same as **Sākala** (Cunningham's *Arch Geo.* p 180) Dr Bhandarkar (*Ind Ant.*, I 22) and McCrindle (*Invasion of India by Alexander the Great*, p 348), however, identify it with Sākala of Ptolemy (*Sutra*, IV, 2, 75) and place the country between the Hydraotes and Hypasis, probably in the district of Amritsar and towards the hill Mr V A Smith is also of opinion that the identification of Sangala with Sākala is erroneous, he supposes Sangala was in the Gurulaspur district (*Early History of India*, p 65 note)

Singama-tirtha—Same as **Rāmeśvara**. See **Setubandha**.

Sangamesvara—1 A town in Konkana about 20 miles north-east of Ratnagiri. It was the capital of a Chahukya prince Somadeva (see **Paraburāma-kshetra**). 2 It is a Lingayet place of pilgrimage on the confluence of the Malaprabhā and the Krīṣṇā (*Bomb. Gaz.* vol. XXIV, p. 119). Basava, the founder of the Lingayet or Jangama sect died at this place (Wilson's *Mack. Col.* pp. 310-311). 3 A shrine of Śiva at the confluence of the Ganges and Baruṭi in Benares (*Long. P.* I, ch. 92).

Saṅjān—An old village called also Saṅjān in the Thana district Bombay Presidency. It is the *stūdan* of the Arab writers. It was also called Shahpūr. Shahpūr was the first priest of the Parsis to settle there in 716 A.D. See **Devabandara**. It is evidently the Saṅjayantmagari of the *Mbh.* (Sabhā, ch. 31) conquered by Sahadeva.

Saṅjayanti Nagari—Same as **Saṅjān**.

Sāṅkala—See **Sangala** (Pāṇini's *Aṣṭadhyāyī*).

Saṅkarāchārya—The name of a mountain at present called Takht-i-Suleiman near Śringar in Kashmir. On the top of the hill Asoka's son Kunālin (or Indoka) built a monastery, now converted into a mosque where the celebrated reformer Saṅkarāchārya established Śiva worship. See **Gopādri**. The old Hindu name of the hill was Sandhumāna parvata. The temple of the Mahādeva Jyeshtha Rudra (or Jyeshthesvara) was on the top of the mountain (*Rajataranginī*, bk. I, v. 124).

Saṅkara-tirtha—In Nepal immediately below the town of Patan at the confluence of the Jāgmatī and the Manmatī (Manuohini). It is said to have performed asceticism at this place for obtaining Durgā (*Sayambhu. P.* ch. 4, p. 298).

Saṅkāśya—Sankasa or Sankasa Basantapura situated on the north bank of the river Ikshumati now called the Kāh nulli between Atranji and Kanauj and twenty three miles west of Fategarh in the district of Etah and forty five miles north west of Kanauj. In Patañjali's *Mahabhāṣya* Sāṅkāśya is said to be four *yojanas* from Gāhdhumat which has been identified with Kudukoṭ in the Etwa district of the United Provinces (*Ep. Ind.*, vol. I, pp. 179-183). It was the capital of Rājā Kusadhvaja brother of Śraddhvaja Janaka, the father of Sita of the *Ramāyana* (*Ādi. K.*, ch. 70). It was a famous place of Buddhist pilgrimage as it was here that Buddha descended from the Tāvastisra heaven by the ladder of gold, accompanied by the gods Indra and Brahmā. Cunningham supposes that the temple of Bṛhaspati occupies the site of the three staircases (*Arch. S. Rep.*, vol. I, pp. 271 f.). There is also a stūpa of Asoka at this place. It was visited by Fa Hien in 415 A.D. and by Hsuen Tsiang in 636 A.D. See **Kapittha**.

Saṅkha—1 The river Sank, a tributary of the Brāhmanī in the Chutia Nagpur division (*Mbh.*, Vana, ch. 83) it is called also **Sankhupī**. 2 A place of pilgrimage on the north bank of the Suṇvati in Kurukshetra near Dvāpavāna (*Mbh.* Salya, ch. 36).

Sankhupī—See **Saṅkha** (1).

Saṅkhoddhāra—The island of Batī (Bevi) belonging to the province of Guzerat, situated at the south western extremity of the gulf of Cutch. Vishnu is said to have destroyed a demon named Saṅkhāsura at this place and to have delivered the Vedas (*Padma. P.*, ch. 71, Hamilton's *East India Gazetteer*, s.v. Bata Isle).

Saṅkukarus—The southern portion of Benares (*Bṛhat Nāradya. P.*, pt. 11, ch. 48, v. 20).

Santa-tirtha—At Gaugesvari ghāt in Nepal, where the river Maradārikā joins the Bāhmatī or Bāgmātī. Pārvatī is said to have performed asceticism at this place (*Svayambhu. P.*, ch. 5, p. 279).

Sāñchi—Sāñchi, about six miles to the south west of Bhilsa and twenty miles north east of Bhupal (Cunningham's *Bhilsa Topes*, p 181) It is celebrated for ancient Buddhist topes constructed according to different authorities in the 5th, 3rd, or 1st century B C The great tope was built about 188 B C by a king of the Sunga dynasty (Sir Monier Williams' *Modern India*, p 130) One of the topes contained the ashes of Śāriputra and Moggallāna two of the principal disciples of Buddha (see *Nālandā* and *Srāvastī*) The railing was constructed in 250 B C, and the gate in the 1st century A D Di Fleet, however, considers that the ancient name of Sāñchi is Kākanāda (*Corp Ins Ind*, vol III, p 31) For a description of the Sāñchi topes, see Cunningham's *Bhilsa Topes*, p 183 See **Kākanāda**

Sapadalaksha—1 Same as **Śākambhari** modern Sanibhari in Eastern Rajputana (Tawney, *Prabandhachintāmani* p 120 *Ep Ind* II p 422) 2 There is also a temple of Śākambhari in Kumaun Sapadalaksha is the Sanskrit form of the modern Sewalik (*Bom Gaz*, vol I, pt I p 177) The corruption of Sapadalaksha appears to be Sawālāk (Upam's *Rājavalī* p 50), and Sewalikk is the corruption of Sawālākh

Sappini—See **Giriyek** (*SBL*, XIII, p 254 n Gooneratne's *Anguttara Nikāya* p 216)

✓ **Sapta-dvīpa**—The seven dvīpas or insular continents mentioned in the Purāṇas are Jambū Plakṣa Sālmali Kuṇa, Krauñcha Śaka and Pushkara (*Padma P Kṛtyāyoga* sūtra, ch I)

Sapta-Gandakī—The seven rivers which unite and form the river Gandak are the Baṅgarī the Śālagāmī or the Nāṭyānī the Śvetī Gandakī, the Marsiānālī the Daramālī the Gandī and the Trisūla (*JASB* XVIII, p 762 map)

Sapta-Gangā—Gangā Godāvari Kāveri Tāmraparnī Sindhu Sarayu and Narmadā are called Sapta Gangā (*Śiva P* bk 2 ch 13)

Sapta-Godāvari—A place of pilgrimage mentioned in the Purāṇas situated at Solangipur sixteen miles from Pithāpura (Pishtapura of Samudra Gupta's inscription) one of the stations of the East Coast Railway not far from Rājamahendri in the Godāvari district (*Mbh*, Vana P, ch 85, *Padma P*, Svarga ch 19) According to some writers the seven mouths of the Godāvari were called by this name (*Rājataranginī* bk xiii, s 34449—Dr Stern's trans, vol ii p 271 note)

Saptagrāma—Sātgaon, an ancient town of Bengal near Magrā in the district of Hughly, it is now an insignificant village consisting of a few huts It was a great emporium of commerce and the capital and port of Rādha at the time of the Romans, who knew it by the name of *Ganges Regia* It was also the capital of Western Bengal at the time of the Mahomedans (Lami Pook's *Medieval India under Mahomedan Rule*, p 164) It was situated on the Ganges The recession of the Ganges in 1630 A D and the rise of Hughly into a royal port caused its ruin (see my *Notes on the History of the District of Hughly or the Ancient Rādha* in *JASB*, 1910) Formerly Saptagrāma implied seven villages Bānsberia Kusāpura, Bāsudevapura, Nityānandapura, Śilpur, Sambachorā and Baladghātī For the life of Zaffar Khan, the conqueror of Saptagrāma, see *JASB*, XV (1847), p 393 Ptolemy says that Gange was the capital of the Gangaridai The Ganga-ridai were evidently the Gangā-Rādhis or the inhabitants of Rādha who lived on the west bank of the Ganges, the eastern boundary of Rādha being the Ganges and hence Gange is evidently Saptagrāma, it is the 'Port of Ganges' of the *Periplus of the Erythraean Sea*, the sea being then closer to Saptagrāma than it is at present hence Saptagrāma was the capital of Rādha in the 1st or 2nd century of the Christian era (see *JASB*, for 1810) Saptagrāma was visited

by Ibn Batuta in 1346 A.D. He calls it by the name of Sudkâwân which he describes as a large place 'on the shore of the great sea' but says it was close to the junction of the Ganges and the Yamunâ (evidently at Triveni). According to him, Sâtgâon was not only a port, but the residence of Fakruddin the then Sultan of Bengal (*Ind. Ant.*, III, p. 210). Merchants from various parts of India as Kalunga, Trailinga, Gujarat etc. used to come to Saptagrâma for trade (*K. Ch.*, pp. 196, 229; Schoff's *Ptolemy*, p. 26; McCrindle's *Ptolemy*).

Sapta-Kausikâ—See **Mahâkausikâ**

Sapta-Konkana—The following territories in the Malabar coast were called the seven Konkanas: Kerala, Tulu, Govarishtra, Konkana proper, Karahâtaka, Barâlâtâ and Barbarn (Wilson, *As. Res.*, XV, p. 47; Dr. Stein's *Râjataranginî*, vol. I, p. 136). See **Parasurâma-kshetra**.

Sapta-Kulâchala—The seven principal mountains which are Mahendra, Malaya, Sahya, Suktamâna, Gandhamâdana, Bindhya and Pârpâtta. For the Gandhamâdana the *Matsya P.* (ch. 144) has Itikshavâna and the *Agni P.* (ch. 118) has Hema parvata.

Sapta-Mokshadâpurî—The seven holy towns are Ayodhyâ, Mathurâ, Mâya, Kâsi, Kanûchi, Avantî and Dvârâvatî (*Brihat Itiharmma Purâna*, Madhya kh., ch. 21).

Sapta-Pâtâla—See **Rasâtala**.

Saptârsha—Saptara in Mahârâshtra (*Vishnu Samhita*, ch. 57).

Sapta-sâgara—The seven seas are (1) *Lavana* (salt) or the Indian Ocean surrounding Jambudvîpa or Indrâ (*Padma P.*, *Kriyayogusâra*, ch. 1), (2) *Ashva* (inspissated milk), it is a corruption of Shuwan Sea as the Caspian Sea was called (Yule's *Marco Polo*, vol. I, p. 59 note) and it formed the northern boundary of Sâkya dvîpa (*Barâha P.*, ch. 86), (3) *Sura* (wine) it is a corruption of the Sea of Saran which is another name for the Caspian Sea (Yule's *Marco Polo*, vol. II, p. 494), and it formed the southern or south eastern boundary of Kusa dvîpa (*Brahmânda P.*, ch. 51, the *Barâha P.*, ch. 57, has Kohira Sagara instead of Smâ), (4) *Ushila* (clarified butter), it is a corruption of the Frythiæan Sea or the Persian Gulf, and it formed the boundary of Sâlmala dvîpa or Chal dia, that is Assyria (*Barâha P.*, ch. 89), (5) *Ikshu* (sugarcane juice), Ikshu is another name for the Oxus (*Vishnu P.*, pt. II, ch. 1), here the river is taken as a sea. It formed the southern boundary of Pushkara dvîpa (*Barâha P.*, ch. 89) Pushkara being evidently a variant of Bhushikua or Bokhara, (6) *Dadhu* (curd) or the sea of Aral, Dadhu is the Sanskritised form of Dahu (Daha) the name of a Scythic tribe which lived in the Upper Jaxartes (*J.B.R.A.S.*, vol. XXIV, p. 545) and evidently on the shores of this lake, it formed the boundary of Kinnûcha dvîpa (*Barâha P.*, ch. 88), (7) *Svâdu* juice (sweet water), it is perhaps a corruption of Tchaduu a river in Mongolia. It formed the boundary of or rather flowed through Plaksha dvîpa. See my *Rasâtala or the Under world in the IHO*, vols. I & II.

Sapta-salla—Yellumala, a cluster of hills 16 miles north of Cannanore in the Malabar Coast, the first Indian land seen by Vasco-da Gama in 1498 (Yule's *Marco Polo*, vol. II, p. 321).

Sapta-Sârasvata—1 The collective name of seven rivers: Kâñchanâkshi in Naimishâ ranya, Bisâlâ in Gaya, Manauramâ in Kosala, Oghavati in Kurukshetra, Sienu in Haridvâra, Bimalodâ in the Himalaya and Suprabhâ in Pushkara (*Mbh.*, Salva P., ch. 39). 2 A place of pilgrimage in Kurukshetra (*Mbh. Vana*, ch. 83).

Sapta-Sindhu—The Panjab where the early Aryans, who were afterwards called the Hindus, first settled themselves after their migration to India. The seven Sindhus (rivers) are the Irâvatî, Chandrabhâgâ, Bitastâ, Bipasâ, Satadru, Sindhu and Sarasvatî or the Kabul. The word Sapta Sindhu of the *Rig Veda* (VIII, 24, 27) is the Hapta Hindu of the *Vendidad*.

(I 73) (*Bhaviṣya P.*, *Prataṣarga Parva* pt I, ch 5 and Max Muller's *Chips from a German Workshop*, vol I p 83) The ancient Aryans who lived in the Panjab at the time of the *Rig-Veda* were divided into five tribes called the Purus (or Bharatas, afterwards called Kurus) who lived on the north of the Rāvi the Tritsus (called Pañchālas) who lived on the north and south of the Sutlej, Anus, Yadus and Turvasus (Ragozin's *Vedic India*, p 323).

Sarabhu—Same as **Sarayu** (*Vinaya pitaka* Chullavagga, 9, 1 3 and 4 in *SBE* XX, p 301. XXXV, p 171, *Mulindā pañha*, 4 1 35) It is the Saraboo of Ptolemy

Śaradā—Sarch, on the right bank of the Kishon Ganga near its junction with the Madhu mati near Kauraj in Kasmir. It is one of the Pithas where Sati's head is said to have fallen (Gladwin's *Ayeen Akbery*, pt I, p 396, Dr Stein's *Rājataranginī* vol II p 279, *Skanda P.* Nagara Kh, ch 157) Śāṇḍilya Muni performed austerities here. For a description of the temple, see Dr Stein's *Rājataranginī*, vol II p 279. Lalitāditya Muktapīda, king of Kasmir, having treacherously killed a king of Gauda, the Bengalkes entered Kasmir on the pretext of visiting the temple of Śaradā, destroyed the image of Rāmasvāmin (Vishnu), mistaking it for that of Parihāsa-keśava left as surety for safety of the king of Gauda (Dr Stein's *Rājataranginī* vol I, p 152) It is called Sarvajña Pitha in the *Saṅkaraviṣaya* (ch 16) Śaṅkarāchārya was not allowed to enter the temple till he answered the questions put to him by learned men belonging to various sects.

Śaradā-Matṛa—One of the four Matṛas or monasteries established by Śaṅkarāchārya at Dvārīkā in Guzerat (see *Sriṅgagiri*)

Sāraṅgaṇātha—Its contraction is Sārnāth same as *Mṛigadāra* (see *Mṛigadāva*). It was at this place that Buddha after the attainment of Buddhahood preached his first sermon or what is called 'turned the wheel of law' (*Dharmachakra*) The Dhamek stupa, according to General Cunningham was originally built by Asoka (*Arch. & Rep.* vol 1 p 112) on the spot where Buddha first preached his doctrine to Kaundinya and four other Brāhmins or as it is called 'turned the wheel of law'. On the north of the Dhamek stupa there are the ruins of a stupa where Buddha predicted about the future Buddha Maitreya, but according to Huen Tsiang the site where he first proclaimed the truths is marked by Asoka's pillar recently discovered, and the Dhamek stupa marks the place where Buddha prophesied about the future Buddhahood of Maitreya. At a spot near the mouth of the river Asi, Buddha converted Yasa and his four friends, Purna, Bhumā, Gavampati and Subāhu.

Sārasvata—1 The Pushkara Lake near Ajmura (*Varāha P.* ch III) 2 Sārasvata or Sārasvatapura was situated on the north west of Hastināpura (*Hemakoṣha*) It was the capital of Bīravarmā of the *Jaiminībhārata* (ch 47)

Sārasvatapura—Same as **Sārasvata**

Sarasvatī—1 The river Sarasvatī rises in the hills of Sirmur in the Himalayan range called the Sewalik and emerges into the plains at Ad Badri in Ambala, and is deemed as one of the most sacred rivers by the Hindus. The fountain from which the river takes its rise was situated at the foot of a *plaksha* tree, and hence it was called Plakshāvataraṇa or Plaksha-sarasvata and frequented as a place of pilgrimage (*Mbh.*, *Adi P.* ch 172 and *Padma P.*, *Svarga*, ch 14, *Rig-Veda*, X, 75) It disappears for a time in the sand near the village of Chhalaṭur and reappears at Bhavānpura. At Bālcchappur it again disappears but appears again at Bara Khara, at Urna, near Pehoa, it is joined by the Mārkaṇḍa and the united stream bearing still the name of Sarasvatī ultimately joins the Ghaggar (Gharghar) which was evidently the lower part of the Sarasvatī (*Panjab Gazetteer* Ambala District, ch 1)

The Ghaggar or Gaggai is believed to have been the ancient Sarasvatī though it is not known how it has lost that name (*JRAS*, 1893 p. 51) see **Pāvani**. The *Mahābhārata* also says that after disappearing, the river appears again at three places, namely at Chamasodbheda, Snodbheda and Nāgodbheda (*Vana Parva*, ch. 82). The *Sarasvatī* is described in the *Rig Veda* as a flowing river, Manu and the *Mahābhārata* speak about its disappearance in the sand at Bināsana-tirtha near Sirsa (*JRAS*, 1893, p. 51). In the Vedic period the *Sarasvatī* was a very large river and it flowed into the sea (Max Müller's *Rig Veda Samhitā*, p. 46 commentary). The *Rig Veda* does not even hint about its subterranean course in the Trivenī at Allahabad. The Kurukshetra *Sarasvatī* is called the *Prāchi* or Eastern *Sarasvatī* (*Padma P. Uttara Kh.*, ch. 67). The name, however, is specially applied to the Pushkara *Sarasvatī*, that is the *Sarasvatī* which with the Looni issues out of the Pushkara Lake (*Padma P.*, *Sir-jit Kh.*, ch. 18). It falls into the Gulf of Kutch. 2. A river near Somnath in Guzerat now called Rāmākshī (see **Prabhāsa**). It is a small river which rising in Mount Abu runs westward towards the Runn of Kutch from the celebrated shrine of Kṛṣṇa Mahādeva in the marble hills of Aravali (Forbes, *Rāsamālā*). It is called *Prabhāsa Sarasvatī*, and is supposed to be identical with the *Prāchi Sarasvatī* (*Skanda P.*, *Prabhāsa Kh.*, *Prabhāsa mātāt*, chs. 35, 36). On the bank of this river below an aspen tree near Somnath, Krishna breathed his last. 3. Arachosia or Eastern Afghanistan (the district of Kandahar), *Sarasvatī* being written as *Harakhvati* in the *Zendavesta*. It is mentioned as *Haravvatish* in the Behistun Inscription (Rawlinson's *Herodotus*, II p. 591). It was also called *Saukuta*, of which the capital is plausibly identified with Ghazni. Dr. Bhandarkar doubtfully derives the name of Arachosia from that of the mountain Rakshoda mentioned by Pāṇini's commentators (*Ind. Ant.*, I 22). 4. The river Helmand in Afghanistan, the Avestan name of which is also *Harakhvati*. Hence the three *Sarasvatīs* of the *Atharva Veda* are the Helmand, the Indus anciently called *Sarasvatī* and the *Sarasvatī* of Kurukshetra (Ragozin's *Vedic India*). 5. The Arghandab in Arachosia according to Hillebrandt (Macdonnell and Keith's *Vedic Index of Names and Subjects*, vol. II p. 437). 6. A tributary of the *Alakānandā* (*Gaugā*) in Garwal (*Agni P.*, ch. 109, v. 17).

Sarasvatī-nagara—Perhaps Susa on the *Sarasvatī* in Kurukshetra. Panjab (*Mbh.*, *Maushala*, ch. 7).

Saravana—1. The birth place of Gosala Maṅkhaliputra near Śrāvastī. He was the head (or founder) of the Ājīvakas (Hoernle's *Uvāsagadasāo*, Intro, p. xiv, Appendix, pp. 1, 4). 2. Retakupda the birth place of Kārttika near Ketārānātha temple in Garwal.

Sarāvastī—1. Wilford identifies Śārāvastī with the river Bāngauā which passes through the district of Budaon in Rohilkhand (*Asiatic Researches*, vol. XIV, p. 409, *Padma P. Svarga* (Ādi), ch. 3). 2. Fyzabad in Oudh (R. L. Mitra's *Lalitavistara*, p. 9), but Śārāvastī appears to be the corruption of Śrāvastī (modern Sahet-Mahet) on the Rāptī (Comp. *Rāmāyana*, Uttara, ch. 121 with the *Raghuvamśa*, canto XV, v. 97). 3. The river Rāptī on which Śrāvastī is situated (*Raghuvamśa*, canto XV). It is the Solomatis of Arrian (McCrindle's *India of Arrian*, p. 186). 4. The *Dvyaśradāna* (Cowell's ed. ch. 1) places Śārāvastī, both the town and the river, to the south east of Puṇḍravarddhana. The river Śārāvastī was the boundary between the countries called *Prāchya* and *Udichya*, the former being on its south eastern side and the latter on its north-western side (*Amarakośha*, *Bhūmī varga*).

Sarayu—The Ghagra or Gogra in Oudh. The town of Ayodhyā is situated on this river (*Rāmāyana*, Bāla K., ch. 24). See **Kāma-sarama** and **Śoṇa**. It is evidently the Sarabhu

of the *Mulinda-pañha*, (4, 1, 35) The river rises in the mountains of Kumaun and after its junction with the Kālī-nadi it is called the Sarayu the Ghagra or the Dewā According to the *Mbh* (*Anuśāsana*, ch 155) it issues from the Mānasa sarovara

Śārikā—One of the fifty two Pithas where Śaṭi's throat is said to have fallen The temple of Śārikā Devi is situated on the Hari Mountain, three miles from Śrinagar in Kasmir It was the hermitage of Rishi Kāsyapa (see **Kāsyapapura**)

Sarkarāvartī—It is perhaps the river Sakri in Bihar which has been incorrectly identified by Mr Beglar with the Śuktanati (*Arch S Rep*, vol VIII, p 124, *Bhāgavata*, V, ch 19) Sarkarā and Vartī appear to be two distinct rivers (*Devī-Bhāgavata*, VIII, ch 1)

Sarovara—1 See **Nārāyaṇasara** 2 The twelve Sarovaras are—Manda, Achchhodu, Lohita, Mānasa, Sailoda, Bindusara, Sāyana, Vishunupada, Chandraprabhā, Pavoda, Uttara Mānasa, and Rudrakāntā (*Brahmānda P*, ch 31)

Sarpanshadhi-vihāra—Aduzai valley in Bunei near the fort Chakdaria on the north of the Swat river, visited by Hunch Tsang (*Dr Stein's Archaeological Tour with the Buner Force*, p 31)

Sarpikā—A tributary of the Gomati According to Lassen it is the same as *Syāndika* (*Ind Alt*, Map) See **Syāndikā**

Sarvata-śrama—Dohthi on the junction of the two streams Marha and Biswa in the subdivision of Akhbarpura, district Fyzabad in Oudh, where according to tradition Dasaratha king of Ayodhyā killed Rishi Sarvata or Śindhu the son of a blind Rishi, mistaking him for an elephant while the latter was filling a pot with water The hermitage of the Rishi was near the confluence But the *Ramāyana* (Ayodh K ch 67) places the scene near the Sarayu

Saryanāvati—Same as **Rāmabhadra** (*Jug Jida* VII 2 5 Dr Wilson's *Indian Castles* vol I p 86) It is also written *Saryanavata*

Śasasthali—Antriavda, the Doab between the Ganges and the Yamunā

Śatadru—1 The river Sutlej, it is also called the Ghaggai or the Ghara which is the united streams of the Sutlej and the Bias from their junction at Endhra to the confluence with the Chenab The Ghara is known to the inhabitants by the name of Nai (*JASB*, VI, p 179) According to some authorities the Sutlej was not one of the rivers forming the Pañchanad but its old bed was the Sotra or Hakia (Ghaggai), which dried up owing to its diversion into the Bias valley According to Mr G Campbell, the Ghaggai is the principal tributary of the Sarasvati (*Ethnology of India* p 64, Dr Macdonell and Keith's *Vedic Index of Names and Subjects*, II p 435) See **Sarasvati** 2 Subind in the Panjab (*Mārkand P* ch 57 Beal's *RWC*, I p 175)

Satyaputra—The Tulu country including Mangalore (Asoka's Girnar Inscriptions and Smith's *Asoka*, p 115) But see **Teliṅgana**

Satruṅjaya—The most sacred of the five hills (see **Sametśikhara**) of the Jainas in Kathiawar, at the eastern base of which the town of Palitana is situated, 70 miles north west of Surat and thirty four miles from Bhownagar It is sacred to Ādināth (see **Brāvaṇṭi**) The Chaumukh temple is the most lofty of all the temples on the summit of the hill The Satruṅjaya temple was repaired at a cost of one crore and sixty lakhs of rupees by Bāghbatadeva in the reign of Kumārapāla, king of Pattana The *Satruṅjaya Māhātmya* was composed by Dhaneśvara Śūri at the request of Śilāditya of Balabhi

Satyavati—Same as *Kassuki* (*Vāyu P* ch 91, v 88) It is mentioned as Suttwic in Gladwin's *Ayeen Akbery* (p 785)

Saubhanagara—Same as Śālvapura.

Śaukara-kshetra—Same as Śokara-kshetra

Saundattī—Same as Sugandhavatī

Saurāshtra—The Peninsula of Guzerat or Kathiawad, the Syrtastrene of Ptolemy. The name was also applied to the country from Sindh or the Indus to Baroach, that is, Guzerat, Cutch and Kathiawar (*Rāmāyana*, Ādi, ch 13). Saurājya was a synonym of Saurāshtra (*JASB*, 1873, p 105). Its capital was Balabhi (*Davakumāracharita*, ch 6). It was governed by the Satraps under Asoka and the Maurya kings, then by the Sakya kings from the first century B.C. to the third century A.D., and after them by the Śatāpatas under the Guptas of Kanauj. Under the Gupta emperors its capital was Bāmanasthali, modern Banthali, before Balabhi became its capital. According to local tradition Mādhavapura in Kathiawar was the place where Krishna was married to Rukmini. Krishna met his death at Prabhāsi Patan near Veinaval.

Śauripura—The name given by the Jains to the town of Mathurā (*Uttarādhyayana* in *SBE*, XLV, p 112). The Jaina Tirthankara Arishtanemi or Neminātha was born at this place and he died on the Summit of Mount Gernar (*Kalpa Sūtra* in the *Sacred Books of the East*, vol XXII, p 276). But according to the *Dhātasaagara*, a Jaina work, Śauripura and Mathurā are two different towns. Śauri, who succeeded his father Śūra, king of Mathurā, removed his capital to a newly built city, named Śauripurī, while his younger brother Śuvira remained at Mathurā.

Sauryapura—Same as Śauripura

Sauvira—It has been identified by Cunningham with Fder, a district in the provinces of Guzerat which was Badari of the Buddhist period at the head of the Gulf of Cambay (*Anc Geo*, p 497). Sauvira was the Sophir or Ophir (qv) of the Bible (but see *Surpāraka*) and Sovira of the *Mihinda Pañha* (*SBE*, vol XXXVI, p 269) where it is described as a seaport. According to another writer, Sauvira was situated between the Indus and the Jhelum, hence it was called Sindhu Sauvira (*Mbh*, Bhishma, ch 9, *Rāmāyana*, Ādi, ch 13). The *Saurāshtra Mahātmya* places it in Sindhu or Sindh. It appears from the *Agni Purāna* (ch 200) that the river Devīti and from *Bhāgavata P* (v 10) the river Ikshumati flowed through Sauvira. Dr Rhys Davids places Sauvira in his Map to the north of Kathiawar and along the Gulf of Cutch (*Buddhist India*, Map facing p 320, and *Bhāgavata*, V, ch 10 I, ch 10, v 36). Alberuni identifies it with Multan and Jahwar (*Alberuni's India*, vol I pp 300, 302, see also *SBE*, XIV, p 148 note). See *Devikā*. Roruka or Rorua was the capital of Sauvira (*Jātaka*, Can. Ed., vol III, p 280—*Iditta Jātaka*). But these identifications are doubtful. In the *Markandē P* (ch 57) Sindhu and Sauvira have been placed in the northern part of India, and mentioned along with Gāndhāra, Madra, etc. Rapson says that the two parts of the compound word Sindhu Sauvira are often used separately as names having nearly the same meaning, and he identifies it with the modern provinces of Sindh (*Ancient India*, p 168). Dr Bhagavanlal Indraji says that Sindhu-Sauvira like Ākarāvanti are usually found together. Sindhu is the modern Sindh and Sauvira may have been part of Upper Sindh, the capital of which was Dātāmītra (*Early Hist of Gujarat*, p 36), perhaps from Dātāmītra (Demetrius), king of Sauvira (*Mbh*, Ādi, ch 141). The identification of Sauvira by Alberuni with Multan and Jahwar seems to be correct.

Śoka—The country of Jheppur, south east of Ajmir (McCrindle's *Ancient India as described by Megasthenes and Arrian*, p 138 note). But the *Mahābhārata* (*Sabha*, ch 31) places it to the south of the Charmanvati (Chambal) and north of Avantī (Ujjin). It can therefore be

identified with North Malwa. It was conquered by Sahadeva, one of the Pândavas, with Aparā Śeka which was evidently on the south of Śeka.

Semulapura—1 Semah, near Sambhalpur (Tavernier's *Travels*, Ball's ed., II, ch 13)

2 Sambalaka of Ptolemy, on the river Koil, in the District of Palamu in the Chota-Nagpur division in Bihar, celebrated for its diamond mines. It is the Soumelpour of Tavernier.

Semulla—Chaul (Bhandarkar's *Hist. of the Dekkan*, sec viii)

Senakhaṇḍasela—Kandy (Bishop Copleston's *Buddhism in Magadha and Ceylon*, p 235)

For the transfer of the tooth-relic from Anurādhapura, see Mutu Coomara Swamy's *Dāthāvamsa*, Intro, XIX

Serendvipa—Ceylon

Śeshādri—See Trimala and Tripadi. It is also called Śeshāchala.

Setavyā—To-wai of Fa Hien. It has been identified by Prof Rhys Davids with Satiabia (*Indian Buddhism*, p 72, Spence Hardy's *Manual of Buddhism*, pp 88, 347). Mr Vost identifies it with Basedjā, 17 miles from Sahet-Mahet and six miles from Balarampur (*JRAS*, 1903, p 513). It was the birthplace of Kasyapa Buddha.

Setikā—Ayodhyā (Oudh). Setikā is evidently a corruption of Sāketa.

Setubandha—Adam's Bridge between India and Ceylon, said to have been built by Rāma with the assistance of Sugriva for crossing over to Laṅkā. The island of Rāmesvaram is the first link in the chain of islets forming the Adam's Bridge. The island contains the celebrated temple of Rāmesvaranātha, one of the twelve great Lingas of Mahākṛṣṇa, said to have been established by Rāmachandra on his way to Laṅkā (*Śiva Purāṇa*, I, ch 38, and *Rāmāyana*, Laṅkā, ch 22). Rāmesvara is also called Saugamatīrtha (*Ep Ind*, vol I, p 368).

Seunadeśa—The name of the region extending from Nasik to Devagiri in the Deccan. Its capital was Devagiri or Daulatabad (Dr Bhandarkar's *Early History of the Dekkan*, sec xiv). The town of Seunapura was founded by Seunachandra I of the Yādava dynasty.

Shadaranya—Nandi was cursed by Śiva to become a stone, he accordingly became a mountain called Nandīdurga or Nandīdroog (Garrett's *Class Dic*, s v Nandī). Vishnu interceded on his behalf and Śiva ordered Gaṅgā who was within his matted hair to fall on the mountain and to wash away the fault of Nandī (the river Pālār rises in Nandīdroog). Gaṅgā replied that if she would descend on earth, she wished that Śiva and Vishnu should have their shrines on the banks of the river, so that she might run between them to the sea. The request was granted. Śiva came to Kañchipura, where he was established by six Rishis. There is a temple of Vishnu at Vellore on the opposite bank of the river Pālār. The waste country in which these six Rishis dwelt was called Shadaranya or "six wildernesses," which in Tamil was called *Aru cadu*, which in popular language is called Arcot. But *Arcadu* is a Tamil compound of *Ar* or *Ar*, the banyan tree, and *Cadu* a forest (see Wilson's *Mackenzie Collection*, p 50). See Japyasvara.

Shashthi—The island Salsette, about 10 miles to the north of Bombay. It was originally a stronghold of Buddhism and subsequently of Śaivism as evidenced by the five groups of caves Kanheri, etc. contained therein (Da Cunha's *Hist. of Chaul and Bassein*, p 189). See Perimuda. It is Shashashthi of the inscription (*Bomb Gaz*, pt II, p 25).

Śiali—Trikramapura, in the district of Tanjore, Madras Presidency, twelve miles south of Chidambaram mentioned in the *Chaitanya-Charitamrita* (*Archavatāra śikhā varbhava-darpanam*). It is a corruption of "Śrīkāli, same as Śiyāli."

Siar—Nāthadwār on the Banas, twenty-two miles north east of Udayapur in Mewar, where the ancient image of Kṛṣṇa Deva was removed from Mathurā by Rānā Rāj Singh in anticipation of Aurangzeb's raid (Tod's *Rājasthān*, vol I, ch 19, p 544, Growse's *Mathura*, ch 6)

Siddhapura—1 Siddhaur, sixteen miles west of Bara Banki in Oudh 2 Sitpur (Siddpur) in the Ahmedabad district in Guzerat, the hermitage of Kṛṣṇa Karddama and birth-place of Kapila about sixty four miles from Ahmedabad (*Devī Bhāgavata*, IX, 21) Same as Bindu-sara (2)

Siddhāśrama—1 Buxar in the district of Shahabad Viṣṇu is said to have incarnated as Vāmana (dwarf) at this place On the bank of a small stream called Thorā, near its junction with the Ganges, on the western side of Buxar, is a small mound of earth, which is worshipped as the birth place of Vāmana Deva (*Rāmāyana*, Bālakāṇḍa, ch 29) A fair is held here every year in the month of Bhādra in honour of Vāmana Deva A fair is also held in honour of Vāmana Deva at Fatwa, situated at the confluence of the Ganges and the Punpun, in the district of Patna, where a large number of people bathe on a festival called *Vāraṇī Dvādaśī* 2 The hermitage on the bank of the Achehhoda sarovara in Kashmir (see *Achehhoda-sarovara*) 3 A sacred place near Dvārakā or in Ānarta or Gujerat, where, according to the *Brahmavaivarta Purāna*, the reunion of Kṛṣṇa and Rādhikā took place (*Dvārakā mahātmya*, VIII, ch 8) See **Prabhāsa** 4 A hermitage said to be situated in the Himalaya between Kanchanjanga and Dhavalagiri, on the bank of a river called Mandakini, 14 miles from Naini Bazar (*Rāmāyana*, Kish K, ch. 43)

Sitā—1 The river Gandak (Wright's *History of Nepal* p 130, note 33). 2 A river in the Rudra Himalaya near the source of the Ganges in Garwal (*Achchvatāra śhala-varbhava-darpanam*) 3 The river Jaxartes called Sikkus or Sitā by Megasthenes in his work (see McCrindle's *Megasthenes and Arrian*, p 35, Beal's *Record of the Western Countries*, vol I, p 13 note) See **Sitā**

Śilabhadra Monastery—It was situated on an isolated hill now called Kāvā dol in the district of Gaya near the Railway station Bela, the monastery was visited by Huen Tsang (*Arch S Rep*, vol VIII, p 45 and vol XVI, p 47) For a description of the hill, see *JASB* 1847, p 402 Śilabhadra was the head of the Nālandā monastery when it was visited by Huen Tsang in 637 A D and the latter studied the *Yoga-Śāstra* under Śilabhadra for fifteen months See **Khaḍḍika Parvata**

Śilā-dhāpa—Same as **Mahāsthāna** (*List of Ancient Monuments in Bengal*)

Śilahaṭṭa—Same as **Śrīhaṭṭa** (*Tārā Tantra*)

Śilā-Sangama—Śilā Sangama is a corruption and abbreviation of Bikramasīlā Saṅghā-rāma, the celebrated monastery founded by Dharmapāla, king of Magadha, about the middle of the eighth century A D It was the ancient name of Pātharghātā, six miles to the north of Kāhalgion (Colgong) in the district of Bhagalpur, containing the temple of Mahādeva Bakṣvaranātha and rock-cut excavations Two miles and a half to the south-east of Pātharghātā was the capital of Rājā Candha Mardan called Indrāsana where he built a fort in 88 A D (Major Franklin's *Site of Ancient Palibothra*, he quotes *Chaura Pañchāṅkā* by Chaura Kavi as his authority) See **Bikramasīlā Vihāra**

Simhala—Ceylon The *Dipavansa* relates the conquest of the island by Vijaya, who came from Lāla which has been identified with Rādhā in 477 B C Fergusson identifies Lāla with Lāta or Guzerat, but Upham says that Vijaya came to Ceylon from the province of

"Lade Desay" in the kingdom of Banga, which he identifies with Rādha Desa (Upham's *Rājaraṭnākara*, ch. II, and *Rājāvali*, pt I), and this identification is correct (see *JASB*, 1910, p 599) Mahendra, son of Asoka, and his sister Saugha-mitrā came to Ceylon during the reign of Devānāmpiya-Tissa and converted the inhabitants of the island to Buddhism (Upham's *Rājaraṭnākara*, ch II) See *Lankā* For the Ceylon coins, see *JASB*, 1837, p 298, plate 20

Simhapura—1 It has been identified by Cunningham with Kaṭās or Kaṭāksha, which is sixteen miles from Pindi Dadan Khan on the north side of the Salt range in the district of Jhelam in the Panjab (*Arch. S. Rep*, vol II, p 191). According to Huen Tsiang the country of Simhapura bordered on the Indus on its western side, it was a dependency of Kashmir in the seventh century It was conquered by Arjuna (*Mbh*, Sabhā, ch 27) It contains a sacred fountain said to have been formed by the tears of Śiva on the death of his wife Sati, to which pilgrims resort every year for the purposes of purification (*JASB*, XVIII, p 131) There are remains of ancient temples in Potowar in the neighbourhood of Kaṭās Traditionally Simhapura is the place where Viṣṇu is said to have incarnated as Nṛsiṃha and killed Hiraṇyakaśipu (but see *Mūlasthāna-pura*) 2 Singur, in the district of Hughly in Bengal, it was founded by Simhabāhu, the father of Vijaya who conquered and colonised Lankā It is situated in Rādha, the Lāṭa or Lāla of the Buddhists and Lāda of the Jamas,—the ancient Sumha (see my *Notes on the History of the District of Hughly* in *JASB*, 1910, p 599)

Sindh—1 The river Indus Above its junction with the Chinab, the Indus was called Sindh (Sindhu), from this point to Aior, it was called Pañchanad, and from Aror to its mouth it was called Mīhran (Alberuni's *India*, I, p 260, *Cul Rev*, vol CXVII, p 15) For a description of its sources see Sven Hedin's *Trans Himalaya*, vol II, p 213 It is the Hidhu of the Behistun inscription, Hoddu of the Bible, and Hendu of the Vendidad. 2 The country of Sindh According to Ptolemy the Ābhiras dwelt in the southern portion of Sindh, and the Mushikas resided in the northern portion It was the Ābhiras who took away by force the ladies of Krishna's household from Arjuna while he was bringing them through the Panjab after Krishna's death (*Brahma Purāna*, ch 212) After the death of Menander (Mihinda of the *Mihinda Pañho*) who reigned over the Panjab, Sindh, and Kabul from 140 to 110 B.C., Maues the Scythian conquered Sindh and expelled the Greeks from the Panjab Maues was succeeded by his son Azas who extended his dominion beyond Jellalabad, and Azilcas, son of Azas, conquered Kabul (Cunningham's *Arch. S. Rep*, II, p 54) For the Muhammadan conquest of Sindh and its history and for the downfall of Aior and Brahmanabad (see *JASB*, 1838, p 93 and also p 297, *Ibid*, 1841, p 267, *Ibid*, 1845, pp 75, 155) 3 The river Kāh Sindh in Malwa called Dakṣiṇa-Sindh in the *Mahābhārata* (Vana P, ch 82) and Sindh in the *Meghaduta* (pt I, v 30, *Matsya P*, ch 113) The name of India (Intu of Huen Tsiang) is a corruption of Sindh For other Chinese names of India see Bretschneider's *Mediaeval Researches*, II, p 25 According to Mr Rapson "India" originally meant the country of the Indus (*Ancient India*, p 185) 4 A river in Malwa, which rising near Sironj falls into the Yamunā (*Mālatī Mādhava*, Acts IV, IX) It is the Purva Sindh of the *Devī P*, ch 39 5 Sindh desā was the country of the Upper Indus (Anandaram Barua's *Dictionary*, vol III, Preface, pp 20 25)

Sindhuparua—Same as *Dakṣiṇa Sindhu* (*Barāha P*, ch 85) Perhaps it is an erroneous combination of the words *Sindh* and *Parāśā* (see *Matsya P*, ch 113, v 23)

Sindh-Sauvira—See *Sauvira* (*Matsya P*, ch 114)

Sindimana—Schwan on the Indus in Sindh, the Sivasthāna of the Arabs (Cunningham's *Ancient Geography of India*, p 264)

Siprā—A river in Malwa on which Ujjain is situated

Sirindhra—Sirhind (*Brāhmāṇḍa P.*, Pūrva, ch 50) It is the Sirindhra of the *Barāha Samhitā* (ch 14) See **Śatadru**

Śirovana—Talkād, the capital of the ancient Chola or Chera, forty miles to the east of Seringapatam in Mysore, now buried in the sands of the Kāvēri (*Archāvatāra-sthala varbhava darpanam* of Madhura Kavi Sarma) See **Talakāda**

Śitā—I According to Mr Cosma, the Śitā is the modern Jaxartes (*JASB*, 1838, p 282) It rises in the plateau south of Issyk kul lake in the Thien shan (McCrindle's *Ptolemy*, p 280) Jaxartes is also called Sir Daria and Sir is evidently a corruption of Śitā and Daria means a river (*Matsya P.*, ch 120) Śitā is also identified with the river Yarkand or Zerafshan on which the town of Yarkand is situated From the names of the places as mentioned in the *Brāhmāṇḍa Purāṇa* (ch 51) through which the Śitā flows, its identification with the Jaxartes appears to be correct, and the *Mahābhārata* (Bhishma Parva, ch II) also says that it passes through Śāka dvīpa See **Śitā 2** The river Chandiabhāgā (Chinab), see **Lohita sarovara** (*Kālikā P.*, chs 22, 82) 3 The river Alakanandā, on which Badarikārama is situated (*Mbh*, Vana, ch 145, v 49)

Śitadrū—The river Sutley

Śitāmbara—Chidambara in the Province of Madras

Śitāprastha—The river Dhabalā or Budha Rāptī Same as **Bāhudā**

Śitoda-sarovara—The Sarik kul lake in the Pauri See **Chakshu** (*Mārkaṇḍ. P.*, ch 56)

Śivalāya—I Ellora, Ellur or Beulur forty miles from Nandgaon, one of the stations of the G I P Railway and seven miles from Daulatabad It contains the temple of Ghurīnasa or Ghurīnasa or Ghurīnasa one of the twelve great Lingas of Mahadeva mentioned in the *Śiva Purāṇa* (I chaps 38, 38) See **Amaresvara** The *Padma Purāṇa* and the *Śiva Purāṇa* (I ch 38) place the temple of Ghurīnasa at Devagiri (Deogiri or Daulatabad) The village Ellora is about three quarters of a mile to the west of the celebrated caves of Ellora (see **Ilbalapura** and **Elapura**) A sacred Kunda called Śivalāya, round which the image of the god is carried in procession at the *Śivarātri* festival, has given its name to the place Ahalyabāi, widow of Khande Rao, the only son of Malhar Rao Holkar, constructed a temple and a wall round the Kunda (*Antiquities of Bidar and Aurangabad Districts* by Burgess) The Brahmanical Cave temple at Ellora called Ravan ka Khai contains the figures of the Seven Mātrikās (divine mothers) with their Vāhanas namely Chavunda with the owl Indian with the elephant Varāhi with the boar Vāsantika or Lakshmi with Garuda, Kāmarā with the peacock, Mahesvari with the bull and Brahmarī or Sarasvatī with the goose

Śiva-paura—The country of the Siaposh (Śiva pausa), perhaps the letter 'ia' in *paura* is a mistake for 'sa' See **Ujjānaka** (*Matsya P.*, ch 120)

Sivi—According to the *Vesantara Jātaka* (*Jātaka* Cam Ed, VI, p 246), the capital of Śivi was Jetuttara which has been identified by General Cunningham with Nāgari 11 miles north of Chitore in Rajputana where many coins were found bearing the name of 'Śiva Janapada' (*Arch Surv Rep*, VI, p 196, *JASB*, 1887, p 74) Hence Śivi may be identified with Mewar (see **Jetuttara**) it is the Sivikā of the *Bṛhat Samhitā* (ch 14) But see **Madhyamika** According to the *Śiva Jātaka* and *Mahā-Ummagga Jātaka* (*Jāt*, IV, p 250, VI, p 215 respectively) the capital of Śivi was Arutthapura which perhaps was also called Drāvātī (*Jāt*, VI, p 214) The story of Uśinara king of Śivi, who gave the flesh of his own body to save the life of a dove is related in the *Mahābhārata* (Vana, chs 130, 131) Both Fa Hien and Hiuen Tsiang place the scene of this story in Udyāna now called the Swat valley But according to the *Mahā-Ummagga Jātaka* the country of Śivi was between the kingdoms of Bidha and Pañchāla According to the *Mahābhārata* (Anusas, ch. 32) Śivi

was king of Kāśī. It is also mentioned in the *Daśakumāra-charita* (Madhya, ch vi) It was conquered by Nakula (*Mbh*, Sabhā, 32). See *Ariṣṭhapura*. Jetuttara is called by Spence Hardy as Jayatura (*Manual of Buddhism*, p 118). The recent discovery of a steatite relief (now in the British Museum) which represents in a most artistic way the celebrated story of Uśinara, king of Śivi, as given in the *Mahābhārata* (Vana, ch 131) makes it highly probable that the present Swat valley was the ancient kingdom of Śivi. See also the account of Śivika Rājā by Sung Yun (Beal's *Records of Buddhist Countries*, p 206). It appears, however, that there were two countries by the name of Śivi, one was situated in the Swat valley, the capital of which was Ariṣṭhapura, and the other is the same as Śivikā of Barāhamihira (*Bṛhat-saṃhitā*, ch XIV, v 12) which he places among the countries of the south, Śivikā being a pleonastic form of Śivi, the capital of which was Jetuttara, and Jetuttara is evidently mentioned by Alberuni as Jattarawi (*India*, I, p 302) which, according to him, was the capital of Mairwar or Mewar.

Sivika—See **Śivi**.

Sivisthāna—Sewan on the right bank of the Indus.

Siyāl—See **Siall**.

Skanda-kṣhetra—Same as **Kumārasvāmī** (*Chaitanya-Charitāmṛta*, pt II, ch 9).

Śleṣhmātaka—Uttara (North) Gokarna, two miles to the north east of Paśupati-nātha (qv) in Nepal on the Bāgmatī (*Śiva P*, bk III, ch 15, *Barāha P*, chs 213–216, Wright's *History of Nepal*, pp 82, 90 note). North Gokarna is used in contradistinction to Dakṣiṇa (South) Gokarna called *Gokarna* (qv) (*Barāha P*, ch 216). The *Liṅga P* (pt I, ch 92, vs 134, 135) also mentions two Gokarnas (see also *Svayambhū P*, ch 4).

Sobhāvatī-nagara—The birth-place of Buddha or Kanakamuni (*Svayambhū P*, ch 6, *Buddhāvamsa* in *JASB*, 1838, p 794). It has been identified by P C Mukerjee with Araura in the Nepalese Terai (see **Kapilavastu**).

Solomatis—See **Sarāvail** (McCrindle's *Megasthenes and Arrian*, p 186).

Somanātha—Same as **Prabhāsa** (*Agni P*, ch 109). It was also called *Somesvaranātha* (Merutunga's *Prabandhachintamani*, ch I).

Soma-parvata—1 The Amarakantaka mountain, in which the river Nerbuda has got its source (Amara kośha). 2 The southern part of the Hala range along the lower valley of the Indus (*Rāmāyana*, Kishk, ch 42).

Soma-tirtha—1 **Prabhāsa** (see **Prabhāsa**). 2 A place of pilgrimage in Kurukṣetra where Tārakāsura was killed by Kārttikīya, the general of the gods (*Mbh*, Śalya P, chs 44, 52, *Śakuntalā*, Act I).

Somesvara—See **Somanātha** (*Kṛma P*, II, ch 34).

Somesvara-giri—The mount in which the river Bān Gaṅgā has got its source.

Sona—The river Sone, which has got its source in the Amarakantaka mountain in Gondwana. It was the western boundary of Magadha. It formerly joined the Ganges at Maner a little above Bankipore, the Western suburb of Patna, from which its embouchure is now sixteen miles distant and higher up the Ganges (Martin's *East Ind*, I, p 11, McCrindle's *Megasthenes and Arrian*, p 187 note, *JASB*, 1843—Ravenshaw's *Ancient Bed of the Sone*). The Sone and the Salayu now join the Ganges at Singhi or rather between Singhi and Harji-Chupra, two villages on the two sides of the Ganges, about two miles to the east of Chirand and eight miles to the east of Chupra. At the time of the *Rāmāyana* (Ādi, ch 32) the Sone flowed by the eastern side of Rājagriha, then called Guirvraja or Basumatī from its founder Rājā Basu, down the bed of the river Pūnpun, joining the Ganges at Fatwa. At the time of the *Mahābhārata* it appears to have flowed by the present bed of the Banas which is immediately west of Arrah (*Arch S Rep*, vol VIII, p 15).

Ṣoṇapraṣtha—Sonepat (see **Kurukṣetra**). It is 25 miles north of Delhi. See **Pāṇipraṣtha**.

Sonitapura—The ancient Sonitapura is still called by that name, and is situated in Kumaun on the bank of the river Kotlār Gangā or Mandākīnī about six miles from Ushāmaṭha and at a short distance from Gupta Kāśī (*Harivamsa*, ch 174) Ushāmaṭha is on the north of Rudra Prayāga, and is on the road from Hardwar to Kedārnātha. Gupta-Kāśī is said to have been founded by Bāna Rājā within Sonitapura. A dilapidated fort still exists at Sonitapura on the top of a mountain and is called the fort of Rājā Bāna. Sonitapura was the capital of Bāna Rājā, whose daughter Ushā was abducted by Anuruddha, the grandson of Kṛishṇa (*Harivamsa*, ch 175). It was also called Uśāvana (*Hemakosha* and *Trikāṇḍaśeṣha*). Major Madden says that Kotalgad or Fort Hastings of the survey maps situated at Lohool in Kumaun on a conical peak is pointed out as the stronghold of Bānāsura, and the pandits of Kumaun affirm that Sool on the Jhoom mountain is the Sonitapura of the Purāṇas (*JASB*, XVII, p 582). The *Matsya Purana* (ch 116) says that the capital of Bāna Rājā was Tripura (Teor on the Nerbuda). A ruined fort situated at Damdamā on the bank of the river Panarbhavā, fourteen miles to the south of Dinajpur, is called 'Bāna Rājā's Gad,' and it is said to have been the abode of Bāna Rājā, whence they say Ushā was abducted by Anuruddha, and various arguments are brought in to prove this assertion. But the route of Kṛishṇa from Dwārakā to Sonitapura as given in the *Harivamsa* (ch 179) and the description of the place as being situated on a mountain near Sumeru do not support the theory that Damdamā was the ancient Sonitapura. An inscription found in the fort proves that it was built by a king of Gaud of the Kamboja dynasty. Bāna Rājā's fort in the district of Dinajpur is as much a myth as the *Uttaragugūtha* (northern cowshed) of Rājā Virāta at Kāntanagar in the same district. The Asamies also claim Teppur as the ancient Sonitapura. Devikote on the Kāveri in the province of Madras and also Biana, 50 miles south west of Agra claim the honour of being the site of the ancient Sonitapura. Wilford identifies it with the Muñjupattana (*Asiatic Researches*, vol IX, p 199).

Sopatma—See *Surabhipattana* (*Periplus*, p 46).

Soreyya—Not far from Takshasilā (*Kern's Manual of Ind Buddhism*, p 104, *SBE*, XX, p 11). Revata lived here, he presided at the Vaisālī Council.

Sotthivall—Same as *Buktumati*, the capital of Chedi (the Chetti of the Buddhists).

Sovira—See *Sauvira*.

Śrāvana-beligola—Śrāvana-Belgola, a town in the Hassan district, Mysore, an ancient seat of Jaina learning, between the hills Chandrabetta and Indrabetta which contain Jaina inscriptions of the fourth and fifth centuries B.C. On the top of the former is a colossal statue of the Jaina god Gomatesvara. See also *Vindhyā-pāda Parvata* Bhadrabāhu, the great Jaina patriarch who had migrated to the South with his followers in order to escape the twelve years famine which took place during the reign of Maurya Chandragupta, went to Śrāvana Belgola from Ujjayini, where he died in 357 B.C. Hence it is a very sacred place to the Jainas (*Ind Ant*, II, pp 265, 322, III, p 153, *Rice's Mysore Inscriptions*, Intro, p lxxxvi). See *Kuṇḍapura*. Maurya Chandragupta became a Jaina ascetic in the latter part of his life, and he is said to have died at this place (*Rice's Mysore Gazetteer*, I, p 287).

Śrāvastī—Sahet-Mahet, on the bank of the river Rāptī (ancient Saravati or Achiravati) in the district of Gonda in Oudh. It was the capital of Uttara Kosala, ten miles from Balarāmpur, 58 miles north of Ayodhyā and 720 miles from Rājgir (*Rāmāyana*, Uttara, ch 121). The town was founded by Śrāvasta, a king of the Solar race (*Vishnu Purāna*, IV, ch 2, v 13). Rāmechandra, king of Oudh, when dividing his kingdom, gave Śrāvastī to his son Lava (*Vāyu P*, Uttara, ch 26). Śrāvastī is the Śāvattihī or Śāvattihīpura of the Buddhists and Chandrapura or Chandikāpuri of the Jainas. At the time of Buddha, Prasenāditya or Prasenjit was king of Uttara Kosala and his capital was at Śrāvastī, he visited Buddha while the latter was residing at Rājagṛha (see *Kuṇḍagāma*). Buddha

converted him to his own religion by preaching to him the *Kumāra-dāśikānta-Sūtra*. Prasenajit had two sons Jeta and Virudhaka by two wives. Sudatta, called also Anāthapindika or Anāthapindada on account of his liberality was a rich merchant of Śrāvastī and treasurer to the king, he became a convert to Buddhism while Buddha was residing at Sītavana in Rājgir, where he had gone to visit him. On his return to Śrāvastī he purchased a garden, one mile to the south of the town, from prince Jeta, to whom he paid as its price gold coins (*masurans*) sufficient to cover the area he wanted (see *Jetavana-vihāra*), and built in it a *Vihāra* the construction of which was superintended by Sāriputra (see *Nālandā*). Buddha accepted the gift of the *Vihāra*, to which additions were made by Jeta who became a convert to Buddhism, hence it was called *Jetavana Anāthapindikārāma* or simply *Jetavana Vihāra*. The *Vihāra* contained two monasteries called *Gandha kuṭi* and *Kosamba-kuṭi* which have been identified by General Cunningham. The alms-bowl and begging pot and the ashes of Sāriputra who died at Nālandā (see *Nālandā*) were brought to Śrāvastī and a stupa was built upon them near the eastern gate. Visākhā, the celebrated female disciple of Buddha, built here a *Vihāra* called *Pūrvārāma* which has been identified by General Cunningham with the mound called *Orā Jhār*, about a mile to the east of Jetavana (see *Bhaddiya*). Buddha resided for 25 years at Jetavana-Vihāra in the *Punyaśālā* erected by Prasenajit (Cunningham's *Stupa of Bharhut*, p. 50, *Arch. S. Rep.*, I, p. 330, *Anc. Geo.*, p. 407). 416 *Jātakas* (birth-stories) out of 498 were told by Buddha at this place. Devadatta, Buddha's cousin and brother of his wife Yaśodharā, who had several times attempted to take away the life of Buddha, died at this place during an attempt he again made on his life (see *Guruvrajapura*). Chūrchā, a young woman, was set up here by the Tirthukars to slander Buddha. The sixteenth Buddhist patriarch, Rahulatā (see *Tāmasavana*) died at Jetavana *vihāra* in the second century B.C. Prasenajit was a friend of Buddha, but his son Virudhaka or Virudabha who usurped the throne, became a persecutor of the Buddhists. He murdered Jeta, his brother, and he slew 500 youths and 500 maidens of Kapilavastu whom he had taken prisoners, though his mother Vāsabhā Khattivā or Mallikā was the daughter of a Śākya chief by a slave girl Mahānandā (Spence Hardy's *Manual of Buddhism*, 2nd ed. p. 292, and *Avadāna Kalpalatā*, ch. 11). He was burnt to death within a week as predicted by Buddha. Traditionally Śrāvastī, or as it was called Chīndīpurī or Chāndīpurī, was the birth-place of the third Tirthaukara Sambhavanātha and the eighth Tirthaukara Chandraprabhānātha of the Jamas. There is still a Jaina temple here dedicated to Śobhinātha which is evidently a corruption of the name of Sambhavanātha. The names of the 24 Tirthaukaras of the Jamas with their distinctive signs are as follows, 1. Rishabhā Deva or Ādinātha (bull) 2. Ajitanātha (elephant) 3. Sambhavanātha (horse) 4. Abhinandana (monkey) 5. Sumatinātha (Krauncha or curlew) 6. Padamprabhā (lotus) 7. Supārśva (Svastika) 8. Chandraprabhānātha (moon) 9. Subhadrinātha or Pushpadanta (crocodile) 10. Śitalanātha (lion) or white curl of hair) 11. Śreyāmsanātha (rhinoceros) 12. Bāsupūjya (buffalo) 13. Būmalanātha (boar) 14. Anantanātha (falcon) 15. Dharmanātha (thunderbolt) 16. Śāntinātha (deer) 17. Kunthunātha (goat) 18. Aranātha (Nandyāvartta) 19. Mallinātha (pitcher) 20. Mumsuvrata (tortoise) 21. Naminātha (blue water lily) 22. Neminnātha (conch) 23. Pārśvanātha (hooded serpent) 24. Mahāvīra (lion). The name of Sahet Mahet is said to have been derived from "Mahāsethi" by which name Sudatta was called, and people still call the ruins of Jetavana as "Set" (*Imperial Gazetteer of India*, vol. XII, p. 127). The inscription of Govindachandra of Kanauj, dated 1128 A.D., sets at rest the question of identity of Śrāvastī with Sahet-mahet, the site of Sahet represents the Jetavana, and that of Mahet the city of Śrāvastī (Dr. Vogel, *Arch. S. Rep.*, 1907-9, pp. 131, 227).

Śribaikāṇṭha—Same as **Baikāṇṭha** (*Chaitanya charitāmṛta*, II, ch 9)

Śribhoja—Palembang in Sumatra, a seat of Buddhist learning in the seventh century, much frequented by the Chinese pilgrims (Beal's *Life of Hsuen Tsang* Introduction, I tang's *Record of the Buddhist Religion* Takakusu's Introduction, p xliv)

Śribhaṭṭa—Sylhet (*Yoginī Tantra*, Pt II, ch 6)

Śrikakola—It is a corruption of Śrikaukālī (see **Śrikaukālī**)

Śrikaukālī—Chikakol in the Northern Circars It is one of Pīṭhas where Sati's loin is said to have fallen

Śrikanṭha—Same as **Kuruṅgāla** Its capital was Bilaspura, thirty-three miles northwest of Shaharānpura (*Kathāsarasāgara*, ch 40) Bāna Bhaṭṭa in his *Haraharī* (ch iii, p 108) says that Sthānvisvara (modern Thanjavur) was the capital of Śrikanṭha which was the kingdom of Prabhākara-varddhana, the father of Harsha or Śīlāditya II and of his brother Rājyavarddhana, Harsha Deva removed his seat of government from Sthānvisvara to Kanauj

Śriksheṭra—1 Puri in Orissa Ananga Bhīma Deo of the Gaṅgā dynasty built the temple of Jagannātha in 1198 A D under the superintendence of his minister named Paramahansa Rāṇṇa at a cost of forty to fifty lacs of rupees He reigned from 1175 to 1202 A D But recently it has been proved that the sanctum of the temple of Jagannāth was built by Chora Gaṅgā Deva, king of Kaluga, to commemorate the conquest of Orissa early in the 12th century and Ananga Bhīma Deva enlarged the temple, built the Jagamohan and made arrangements for the worship According to Mr Fergusson, the temple itself occupies the site where formerly stood the Dagoba containing the left canine tooth of Buddha (Havell's *Hist of Indian and Eastern Architecture*, p 429) The town was then called Dantapura and was the ancient capital of Kaluga (see **Dantapura** and **Kaluga**) The Gaṅgāvamsi kings reigned in Orissa after the Kesarī kings from 1131 to 1533 A D, the first king of the dynasty was Churung or Sarang Deva generally called Chodagaṅgā, and the last king was the son of Pratāp Rudra Deva who died in 1532 and who was a contemporary of Chaitanya (Hunter's *Orissa* and Stirling's *Orissa*) See **Utkala** The temple of Bimalā Devī at Puri is one of the fifty two Pīṭhas (*Devī Bhāgavata*, bk VII, ch 30) where the two legs of Sati are said to have fallen Besides the temple of Jagannāth the other sacred places at Puri are the Indradyuma sarovara, Gundachikā or Guṇḍikā-bādi or Guṇḍivā mandapa of the Purāṇas (Gundachika being the name of Indradyumna's wife), Māsī's house, Chandantalāo or Narendra (tank) where the Chandana yātrā of Jagannātha takes place in the month of Baisākh every year, the 18 Nālās or the bridge of 18 arches built by Kabira Narasimha Deva, king of Orissa, in 1390 A D where the pilgrim tax was formerly collected and was the western gate of the town of Puri Chaitanya mahāprabhu lived at Kāśī Misra's house called Rādhā-kānta's Maṭh Here in a small room he is said to have lived, in this room are kept his wooden sandals (*khadam*), his water pot (*kaṇḍalū*) and a piece of quilt (*kāñṭhā*), at Śārvabhauma's house at a short distance, he used to hear the *Bhāgavata Purāṇa*, the walls of the reading room still contain the portraits of Śārvabhauma, Chaitanya and Rājā Pratāpa Rudra Deva in fresco Near Śārvabhauma's house is a house where Haridāsa lived, a miraculous *Vakula* tree (*Mimusops Elengi*) grows here forming an arch below which Haridāsa, Chaitanya's disciple, used to sit Through a crack in the knee of Totā Gopinātha, Chaitanya Deva is said to have disappeared, this temple is in the skirt of the town For the other places of pilgrimage of Śriksheṭra, see **Puruṣottama-kshetra**. 2 Prom in Burma, or rather Yathemyo, five miles to the east of Prom, founded by Duttahauṅ 101 years after the *Nirvāṇa* of Buddha (*Arch. S Rep.*, 1907-8, p 133).

Śrīmāla—Bhimmal, the capital of the Gurjjaras from about the 6th to the 9th century A D, 50 miles west of Abu mountain (*Skanda P*, Śrīmāla-Mahāt as cited in *Bomb Gaz*, vol I, pt I, p 461) It is the Pilo-molo or Bhimnal of Huen Tsiang, a town of Kier chilo or Gurjara (see Bhagavanlal Indrap's *Early History of Gujarat*, p 3)

Śrīnagara—1 The capital of Kashmir, built by Rājā Pravarasena about the beginning of the fifth century of the Christian era (*Rājataranginī*, bk III, vs 336—363) The Dal or the celebrated lake containing the floating gardens, mentioned by Moore in his *Lalla Rook* (The Light of the Harem) is situated on the north eastern side of the city It contains the Shahmar Bag of Jahangir, the Nasim Bag of Akbar and other beautiful gardens

2 Ahmedabad in Guzerat (see *Karnāvatī*)

Śringagiri—1. Śringari-maṭha, 2 Śringapura 3 Rishyasringapuri, 4 Śringeri, 5 Śringeri in Kadur district, Mysore, sixty miles to the west of Button-giri which is on the north of Belloor, on the left bank of the river Tunga (Mādhavāchārya's *Śankaravijaya*, ch 12, *Archavatārashtala vābhara-varpanam*, p 87) The presiding deity of the Maṭha is Sarasvatī or Saradambā or Sarad Amma Śankarāchārya established four Maṭhas or monasteries on the four sides of India for the propagation of the Vaidic religion after the overthrow of Buddhism and he placed them under the charge of his four principal disciples (Śankarāchārya's *Mathāmāyā*) On the north, the *Jyotirmatha* (Joshi-maṭha) at Badrinātha was placed under the charge of Toṭaka Achārya who was also known by the name of Ānanda Giri and Pratardana, on the south, the Śringeri maṭha or *Śringagiri-maṭha* in the Deccan was placed under the charge of Prithvidhar Achārya son of Prabhākara of Sribeli-kshetra (for Prithvidhar Achārya see *Śankaravijaya*, ch 11), called also *Hasāmalaka*, but according to the *Śankaravijaya*, it was in charge of Śankara's principal disciple Suresvara Achārya, on the west the *Saradā-Maṭha* at Dwārakā in Guzerat under Viśvarupa Achārya, who was also called Mandana Mūsa, Suresvara Achārya and Brahmasvarupa Achārya (Mādhavāchārya's *Śankaravijaya*, chs 8, 10), on the east *Govarddhana-maṭha* or *Bhugovarddhana-maṭha* at Jagannātha in Orissa under Padmapāda Achārya who was also called Sanandana (*Śankaravijaya*, ch 13) Sanandana was the first disciple of Śankara According to the *Brahma-yāmala Tantra* there are six Maṭhas Śaradā-Maṭha, Govardhana-Maṭha, Joshi Maṭha, Śringeri-Maṭha, on the west, east, north and south respectively and the other two Maṭhas are Sumeru-Maṭha and Paramātmā-Maṭha Śankarāchārya died at the age of thirty two, according to some in the Kali era 3889 or (3889-3101=)788 A D, according to others in the Kali era 2631 or (3101-2631=)470 B C Mādhavāchārya, or as he was called Vidyāranya, was in charge of the *Śringeri Maṭha* in the fourteenth century of the Christian era, he was the author of the Vedantic work called *Pañchadāśī*, *Sarva-darśana-sāra saṅgraha*, *Nidāna mādha va*, *Śankara-vijaya* and other works, he was born at Bijayanagara (Golkanda) and was the minister of Bukka Deva of the Yādava dynasty of Bijayanagara of Kārṇāṭa, his younger brother was Śāyanāchārya, the celebrated commentator of the Vedas (Dr Bhau Daji's *Brief Notes on Mādhava and Śāyana*, in R Ghosh's *Literary Remains of Dr Bhau Daji*, p 159, Weber's *History of Indian Literature* Mann's trans, p 42 note) For an account how Bibhāndaka Muni chose Śringeri as his hermitage where he lived with his son Rishyasringa see *Ind Ant*, II, p 140, Rishyasringa after his return from Anga performed asceticism at Kigga, six miles from Śringeri Śringagiri is an abbreviation of *Rishyasringa-giri* (Rao's *Mysore and Coorg*, vol II, p 413) For the succession of the Gurus of Śringeri after Śankarāchārya see *Mackenzie Collection*, p 324

Śringavarapura—Singraur on the river Ganges, twenty two miles north west of Allahabad It was the residence of Guhaka Nishāda, who was the friend of Daśaratha and Rāma (*Rāmāyana*, Ayodh, chs 50, 52) It is also called Rāmachaura

Śringeri-matba—Same as Śringagiri.

Śripatha—Biana, ninety miles east of Jaipur (*Indian Antiquary*, XV). It was also called Pathayampuri (see *Pathayampuri*)

Śriranga-kshetra—Same as Śrirangam

Śrirangam—Seringham, two miles to the north of Trichinopoly in the province of Madras. It contains the celebrated temple of Śrī Rāngam, an image of Viṣṇu. The temple was built by the kings of the Nayak dynasty of Pāṇḍya. It is mentioned as a place of pilgrimage in *Matya P* (ch 22, v 44) and *Padma P* (Uttara kh, ch, 90). *Śriranga Māhātmya* forms a part of the *Brahmaṇḍa Purāṇa*, an abstract of which is given in the *JASB*, 1838, p 385. Rāmāchandra is said to have resided at this place on his way to Laukā Rāmānuja, the celebrated founder of a Vaiṣṇavite sect, lived and died here at the middle of the 11th century. He was born at Śrīperambudur or Śrī Permatoor in the Chingleput district in 1016 A D. About a mile from the temple of Śrī Rāngam at a place called Tiruvāṇakāval the temple of Jambukeśvara is situated. Jambukeśvara is the *Āpa* (water) image of Mahādeva, being one of the five Bhautika murtis or elementary images (see *Chidambara*). It is a phallic image around which water is continually bubbling up from the fissures between the tiles on the floor, evidently caused by some artesian well. It was visited by Chaitanya (*Chaitanyacharitamṛta*). See *Kālahastī*.

Śriranga-pattana—Seringapatam in Mysore (*Gauḍya P*, I, 81)

Śrī-halla—1. It is situated in the Karnal country in the Balaghaut Ceded districts, and on the south side of the Krishna river, at the north western extremity of the Karnal territory, about 102 miles W S W of Dharanikota and 82 miles E N E of Karnal and 50 miles from the Krishna station of the G I P Railway. Dr Burgess found it to be an isolated hill about 1570 feet high, surrounded on three sides by the river Krishna and on the fourth partly by the Bhimanakollam torrent. The present temple dates from the sixteenth century and resembles the Hazara Rāma temple of Bijayanagara (*Buddhist Stūpas of Amara vati*, p 7, Burgess's *Antiquities of Kathiawar and Kachh*, p 233, Hamilton's *East India Gazetteer, Peruntum*). It is also called Śrī Parvata and Parvattam. It contains the temple of Mallikārjuna, one of the twelve great Lingas of Mahādeva and Brahmarambhā Devī (*Barāha Purāṇa*, ch 35, Madhavācharya's *Śaṅkara vijaya*, ch 10 *Malati-Mādhava*, Acta I, IX). From the name of the goddess, the mountain was called Brahmarambhā-giri or briefly Brahmaragiri—the Pōlō mō kī h of Huen Tsiang, where Nāgārjuna lived. For a description of the temple see *Asiatic Researches* 1798. See *Amareśvara*. Pātāla Gaṅgā, which is a branch of the Krishna, flows past Saisalam. King Vemā, son of Proḷa, built a flight of steps and a hall at Śrīsalām in the 12th century A D (*Ep Ind*, vol III, pp 59, 64, 291). 2. A portion or peak of the Ma'aya or Cudamnum mountain which is the southern portion of the Western Ghats. It was visited by Chaitanya (*Chaitanya charitamṛta*, II, ch 9, Syamlal Goswami's *Gaurasundara*, p 215).

Śrī-sthānaka—Thāna, in the province of Bombay, it was once the capital of Northern Konkana (see *Konkana*). It was the seat of a reigning family called Silahara, hence it was called Puri of the Silaharas (Da Cunha's *Hist of Chaul and Bassem*, pp 130, 168).

Śrīvarddhana-pura—Kandy in Ceylon, built by Walgam Abha Maharāja (Tennant's *Ceylon*, vol I, p 414, *Dāthavamsa*, Introduction, p xix). But this identification has not been approved by Dr Rhys Davids who agrees with Mr K J Pobath that Śrīvarddhana-pura is about three and half miles from Damba-deniya in the Kurunagalla district (*The Questions of King Milinda*, p 303). See *Dantapura*. Bishop Copleston is also of opinion that Śrīvarddhana-pura was not the ancient name of Kandy. Śrīvarddhana-pura still exists, it was founded by Parākramabāhu III in the 13th century (Bishop Copleston's *Buddhism in Madagha and Ceylon*, p. 236).

Śrughna—Kālsī in the Jaunsar district, on the east of Sirmur (Beal's *RWC*, I, p 186 note) Cunningham identifies Śrughna with Sugh near Kālsī, on the right bank of the Budhi jamunā forty miles from Thanewar, and twenty miles to the north west of Saharanpur, in the Ambala District Punjab (*Anc Geo*, p 345) It was visited by Hsien Tsiang in the 7th century The kingdom of Śrughna extended from Thanewar to the Ganges and from the Himalaya to Mozuffarnagara including the whole of Dehra Dun, portion of Sirhind, Kyārdā Dun and the Upper Doab (*Cal Rev*, 1877, p 67)

Stambhapura—Same as **Stambha-tīrtha** (*Inscriptions from Gyrnar*, Merutuṅga's *Prabandha-chintāmaṇi*, Tawney's trans, p 143) The Astacampa of the Peryplus (Mr Schoff's translation) and the Astakajra of Ptolemy (McCrindle, p 146) appear to be transcriptions of Stambhakapura or Stambhapura But see **Hastaka-vapra**

Stambha-tīrtha—Khāmbhat or Kambay in Guzerat (*Ep Ind*, vol I, p 23) Khāmbhat or Khāmbha is a corruption of Stambha The local name of Kambay is Tāmbānagarī (*Bomb Gaz*, vol 1, pt I, p 208 note) It is also called **Stambhapura** The consecration of Hemachandra, the celebrated lexicographer, as a Jaina monk, took place in the temple of Śāligavasahka at Stambha-tīrtha in the reign of Kumārapāla in the 12th century (*Prabandhachintāmaṇi*, p 143)

Stana—A country to the north of India (*Garuda P*, I, 55) Same as **Kustana**.

Sthānevara—Thanewar (see **Kurukshetra**) Sthānevara, or properly speaking Sthānvisvara, was the place where the Linga worship was first established (*Bāmana Purāṇa*, ch 44) See **Śrīkantha** It is 25 miles south of Ambala on the river Sarasvatī

Sthānu-tīrtha—Same as **Sthānevara** (*Mahābhārata Śālya*, ch 13, *Bāmana P*, ch 44) King Vena was cured here of his leprosy (*Bāmana P*, ch 47)

Strī-rājya—A country in the Himalaya immediately on the north of Brahmapura which has been identified with Garwal and Kumaun In the seventh century it was called Suvarnagotra or the mountain of gold (*Vikramānkadevacharita*, XVIII 57, *Garuda P*, ch 55) It was the country of the Amazons, the queen of which was Pramūā who fought with Arjuna (*Jaimini bhārata*, ch 22) That in Amazonian kingdom existed in the trans Himalayan valley of the Sutlej, as stated by Hsien Tsiang, is confirmed by Atkinson's *Himalayan Districts* He says that the Nu wang tribe in Eastern Tibet was ruled by a woman who was called Pinchiu The people in each successive reign chose a woman for their sovereign (Sherring's *Western Tibet*, p 338)

Subhadra—The river Iravadi

Subhaktā—Adam's Peak in Ceylon (*Upham's Rāyatrānālaṇi*)

Subhavastu—Same as **Suvastu** (Cunningham's *Anc Geo*, p 81)

Subrahmanya—1 Kārttikasvāmī, about a mile from Thuttani, a station on the Madras and Southern Mahratta Railway, on the river Kumārādihārā, 51 miles from Madras It was visited by Śaṅkarāchārya (Ānandagiri's *Śaṅkaratīrthaya*, Cal ed ch 11, p 69) It is also called Kumārasvāmī (see **Kumārasvāmī**) 2 The Subrahmanya hill, now called Pushpagiri, is a spur of the Western Ghāts on the north western boundary of Coorg in the South Canara district of Madras 3 See **Suddhapuri**.

Suchakshu—The river Oxus, it was also called Vakshu (*Śiṣa P*, *Dharma Samhitā*, ch 33)

Sudāmāpuri—Porebander in Guzerat, where Sudāma or Śīdāma lived (*Bhāgavata P X*, ch 80) It was the port of Chaya

Sudarśana-dvīpa—Same as **Jambudvīpa** (*Rāmāyana*, bk IV)

Sudarśana-sara—A celebrated lake in Kathiawar in the valley round the foot of Gyrnar, made by Pushyagupta, a governor under Maurya Chandragupta, by damming up a stream The lake was repaired by Chakrapāṇi, the son of Parpadatī, the governor of Saurāshtra

at the time of Skanda Gupta, in the Gupta era 137 (*The Rudradāman Inscription of Junagar in JASB*, vol VII, *Corpus Ins Ind*, III, p 88). See *Girinagara* It was visited by Nityānanda (*Chaitanya-Bhāgavata*, Ādi ch VI)

Suddhapurī—Teruparur, in the Trichinopoly district, sacred to the god Subrahmanya (*Skanda P*, *Śankara-Samhitā*, *Śiva-Rahasya*, quoted in Prof Wilson's *Mackenzie Collection*, p. 144)

sudhanya-kāṭaka—See *Dhanakataka* (Havell's *Ancient and Mediæval Architecture of India*, p 140)

sudhāpura—Soonda in North Canara (Thornton's *Gazetteer*)

sudharmanagara—Thaton in Pegu, on the river Sitang, about forty miles north of Martaban

Sūdra—Same as *Śūdraka* (*Vishnu P*, IV, 24)

śūdraka—The country of the Śūdrakas of the *Mahābhārata*, Oxydrakai of Alexander's historians and the Sudraki of Pliny, between the Indus and the Sutlej above the junction of the five rivers near Mithankot and south of the district of Multan (McCrimble's *Invasion of India by Alexander the Great*, p 236 and Map, and *Mbh*, Sabhā, ch 32, *Ind Ant*, I, p 23) Their capital was Uch (called Kuchchee in *JASB*, XI, p 371)

Sugandhā—Nasik on the Godavari It is one of the fifty two Pithas where Sati's nose is said to have fallen (*Padma P*, Ādi Kh, ch 32)

Sugandhavardī—Saundatti, in the Belgaum district in the presidency of Bombay It was the later capital of the Rāṭṭa chieftains (Bhandarkar's *Early Hist of the Dehkan*) It was afterwards called Venugrama or Velugrama, the modern Belgaum (Sewell's *Sketch of the Dynasties of Southern India*, p 894)

Sumbha—Sumbha has been identified by Nilakantha, the celebrated commentator of the *Mahābhārata* with Rādha (see *Rādha* and *Trikalunga*) It was conquered by Pāṇdu (*Mbh*, Ādi P, ch 113) In the *Bṛhat-samhitā* (ch 16), Sumbha is placed between Banga and Kalunga and it is mentioned as an independent country in the *Matsya Purāna* (ch 113) and *Kalki Purāna* (ch 14) Bigandet says in his *Life of Gautama* (see also *Lalitavistara*, ch 24) that the two merchants Tapusa and Palikat (Bhalika) who gave honey and other articles of food to Buddha, came from Okkalab near Rangoon, but according to Dr Kern from Ukkala or Utkala They arrived at a port called Surama where they hired five hundred carts to carry their merchandise This port has been identified with the port of Tāmralipta (Dr Satish Chandra Vidyābhushana's *Buddha-deva*, p 143 note), this identification is perhaps correct as Surama may be a corruption of Sumbha In the mediæval period Rādha was called Lāṭa, Lāra or Lāla In the *Dasakumāracharita*, ch VI, Dāmalīpta or Tamluk is mentioned as being situated in Sumbha, though in the *Mahābhārata* (Sabhā Parva, ch 29) and in the *Matsya Purāna* (ch 114), Sumbha and Tāmralipta appear to have been different countries (See the history of Sumbha or West Bengal in my *Notes on the History of the District of Hughly or Ancient Rāda* in the *JASB*, 1910, p 599) There was another country by the name of Sumbha in the Punjab conquered by Arjuna It appears from the *Vishnu Purāna* (pt IV, ch 18) that Bāli, a descendant of Yayāti by his fourth son Anu, had five sons Auga, Banga, Kalunga, Sumbha and Pundra, after whom five kingdoms were named Buddha delivered the *Janapada Kalyāṇa Sutta* while dwelling in a forest near the town of Desaka in the country of Sumbha as Sumbha was also called (*Talapatta Jātaka* in *Jātaka* vol I, p 232)

Suhmottara—It is the same as *Uttara* (Northern) *Rādha* (*Matsya P*, ch 113), see *Rādha* Some of the other Purānas have got *Brahmottara* which is evidently a mistake for *Suhmottara* (*Brahmānda P*, ch 49)

Śukara-kshetra—Soron on the Ganges, twenty-seven miles north-east of Itah, United Provinces, where Hiranyāksha was slain by Vishnu in his incarnation as Varāha (Boar)

who held up the earth with his tusks from sinking (*Bardha P*, ch 137) It contains a temple of Varāha-Lakṣmī The river close by is known as Buḍa Gaṅgā or properly the ancient bed of the Ganges Tulsi Dās, the celebrated Hindi poet, was reared up at this place during his infancy when he was deserted by his parents See *Renukā-tīrtha*. For further particulars, see *Soron* in pt II of this work

Śukla-tīrtha—Ten miles north east of Broach in Guzerat, a sacred place near which are also Hupkāresvara tīrtha and Ravi-tīrtha (*Padma P*, Svarga Kh, ch 9, *Revised Lists of the Antiquarian Remains in the Bombay Presidency*, vol VIII, p 102) There is an ancient baman tree at Śukla-tīrtha Chānakya, the celebrated minister of Maurya Chandragupta, is said to have resided at Śukla tīrtha (*Padma P*, Svarga, ch IX, *Matsya P*, ch 191, v 14)

Śuktimāna-parvata—The portion of the Vindhya range which joins the Pārpātra and the Riksha parvata, including the hills of Gondwana, the Chhota Nagpur hills and the Mahendra range (see *Kurma Purana*, ch 47)

Sukumatī—1 The river Suvainarekhā in Orissa 2 A river which rises in the Kolāhala mountain and flowed through the ancient kingdom of Chedi, modern Bundelkhand (*Mbh*, Ādi, ch 63) General Cunningham has identified it with the Mahānadi and Mr Beglar with the Sakri in Bihar (*Arch & Rep*, vol XVI, p 69, vol VIII, p 124) Mr Pargiter has correctly identified it with the river Ken (Kane) (*JRAS*, 1914, p 290 and his *Mārkand P*, ch 47, p 285) 3 Śuktimatī was the capital of Chedi (*Mbh*, Vana, ch 22) It is the Sothrivatī of the Buddhists (*Chehya-Jāla* in the *Jāla*, Cam Ed, III, p 271) See *Chedi*

Sukumārī—See *Kumārī*, 3 (*Matsya P*, ch 113)

Śūlabheda-tīrtha—See *Śolapāni*

Sulakṣhni—The river Gogā which falls into the Ganges

Śolapāni—Sulpan Mahādeo or Makri Fall, a place of pilgrimage near the junction of the Nerbuda and a mountain stream called Sarasvatī It is also called Śūlabheda (*Skanda P*, Revā kh ch 44, 49, Thornton's *Gazetteer*, s: *Nerbudda*)

Sulāthika—Sulāthika of the Dhauī inscription of Asoka has been identified by James Prinsep with Surāstrika (*JASB* 1838, pp 253, 267) or Surāshtra

Sulochanā—The river Banas in Guzerat (*Bṛhat Jyotiḥśāstra*)

Sumāgadhī—The river on which Rājagriha (Rājgir) in the district of Patna is situated (Prof Max Duncker's *History of Antiquity*, trans by Abbott, p 111) Sumāgadhī is evidently the Sone which flowed through the town of Rajgir in Magadha It is described in the *Rāmāyana* (Ādi, ch 32), as 'looking beautiful as a garland within the five principal hills' But it should be observed that the Sone formerly flowed through Rājgir through the present bed of the Sarasvatī and was called Māgadhī (*Rām*, I, ch 32), see *Girivraja*

Sumana-kōṭa—Śrīpada, Adam's Peak in Ceylon The footprint on the peak is worshipped by the Hindus, Buddhists and Mahomedans alike, each claiming it to be that of their own god It is one of the highest mountains in the island (Muthu Coomara Swamy's *Dāihāyama*, p 21)

Sumbha—Same as *Suhma*

Sumeru-parvata—1 The Rudra Himalaya in Garwal, where the river Ganges has got its source, it is near Badarikā Asrama (*Mbh*, Śānti, chs 335, 336) It is also called Pañcha Parvata from its five peaks Rudra Himalaya, Vishnupuri, Brahmapuri, Udgārkantha and Svargārohini (Fraser's *Tour through the Himala Mountains*, pp 470, 471 Annandale's *Popular Encyclopedia*, s: *Himalaya*) Four of the five Pāṇḍavas died at the last mountain (see *Gangotri*) The *Matsya Purāṇa* (ch 113) says that Sumeru Parvata is bounded on the north by Uttara kuru, on the south by Bhāratavaraha, on the west by Ketumalā and on the

east by Bhadrāśvavarsha, and the *Padma Purāna* (ch 128) mentions that the Ganges issues from the Sumeru Parvata and falls into the ocean flowing through Bhārata-varesha on the south. The Kedārnātha mountain in Garwal is still traditionally known as the original Sumeru (*JASB*, XVII, p 361). According to Mr Sherring all local traditions fix Mount Meru as lying direct to the north of the Almora district (*Western Tibet*, p 40). 2 A mountain in Sākadvīpa, called also Meru (*Mbh*, Bhishma, ch 11). It is the Mount Meros of Arrian near Mount Nysa or Neshadha of the *Brahmānda P* (ch 35), the Hindukush mountain (see McCrindle's *Ancient India as described by Megasthenes and Arrian*, p 180).

Sundha-desa—Tiparā and Arracan

Suparṇā—1 The Vainateya Godāvari, an offshoot of the Vasishṭhi Godāvari which is the most southerly branch of the Godāvari (*Brahma P*, ch 100). 2 Same as the mountain called Yāmuna (*q v*) (*Devī Bhāgavata*, VI ch 18, compare *Imperial Gazetteer*, v v Tons). **Surabhi**—Sorab, in the north west of Mysore, which was in the possession of Jamadagni, father of Parasurāma (Rice's *Mysore Inscriptions*, Intro p xxviii). See **Kuntalākāpura**.

Surabhipaṭṭana—Kubattur, the capital of Surabhi or Sarab in Mysore (*Mbh*, Sabhā, ch 30). It is the Sopsima (*q v*) of the *Periplus* and Kuntalākāpura of the *Jaimini-Bhārata*, it was conquered by Sahadeva.

Surasena—Mathurā was the capital of the kingdom (*Harivamśa*, chs 55, 91, *Bṛhat-sa nkhā*, ch xiv, v 3). Śūra, the father of Vasudeva and Kuntī, gave his name to the country of which he was the king.

Surāshṭra—Kathīāwad and other portions of Guzerat (*Mbh*, Vana 88). See **Saurāshṭra**. It has been identified with Surat though perhaps wrongly as it is not an old town, but founded on the ancient site of Nāryapura. According to some, however, Surat is a remarkably old city. It abounds in monuments of departed greatness" (Miss Carpenter's *Six months in India*, vol I, p 82, *Padma P*, Uttara, ch 62). Surāshṭra is the Sulāshika or Surāshṭrika of the fifth tablet of the Dhauli inscription of Asoka (*JASB*, 1838, p 237). For a list of the Sah kings of Surāshṭra, see *Ind*, p 351. Not far from the town of Surat there is a sacred village called Pulpāra on the Tapti which is visited by pilgrims and Sannyāsins from the most remote parts of India.

Surathādri—The Amarakantaka mountain in which the rivers Nerbuda and Sone have got their sources (*Mārkaṇḍeya P*, ch 57).

Surpāraka—It has been identified by Cunningham with Surat. Dr R. L. Mitra, evidently following Yule, identifies Surpāraka of the Buddhist period with Sipelai (Sippara of Ptolemy), a seaport near the mouth of the Kṛishnā (*Lalitā vāstava* p 10 note). But these identifications are not correct. The *Chaitanya charitamrita* places it to the south of Kolhapur. McCrindle places it (Soupara of Ptolemy) about one hundred miles to the south of Surat near Paum in his map of *Ancient India* in his *Megasthenes and Arrian*. The *Bṛhat-Jyotishārnava* gives the following boundaries of Surpāraka-kshetra: on the east the Sahyādri, on the west the sea, on the north the Baitaraninadī and on the south the Subrahmaniya. Parasurāma is said to have resided on the Chaturangana-hill of Surpāraka-kshetra (*Mbh*, Śānti, ch 49). The *Bhāgavata* (X, ch 79) places it on the north of Gokarna. It has been correctly identified with Supāra or Sopara in the district of Thana, 37 miles north of Bombay and about four miles north west of Bassien, where one of the edicts of the Asoka was published (Smith's *Asoka*, p 129, *Journal of the Bom Br of the Royal Asiatic Society*, vol XV, p 272, Bhagawanlal Indraji's

Antiquarian Remains at Sopara and Padana) Burgess also identifies it with Supara in the Konkana near Bassein (*Antiquities of Kathiawad and Kachh*, p. 131). It was the ancient capital of Aparānta or the Northern Konkana (Dr. Bhandarkar's *History of the Dekkan*, sec. III, p. 9). The Pāndavas rested at this holy place on their way to Prabhāsa (*Mahābhārata*, Vana, ch. 118). It is mentioned in the *Periplus* (2nd century A.D.) as Ouppara, perhaps it is the Ophir or Sophir of the Bible as Sauvira was too much inland. Surpāraka was included in Aparānta desā (*Brahma Purāna*, ch. 27, v. 58).

Sūryanagara—Srinagar in Kashmir. The Mahomedans changed the name into Srinagar (Bernier's *Travels*, Constable's Ed., p. 397 note).

Suryapura—Surat (*JASB*, vol. VI, p. 387, J. Prinsep, *Rāsamāld*, I, 61). At Surat, Saṅkarachārya wrote his celebrated commentary on the *Vedānta*. Dr. Rhys Davids derives the name of Surat from Sauvira (*Buddhist India*, p. 38). Surāshṭra is perhaps wrongly identified with Surat (see *Surāshṭra*).

Susarnapura—The ancient name of Koṭ Kangra (*Ep. Ind.*, I, p. 103 note, II, p. 483). See *Nagarkot*.

Susartu—The name of a river in the *Nadistuti* of the *Rig-Veda* (X, 75), a tributary of the Indus.

Sushoma—The river Sindhu in the Panjab (*Rig-Veda*, X, 75). The Indus. It is perhaps the Zoanes of Megasthenes, the modern Suwan (*Vedic Index of Names and Subjects*, vol. II, p. 461).

Sutudri—The river Sutlej in the Panjab (*Rig-Veda*, X, 75).

Suvahā—The river Banas in Rajputana.

Suvāmā—The river Rāma-Gangā in Oudh and Rohilkhand (Wilford *Asia Res.*, XIV, p. 410).

Suvarṇabhūmi—Burma (*Bṛhat-saṃhitā*, ch. xiv, v. 31, Turnour's *Mahāvamsa*, ch. XII). Its classic name in Burmese documents is Sonāparanta, the Chryse Regia of Ptolemy. But Fergusson identifies it with Thaton on the Sitang river forty miles north of Martaban, it was the Golden Chersonese of the classical geographers (Havell, *Hist. of Indian and Eastern Architecture*, p. 612). It comprised the coast from the Sitang river to the Straits (Gray's *Buddhaghosuppatti*, p. 25). Phayro has identified it with Pegu (Ramanaya), of which the capital was Thaton (*JASB*, 1873, p. 24). The *Mahāvamsa* (ch. XII) relates that after the third Buddhist Synod in 246 B.C., Asoka despatched two missionaries, Sona and Uttara, to Suvarṇa bhūmi for proselytising the land. They landed at the port of Golanagara, about 30 miles north-west of Thaton (*JASB*, 1873, p. 27). The Shwe Dagon Pagoda of Rangoon was built by Bhalluka and Trapusha on the eight hairs presented to them by Buddha (*Asiatic Researches*, vol. XVI, *JASB*, 1859, p. 473).

Suvarṇagiri—Mr. Krishna Śāstri has identified Suvarṇagiri with Maski, situated to the west of Siddāpur in Mysore, where he has recently discovered a minor rock Edict of Asoka. The importance of this Edict lies in the fact that it contains the name of Asoka, whereas the other Edicts mention the name of Piyadasi. Suvarṇagiri was one of the four towns where a Viceroy was stationed by Asoka, the other three being Taxila, Ujjain and Tosali in Kalinga (V. A. Smith's *Asoka*, pp. 44, 73, 138). Bühler was inclined to look for Suvarṇagiri somewhere in the Western Ghats.

Suvarnagrāma—Sonārgāon, which is now a collection of insignificant villages, such as Magrā-pārā, Painam, Galdā, and Āmīpur in Bikramapura in the Narāinganja sub-division of the district of Dacca, is situated on the opposite side of Mūnshiganja, on the river Dhālā-śvarī, about 13 miles to the south-east of Dacca. It is the Souanagoura of Ptolemy. It was the capital of Eastern Bengal before Bakhtiar Khilji's invasion in 1203, it was famous for its fine muslins (Dr Wise *JASB*, 1874, p 83, Ānanda Bhaṭṭa's *Bālāda charitam*, ch 1, Taylor's *Dacca*, p 106, Rennell's *Memoir*, 1785, p 49). It flourished at the time of Saṇaka a Vaiśya (merchant) who migrated to Bengal from Rāmgad, forty five miles to the north-west of Jaipur in the time of Ādisura, king of Bengal, who conferred on him the title of Suvarna Banik. According to Mr Bradley-Birt, the descendants of Lakshmana Sena, after Bakhtiyar Khilji's easy victory over him in Nadia, fled to Sonārgāon on account of its secure position and lived there till the time of Danuj Roy, the grandson of Lakshmana Sena, who submitted to Emperor Bahin, when the latter went to chastise his rebel viceroy Tughlūk Khan. Since that date for three or four centuries up to the time of Isha Khan, who lived in the reign of Akbar and who had married Sonā Bibi, the widowed daughter of Chānd Roy, zemindar of Bikrampur, Sonārgāon was the headquarters of Mahomedan rule in Eastern Bengal (For the history of Sonārgāon, see Mr Bradley Birt's *Romance of an Eastern Capital*, ch III). On the fall of Sonārgāon, Dacca became the capital of Bengal, during the administration of Islam Khan, Governor of Bengal under Jehangir. In 1704 the capital was removed from Dacca to Murshidabad.

Suvarṇamānasa—The river Sonā kōśī (*Kālikā P*, ch 77 *īśa vaśoṣha ev kāmariṇi*), see *Mahākāvya*.

Suvarṇamukhari—The river Suvarṇamukhi or Suvarṇamukhari on which Kālahastī is situated (see *Kālahastī*). The name is mentioned in the *Siva P*, II, ch 10.

Suvarṇarekhā—1 The river Palāṣini which flows by the side of the Gurnar hill (see *Girinagara*). 2 A river in Orissa which is still called by that name (see *Kapilā*).

Suvasṭu—1 The Swat river now called by the name of Sihon pedra Nadi (*Mahābhārata*, *Bhishma*, ch IX), the Suastos of Arrian. It is the Subhavastu of Huen Tsiang (see *JASB*, 1839, p 307, 1840, p 474). The united stream of the Panjkoora and the Swat rivers falls into the Kabul river. Pushkarāvati or Pushkalāvati, the capital of Gandhāra or Gandharva-deśa, stood on this river near its junction with the Kabul river (see *Pushkalāvati*). The Swat river has its source in the fountain called Nāga-Āpalāla. 2 Swat (*Pāṇini's Aṣṭādhyāyī*). Buddhist writers included Swat in the country of Udyāna. The country of Swat is now inhabited by the Yusufzais. It was at Swat that Raja Śivi, or properly speaking, Uśinara of the *Mahābhārata* and the *Śiva-Jātaka*, gave his own flesh to the hawk to save the dove. The capital of Śivi of the *Śiva Jātaka* was Arisṭhapura or Arisṭhapura (*Jātaka*, Cam Ed, IV, p 250). Charbag is the present capital of Swat (*JASB*, 1839, p 311). See *Śibi*. But according to the *Mahā Ummagga Jātaka* (*Jātaka*, VI p 215, Cam Ed) Śivi was between Bideha and Pañchāla.

Svāmi-tīrtha—1 See *Kumāra-svāmi* (*Kūrma P*, Upaṇi, ch 36, vs 19, 20). 2 In Tirupati in Madras.

Svati—Same as *Sveti*.

Svayambhunātha—Simbhunātha, a celebrated place of pilgrimage in Nepal, at the distance of about a mile and a half to the west of Katmandu. It contains a Buddhist Chaitya (typified by a pair of eyes on the crown of edifice), dedicated to Svayambhunātha, a Mānasi or Mortal Buddha. It is associated with Mañjuśrī Bodhisattva who came from Mahā-China to Nepal (Wright's *History of Nepal*, pp 23, 78). The Chaitya is situated on the Gopuchchha

mountain, which in the three former Yugas was called Padma-giri, Bajrakāṭa, and Goṅṛinga respectively. It contained a sacred lake called Kālīhrada, which was desecrated by Mañjuśrī. The *Svayambhū Purāna*, a Buddhist work of the ninth century, gives an account of the origin of the Svayambhūnātha Chaitya, and extols its sanctity over all places of Buddhist pilgrimage. According to Dr Rājendralāl Mitra its author Mañjuśrī lived in the early part of the tenth century (R. L. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 249). Prachandadeva, king of Gauda, became a Buddhist Bhikṣu under the name of Śāntikara, and caused the Svayambhūnātha Chaitya to be built (*Svayambhū Purāna*, ch. VII, *Vardha P.*, ch. 215, v. 38).

śveta—See **śvetī** (*Śiva P.*, II, ch. 10). See **Kāshthamandapa**, **Manjupātan** and **Nepāla**.

śveta-giri—The portion of the Himalaya to the east of Tibet (*Mbh.*, Sabhā, 27, *Matsya P.*, ch. 112, v. 38).

śvetī—The river Swat in the Panjab (*Rig-Veda*, X, 75, *Śiva P.*, ch. 10). It was also called Sveta, the Suvastu (*qv*) of the *Mahābhārata*.

śyāmalanātha—Sāmālji in Mahi Kānthā, Bombay Presidency. The temple of Sāmālji is said to have been built in the fifteenth century in an old city (*Padma P.*, *Śrīṣṭi*, ch. 11, *Antiquarian Remains in the Bombay Presidency*, VIII, p. 237). See **Sāmalanātha**.

Syāndikā—The river Sai, seven miles south of Jaunpur and twenty-five miles north of Benares (P. N. Ghose's *Travels and Ramāyana*, Ayodhyā kānda, ch. 49).

Syenī—The river Kane or Ken in Bundelkhand (*Matsya P.*, ch. 113, v. 25). See **Karnāvatī**. It is very unlikely that the name of Ken, which is a great river should not be mentioned though it has its source in the same river shed as the *Tōmā*, *Paṣuṇī* etc. Under phonetic rules *Syenī* would become *Kem* or *Ken*. But see **Suktimati**.

T

Tagara—See **Dharagara**. Dr Fleet has identified it with Ter (Thair), 95 miles south east of Paithāna, in the Waldrug district of Hyderabad. Tagara is mentioned in the inscriptions found at Tanna (Thana) and Satara (Conder's *Modern Traveller*, vol. X, p. 286). Dr Bhagavanlal Indraji identifies it with Junnar in the Poona district (*Early History of Gujarat*), and Rev. A. K. Nairne and Sir R. G. Bhandarkar (*Early History of the Dekkan*, sec. viii, p. 32) with Darur or Dharu in the Nizam's Dominions (*Bom. Gaz.*, vol. I, pt. II, p. 16, note 3). Wilford identifies it with Devagiri or Daulatabad, Dr Burgess with Roza near Devagiri and Yule with Kulbarga. It has also been identified with Trikoṭa (see **Trikoṭa**).

Tallanga—Same as **Telingana**.

Tallaparni—The river Pennair in the province of Madras on which Nellore is situated.

Taltitiri—Tartary (*Bhaviṣya Purāna*, Pratisarga Parva, pt. iii, ch. 2, p. 35).

Tājika—Persia, celebrated for its fine breed of horses (Nakula's *Aśvachikītanam*, ch. 2).

Takka-desa—Between the Bipāsā and the Sindhu rivers. The Panjab. It was the country of the Vāhikas (*Rājataranginī*, V, v. 150, *Mbh.*, Karna, ch. 44). Same as **Mada-desa** (Hemchandra's *Abhidhānachintāmaṇi*), and **Āraṭṭa**.

Takshasīlā—Taxila, in the district of Rawalpindi in the Panjab. General Cunningham places the site of the city near Shahdheri, one mile north east of Kālā-kā serai between Attock and Rawalpindi, where he found the ruins of a fortified city (see Delmerick's *Notes on Archaeological Remains at Shah ki Dheri and the Site of Taxila* in *JASB*, 1870, p. 89, *Arch. S. Rep.*, vol. II, p. 125). St. Martin places it at Hasan Abdul, eight miles north west of Shahdheri. Takshasīlā is said to have been founded by Bharata, brother of Rāmachandra, after the name of his son Taksha, who was placed here as king (*Rāmāyana*, Uttara, chs. 114, 201). In the *Dvyaśvādāna* (Dr R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 310), however, it is mentioned that Buddha in a former birth was king of Bhadrāsīlā and was known by the name of

Chandraprabhā, he allowed himself to be decapitated by a Brahmin beggar, and since then the town is called Takshasilā. The *Kaśhāpārasāgāra* (bk VI, ch 27, and Tawney's trans., vol I, p 235) placed it on the bank of the *Byastā* (Jhelum). Omphī (Ambhi), king of Taxila, submitted to Alexander when he invaded it. Asoka resided at Takshasilā, when he was viceroy of the Panjab during the lifetime of his father (*Asoka avadāna*, in Dr R. L. Mitra's *Sanskrit Buddhist Literature of Nepal*, pp 6 f). Asoka's elder brother Sumana was the viceroy of this place when Bindusāra died. He lost his life in a battle with Asoka, and the latter became king of Magadha. It was at one time the capital of Gandhāra (*Nandī vāsālā Jātaka* in Dr Rhys Davids' *Buddhist Birth stories*, vol I, p 266, *Saravāha Jātaka* in *Jāt*, Cam Ed., vol. I, p 217) and a celebrated place of Buddhist pilgrimage. Takshasilā contained the celebrated university of Northern India (*Rājovadda Jātaka*) up to the first century A.D. like Balabhi of Western, Nālandā of Eastern, Kāncipura of Southern and Dhanaṭaka of Central India. It was at Takshasilā that Panini, the celebrated grammarian, (Dr Satish Chandra Vidyābhūṣana's *Buddhadeva*, p 220, Havell's *Ancient and Medieval Architecture of India*, p 140), and Jivaka, the celebrated physician in the court of Bimbisāra (*Mahāvagga*, VIII, 1, 7), received their education. Jivaka was the son of Abhaya by a prostitute named Śālāvati and grandson of Bimbisāra, king of Magadha. While yet an infant, he left Rājagriha to study the art of medicine at Takshasilā, where he was taught by Ātreya. Most probably Chānakya was also educated here (Turnour's *Mahāvamsa*, Intro, and Hemachandra's *Sihavāralīkharī*, VIII, p 231, Jacobi's ed.). The teachers charged as fees one thousand pieces of money from each pupil after completing his education (*Jātaka*, Cam Ed., I pp 137, 148). The Vedas, all the arts and sciences including archery were taught in the university, and people from very distant parts of India came here (*Ibid.*, V, p 246, II, p 60). Takshasilā and Benares (*Ibid.*, IV, p 149) only possessed Brahmanical universities (for the other universities see Nālandā). The ruins of this famous city are situated at a distance of 26 miles to the north west of Rawalpindi and two miles from Kālā kā Serai Railway station. The site of this city is now occupied by the villages Shā dheri, Sirkap, Sirkukh and Kuchakot (*Arch. Surv. Rep.* vol V, p 66 II, pp 112, 125, *Panjab Gazetteer* Rawalpindi district, *Ep. Ind.*, vol IV). Sirkap is the place where Buddha in a former birth cut off his head (Beal's *RWC*, vol I, p 138). One and a half miles to the east of Sirkap at a village called Karmāl are the ruins of a stupa where the eyes of Kunāla Asoka's son by his queen Padmāvati, were destroyed by the machination of his step mother Tishyarakshitā (*Kunālavadāna* in *Avadāna Kalpalatā*, ch 59, *Dvayavadāna* ch XXVII). Karmāl is a corruption of Kunāla. At Hasan Abdul, which is 8 miles to the west of Kālā kā Serai at the foot of a hill is the tank of Elapātra Naga now called the tank of Baba Wali or Pañjā Sahib, surrounded by temples (Cunningham's *Arch. Surv. Rep.*, II, p 135). Four miles from Sirkap are the ruins of a large building in the form of a quadrangle, surrounded by cells marking the spot on which stood the famous university of Takshasilā, where Jivaka studied the science of medicine. The Manikalya stūpas are situated at a distance of 14 miles to the south of Rawalpindi. In the first century B.C., Takshasilā became the capital of the Kushans after their expulsion from Baktria (see Śākadvīpa). Sir John Marshall has discovered an Aramaic inscription carved on a marble column at Taxila. Perhaps the inscription is an evidence of Persian rule on the borders of India under Darius, whose general Scylax made some conquest in 510 B.C. as recorded by Herodotus, or 515 B.C. according to others (Duncker's *Hist. of Antiquity*, p 38), that is 30 years after Buddha's death. Taxila was conquered by Alexander 326 B.C., four years later it became part of the Magadha empire under Chandragupta. In 180 B.C. after

the death of Asoka, it was conquered by Demetrius and brought under the sway of the Bactrian kings, and it became the capital of a line of Greek princes. Then the Śaka and Palhava kings Maues, Azes, etc., reigned here till about 60 A.D. They were succeeded by the Kushan emperors. The Bir Mound was the oldest settlement, then Sir-kap became the capital of the Greek princes and the Śaka and Palhava kings, and at the time of the Kushans the capital was removed to Sir Sukh (*Arch. Sur. Rep.*, 1912 13).

Talakāḍa—Talkāḍa, the capital of Chela or Chera on the Kāveri, thirty miles to the east by the south of Mysore, now buried in the sands of the Kāveri. Same as **Śirovana**. According to Mr. Rice the ancient name of Talkād was Tālavānapura (*Ep. Ind.*, vol. III, p. 165). It was the capital of the kings of the Ganga dynasty in the 3rd century, and their kingdom extending beyond the southern Mysore country came to be known as Gaṅgavādi. Ninety six thousand. The Ganga power was overthrown at the beginning of the 11th century by the Cholas from the Tamil country. The remaining part of the Mysore country was the Hoysala rājya, the capital of which was Dorasamudra (*JRAS.*, 1911, p. 815).

Talavanapura—See **Talakāḍa**.

Tālikāṣa—Same as **Talakāḍa** (*Brahmāṇḍa P.*, ch. 49).

Tāmālika—Tamluk, which evidently is a corruption of Tāmālikā, and Tāmālikā again is a corruption of Tāmraliptika. Same as **Tāmralipti**.

Tāmālinī—Tamluk. Same as **Tāmralipti**.

Tāmālipta—Same as **Tāmralipti**. Tāmālipta is a corruption of *Tāmralipta*.

Tāmralipti—Same as **Tāmralipti**. Tāmālipta is evidently a corruption of Tāmralipti.

Tamasā—1. The river Tonse, a branch of the Sarayu in Oudh, which flowing through Azamgarh falls into the Ganges near Bhuha. It flows twelve miles to the west of the Sarayu. The bank of this river is associated with the early life of Vālmiki (*Rāmāyana*, Bāla, ch. 2). The name of Tamasā is properly applied to the united stream of the Madhu and the Biswi from their confluence at Dhoti. 2. The river Tonse in Rewa in the Central Provinces (*Matsya P.*, ch. 114, *Rāmāyana*, Ayodhyā K., ch. 46). 3. The Tonse, a river in Garwal and Dehra Dun (*Cal. Rev.*, LVIII (1874), p. 193). The junction of the Tamasā with the Yamunā near the Sirmur frontier was a sacred place where Ekavīra called also Haihaya, the progenitor of the Haihaya race and grandfather of Kārttavīryārjuna, was born (*Devī Bhāgavata*, VI, chs. 18-23).

Tāmasavana—It has been identified by Cunningham with Sultanpur in the Panjab. Sultanpur is the capital of Kulu, situated at the confluence of the Bias and the Serbari, it is also called Raghunāthpur from a temple dedicated to Raghunātha (*JASB.*, vol. XVII, pp. 206, 207, vol. XVIII, p. 391). According to General Cunningham, the whole of the western Doab-Jalandharapīṭha was covered with a thick jungle, from which the monastery took its name of Tāmasavana (*JASB.*, XVII, p. 479). It was at the Tāmasavana convent that the fourth Buddhist synod was convened by Kanishka under the presidency of Vasumitra (Beal's *Introduction to Fa Hien*). According to Huen Tsiang and other authorities, the fourth council was convened at Kundalavana monastery in Kashmir, near the capital of that country (Smith's *Early Hist. of India*, 3rd ed., p. 268). Vasumitra was one of the Buddhist patriarchs for the lives of the 28 Buddhist patriarchs from Mahā-Kāśyapa to Bodhidharma, see Edkins' *Chinese Buddhism*, ch. V, and Index, p. 435. Their names are Mahā-Kāśyapa, Ananda, Saṅghaveśu, Upagupta, Drikāṣa, Michaka, Vasumitra, Buddhanandi, Buddhamitra, Pārsva, Punayadja, Āśvaghosha, Kapimara, Nāgārjuna, Kamadeva, Rāhulātā, Saṅghanandi, Saṅkayasetta, Kumārada, Jayata, Vasubandhu, Manura (Manoratha), Baklena, Singhaputra, Basiasata Putnomita, Pradyānāra and Bodhidharma. For the *Theraparamparā* from

Upāli, see *Dīpavamsa* in *JASB*, 1838, p 928. The date of this convention (78 A D) at Tāmasavana is said to have given rise to the Śaka era, though Kanishka belonged to the Kushān tribe of the Yuetis or Yuechia (see *Śākadvīpa*). According to some authorities the Śaka era was founded by Vonones (see *Pāñchanada*). Aśvaghosha wrote his *Buddha-charita-kāvya* in the court of Kanishka. Nāgārjuna and his disciples Āryadeva, Pārśva, Charaka and Chandrakīrti were the contemporaries of Kanishka (see *General Introduction to the Records of the Buddhist Religion* by Takakusu, p lix).

Tāmolipta—Same as Tāmralipti.

Tāmra—The Tamor (see *Mahā-kaṇṭhika*).

Tāmrachuḍa-krūra—It is perhaps the full name of Korura, the capital of Chera or Kerala (Dandi's *Malikā māruta*, Act I), see *Korura*.

Tāmralipta—Same as Tāmralipti.

Tāmralipti—Tamluk, which was formerly on the mouth of the Ganges, is now situated on the western bank of the Rupnārāyaṇa, formed by the united stream of the Silai (Siliāvatī) and Dalkisor (Dvārīkeśvarī) in the district of Midnapur in Bengal. It was the capital of the ancient kingdom of Sumha (see *Sumha*) in the sixth century of the Christian era, and formed a part of the Magadha kingdom under the Mauryas (Smith's *Asoka*, p 69). A greater portion of the ancient town has now been diluviated by the river. The town is mentioned in the *Mahābhārata* (Bhishma, ch 9, Sabhā, ch 29), the *Purāṇas* and the Buddhist works. It was celebrated as a maritime port (*Kaṭhāsarisāgāra*, Lambaka XII, ch 14), and an emporium of commerce from the fourth to the twelfth century of the Christian era, the sea having now receded south to a distance of sixty miles. It was from this port that Vijaya is said to have sailed to Ceylon. The only building of any archaeological interest that now exists in the town is the temple of Bargā-Bhimā, mentioned in the *Brahma P* (*Tāmolipta Māhāt* and the *K Ch*, p 33), which was evidently an ancient *Vihāra*, perhaps one of those referred to by Huen Tsang, transformed not earlier than the fourteenth century, into a dome topped Hindu temple of the Orissa style by an outward coating of bricks and plaster after the expulsion of Buddhism. The image of the goddess appears to be old and is formed of a single block of stone with the hands and feet in mezzo rilievo. Dandi, the author of the *Dasakumāracharita*, who flourished in the sixth century A D mentions that a temple of Bindubāsini was situated at Tāmralipta (ch 96). In the seventh century, I tsing resided at Tāmralipta in a celebrated monastery called Barāha monastery. The present temple of Hari or Jishnu Nārāyaṇa is said to have been built some 500 years after the destruction of the ancient temple by the action of a river. The ancient temple was situated on the east of that of Bargā Bhimā. The newly built shrine contains two images of Arjuna and Krishna. Traditionally, Tamluk was the capital of Mayūradhvaja and his son Tāmradhvaja who fought with Arjuna and Krishna, and hence Tamluk has been identified with Ratnapura of the *Jaimini-Bhārata*, but the situation of Mayuradhvaja's capital on or near the Nerbuda, as mentioned in that work, makes that identification impossible. Comparison of several manuscripts of the *Brahma Purāṇa* shows that the *Tāmolipta mātāmya* inserted in some of them is an interpolation.

Tāmbaparnī—1 Ceylon of the Buddhists. It is mentioned in the Girnar inscription of Asoka (*JASB*, VII, p 159). 2 The river Tāmbaparnī, locally called Tāmbaravari or the united stream of the Tāmbaravari and the Chittar in Tinnevely which rise in the Agastī-kūṭa Mountain (*Bhāgavata P*, X, ch 79, *Raghuvamsa*, IV, v 50, Sewell's *Arch Surv of S India*, I, p 303 Thornton's *Gazetteer of Tinnevely*). It is celebrated for its pearl fishery. Rishi Agastya is said to have resided on this mountain (see *Malaya-giri*). The port of Kolka which was at the mouth of this river, now 5 miles inland, is mentioned by Ptolemy (see *Pāṇḍya and Kāṛā*), it gave its name to the Kolkhic Gulf or Gulf of Manar.

Tāmbaravarā—The river Tāmbaravarī, see **Tāmravarī** (2), (*Brahmānda P*, ch 49)

Tāngana—The country stretching from the Rāmgangā river to the upper Sarayū (*Brahmānda P*, ch 49, McCrindle's *Ptolemy*, p 210) It has been identified with Hataka or Ladak (*Barcoah's Dictionary*, vol III, preface, p 50)

Tanurī—Tenasserim, the southern division of the province of Lower Burma

Tapanī—The river Tāptī

Tāpasa—Same as **Tāpasāsrama** (*Vāyu P*, ch 45, v 129, *Brahmānda P*, ch 49)

Tāpasāsrama—Pandharpur in the Bombay Presidency (Barāhamihira's *Bṛhat-saṃhitā*, XIV v 15, *Boh Gaz*, vol I, pt I, p 511) It is the Tabasoi of Ptolemy Same as **Pāṇḍupura**.

Tāptī—The river Tāptī (*Bhāgavata P*, V, ch 19) It rises in the Vindhya-pāda mountain (now called the Satpura range) at the portion called Gonana-giri, and falls into the Arabian Sea Surat stands on this river

Tāptī—Same as **Tāptī** (*Bṛhat-Siva P*, II, ch 20)

Tārāpura—Tārāpitha, a Siddha Pitha, near Nalhati in Burdhum, Bengal (*Tārā rahasya*)

Telingana—The country between the Godāvari and the Krishnā McCrindle supposes that Telugana is a contraction of Tri Kalugina or Tri Kalinga (see *Andhra* and *Trikalinga*) It is the Satyaputra of the Asoka inscriptions (*The Buddhist Stupa of Amarāvati*, p 3 by Burgess) It is also called Tiluga (*Saura Purāna* Tawney's *Prabandhachintāmaṇi*, p 45) In the *Mackenzie Manuscripts*, (in *JASB*, 1838) the capital of Tiluga desa is said to be Koloconda or Golconda (*JASB*, VII, p 128) Its variant forms are Teluga, Telugu and Trilinga

Tibbat—Same as **Bhotanga** and **Himavanta** There can be no doubt that Tibet, including Bhutan, carried on trade with Bengal in gold, musk, etc., at least from the 12th century, if not from the 7th to the 16th century A.D. (*JASB*, 1875 p 282, Tavernier's *Travels*, bk III, ch 15)

Tilaprastha—Tilpat, six miles to the south east of Toghlaḥabad and ten miles to the south-east of the Kutb Minar (Col Yule's *Ibn Batuta's Travels in India Ind Ant* III, p 116) It was included within Indraprastha, the capital of Yudhiṣṭhira Shaikh Farid Bukhari built Faridabad near Delhi on the greater part of the old pargana of Tilpat (Elliot's *Glossary* Beames ed, II p 123) It was one of the five villages demanded by Krishṇa on behalf of Yudhiṣṭhira from Duryodhana See **Pāṇiprastha**

Tilodaka—Tilārā, a village on the east bank of the Phalgu visited by Huen Tsiang, thirty-three miles to the south of Patna It is the site of a famous Buddhist monastery

Tilogrammon—Identified by Col Yule with Jessore (McCrindle's *Ptolemy*, p 75) It is a transcription of Tiragrāma (see my 'Early Course of the Ganges' in the *Ind Ant*)

Timungila—From its position among the countries of Southern India conquered by Sahadeva (*Mbh*, Sabhā, ch 30, *Bṛhat Samhitā*, XIV, v 16) and from the resemblance of its name, it may be inferred that Timungila was the ancient name of Dimdigala valley, in the district of Madura, Madras Presidency It is the Tangala and Taga of Ptolemy

Tirabhukti—Tirhut (*Devī Purāna*, ch 64), see **Videha** Tirhut is a corruption of Tirabhukti

Tirichrapalli—Trichinopoly (Dr Caldwell's *Drav Comp Gram*) See **Trisrapalli**

Tirthapuri—A sacred spot on the west of Mount Kailas in Western Tibet, twenty one miles from Darchin or Gangri, and half a day's journey to the north-west of Duiju in the Himalaya, on the bank of the Suttle It contains a very hot sulphur spring Bhashmāsura or Brikāsura is said to have been killed at this place, a heap of ashes is pointed out as the remains of that Asura (*JASB*, 1848, p 156, Sherring's *Western Tibet*, p 284, see also *Bhāgavata*, X, ch 88) The place of Bhashmāsura's death is also pointed out in a cave called Gupteśvarnātha Mahādeva's temple, situated in a hill near Sasaram in the district of Shahabad Bhashmāsura obtained a boon from Mahādeva to the effect that whoever should be touched by him upon the head would at once be consumed to ashes He wanted to try

the efficacy of the boon by touching the head of Mahādeva himself, the giver of the boon Mahādeva fled, pursued by Bhāshmāsura and took the protection of Vishnu, who advised the Asura to make the experiment by placing the hand upon his own head instead of upon that of another. He followed the advice, and was at once consumed to ashes. But the story is differently stated in Sherring's *Western Tibet*, p. 285.

Tomara—The Tomaras inhabited the Garo Hills in the south western corner of Assam (*Matsya P.*, ch. 120, McCrindle's *Ptolemy*, p. 235).

Tondā-maṇḍala—The portion of Dvārida of which the capital was Kāñchīpura (*Mackenzie Manuscripts* in *JASB*, 1838, p. 128). It is the same as Tundir mandala of the *Malikā māruta* (Act I).

Tosali—Tosali of the Dhauhi inscription of Asoka. It has been identified by Wilford with the Tosala Kosalaka of the *Brahmāṇḍa Purāṇa* (ch. 51), and simply Kosalaka or Kosala of the *Bṛhat saṃhitā* (*JASB*, 1938, p. 449). It appertained to Dakṣiṇa Kosala or Gondwana at the time of Asoka (see *Kosala-Dakṣiṇa*). Tosali is the Tosale of Ptolemy. The Kosala gāṅgā or Kosala Gāṅgā of Kittoe, which is the name of a tank near the Dhauhi hill, confirms the statement that Tosali was the ancient Kosala (*Ibid.* p. 435).

Talpura—Same as **Tripuri**.

Trigarita—1. The kingdom of Jalandhara, a part of the district of Lahore. Wilford identifies the place with Tihora. Tihora or Tihori is situated on the river Sutlej, a few miles from Ludhiana, where interesting ruins were observed by Captain Wade (*JASB*, vol. VI). Kingara which is also situated in Jalandhara between the mountains of Champa (Chumbā) and the upper course of the Bias, is identified by General Cunningham with the ancient Trigaitti (*Bṛhat Saṃhitā*, ch. 14 and Dr Stein's *Rajataranginī*, vol. I, p. 81). The *Hemakośha* identifies Trigaitti with Jalandhara. Trigarita means the land watered by the three rivers which are the Ravi, the Bias and the Sutlej (*Arch. S. Rep.*, vol. V, p. 148, Parmer's *Maṇḍaneya P.*, 321, 347 note, *JASB*, 1880, p. 10). From the inscriptions it appears that modern Jalandhara was the ancient Trigarita (*Ep. Ind.*, I, pp. 102, 116). 2. North Kanara. see *Golīrī* (*Bhāgavata P. X*, ch. 79).

Triakud—See **Trikuṭa** (*Atharva veda*, IV 9 8. Dr Macdonell's *Hist. of Sanskrit Literature* p. 144).

Trikalīṅga—Same as **Tellūgana**. Trikalīṅga is mentioned in the Kumbhī Copper plate inscription in *JASB* (1839, p. 481), which gives the genealogy of the Kalachuri dynasty. But Trikalīṅga, according to Pliny, comprised the regions inhabited by the Kalīṅgā, Maceo Kalīṅgā and the Gangarides Kalīṅgā (Cunningham's *Ancient Geography of India*, p. 519, *JASB*, 1837, p. 286). The Kalīṅgā were the inhabitants of Kalīṅga proper, the Maceo Kalīṅgā were the inhabitants of Madhya Kalīṅga or Orissa, and the Gangarides Kalīṅgā were the Gāṅga Rāḍhis or the people of Rāḍha who lived on the banks of the Ganges, their capital being Gāṅge or Saptagrāma (see *Saptagrāma*, *Sumba* and *Rāḍha*). It appears that the kings of South Kosala or the Central Provinces were called kings of Trikalīṅga which evidently included Dakṣiṇa Kosala, including the Patna state of the Central Provinces (*Ep. Ind.*, vol. III pp. 323-359, *JASB*, 1905 p. 1). According to General Cunningham, Trikalīṅga or the three Kalīṅgas were the three kingdoms of Dhanakataka or Amarāvati on the Kṛishṇā, Andhra or Warangal, and Kalīṅga or Rājamahendri (McCrindle's *Ptolemy*, p. 233).

Trikuṭa—1. A mountain in the south east corner of Ceylon (see *Lankā*). 2. Trikuṭa, a lofty mountain to the north of the Panjab and south of Kashmir, containing a holy spring; it is the Triakud of the *Atharva Veda* (Thornton's *Gazetteer*). 3. Trikuṭa was conquered by Raghū (*Raghuvamśa*, IV, v 59). Trikuṭa has been identified with Junnar; it is the Tagara of Ptolemy, which in Sanskrit is Trigiri or Trikuṭa (*Indian Antiquary*, vol.

VI, p 75, vol VII, p 103, Bhagavanlal Indrajī's *Early History of Gujarat*, p 57) 4.

The Yamunotri mountain (Annandale's *Popular Encyclopedia*, s v *Himalaya*)

Trilinga—Same as **Telingana**. Vidyādhara Malla, king of Trilinga, is the hero of the *Buddhasūlabhāṅgikā* by Rājasekhara who flourished in the 11th or 12th century

Trilokanātha—A celebrated place of pilgrimage situated in Lahul in the Kullu sub-division on the left bank of the Chandrabhāgā river, about 32 miles below the junction of the Chandra and Bhāgā It is said to be an image of Mahādeva established by the Pāndavas, but in fact it is an image of Avalokitesvara (*JASB*, 1902, p 35) See **Kulaṭa**

Trimalla—Tirumala, six miles west of Tirupati or Tripati, in the district of North Arcot The celebrated temple of Bālāji is situated on a mountain called Śeṣhāchala The Pāpānāsinī-Gangā rises in this mountain It was visited by Chaitanya (*Chaitanya-Charitāmṛta*, II, ch 9, *Gaurasundara*, p 212)

Trinetresvara—Thān, a sacred place of pilgrimage in the Jhālāwar sub division of Kathiawad (Guzerat), on the bank of the river Uben, where the temple of Mahādeva Trinetresvara, now called Tarnetar, is situated (*Skanda Purāna*, Prabhāsa Kh, Arbuda, ch 8) It is near the lake or kund called Bhadrakarna

Tripadi—Tirupati or Tripati in the district of North Arcot, 72 miles north west of Madras and at a short distance from the Renigunta railway station, it is a place of pilgrimage (*Chaitanya-charitāmṛta*) Same as **Venkaṭa-giri**. On the top of the Śeṣhāchala or Venkaṭagiri mountain, which is reached after crossing six hills (six miles to the east of Tripadi), is the celebrated image of Nārāyaṇa called Venkaṭesvara or Bālāji Visvanātha established by Rāmānuja and at the foot of the mountain are the images of Rāmachandra, Lakshmana and Sītā, who are said to have halted at this place for one night while they were returning home from Lankā

Tripurā—1 **Tipārā** It was included in Kāmarūpa (*Tārā Tantra*) It was also called *Kirāta-deīa* 2 Same as **Tripuri** (*Mbh*, Bana, ch 252)

Tripuri—1 Teor, on the river Nerbuda, seven miles to the west of Jabbalpur, where Mahādeva is said to have killed Tripurāsura (*Padma P*, Swarga, ch 7 and Rapson's *Indian Coins*, pp 14, 33) The town is said to have been built by the three sons of Tārakāsura The story of the destruction of Tripura is an allegorical description of the expulsion of the Buddhists by the Saivas (see *Linga Purāna*, Pt 1, ch 71) It was also called Tripura It was the capital of Raja Kokalladeva and the Kulachuri Rajas of Chedi in the ninth century of the Christian era It was also called Chedinagara According to the *Matsya Purāna* (ch 116), Tripura was the capital of Bāna Rājā, whose daughter Ushā was abducted by Aniruddha, the grandson of Kṛishna, hence according to this Purāna, Tripura was the ancient Śonitapura 2 Chedi (*Hemakosha*) The Kalachuri or Chedi Samvat was founded by the Kulachuri Rajas of Chedi in 248 A D

Tri-pishi—The lake called Nynee Tal (Naini Tal) in the United Provinces The name of Tri-Rishi is mentioned in the *Skanda Purāna*, quoted in *JASB*, XVII, p 358 The temple of Nayanā Devi is situated on the bank of the lake

Trishnā—1 The river Tustā (Martin's *East Ind*, III, p 369 R K Roy's *Mbh*, p 283 note) 2 The river Tigris in Sālmala-dvīpa (Chal-dia)

Trishnapalli—Trichinopoly, in the Province of Madras Same as **Trisrapalli** The Rākshasa Trisura, a general of Rāvana, dwelt at this place (Wilson's *Mackenzie Collection* pp 49, 192)

Trisrapalli—See **Trishnapalli** and **Tiribrapalli**

Trisrotā—1 The river Tustā, in the district of Rungpur (*Mbh*, Sabhā P, ch 9, *Arch S Rep*, XV, pp 127, 131, Martin's *Eastern India*, III, p 369, *Kalkā P*, ch 77)

2 The river Ganges (*Amarakosha*).

Trisūla-Gandakī—See **Trisūla-Gangā**

Trisūla-Gangā—That portion of the river Gandak or Kālī Gangā, which passes through the valley of Nākoṭ in Nepal after its junction with the river Trisūla, is known by the name of Trisūla-Gangā (*Barāha P*, ch 145). It is also called Trisūla-Gandakī

Trīḍiā—The river Tistā But this identification is doubtful (see *Śiva Purāna*, *Sanat kumāra samhitā*, ch 14) It is a river in Gayā, evidently the Tiliyā (*Agni P*, ch 116)

Triṇṇī—1 Same as **Muktavēṇī** (*Bṛhad dharmma Purāna*, *Pārva kh*, ch 6) It has been alluded to in the *Pavanadūta* (v 33) 2 The junction of the Gandakī, Devikā and Brahmaputri (*Barāha P*, ch 144) 3 The junction of the Ganges, Yamunā and Sarasvatī at Allahabad (*Barāha P*, ch 144) 4 The junction of the three rivers Tāmora, Arun and Sunkoṣī, it is immediately above Barāha Kshetra (*JASB*, 1848, p 644)

Tropina (of the Greeks)—Tipooray, the ancient capital of the king of Cochin in Southern India But Tropina of Pliny (A D 23-79) has been identified with Tripontari or Trupanatara opposite Cochin (*Bom Gaz*, vol I, pt I, 533)

Tryambaka—Twenty miles from Nasik, a celebrated place of pilgrimage (see *Godāvarī*). It was visited by Chaitanya (*Chaitanya charitāmṛta*)

Tukhāra—Balkh Bactria of the Greeks and Tokharistan of the Arab geographers (*Mahābhārata*, *Sabhā P*, ch 51, *Bṛhat Samhitā*, ch 16) According to Legge, it has been identified by Eitel with Yuchshe, the country of the Indo Scythians of the Greek, and Tartars of the Chinese writers, who destroyed the Bactrian kingdom in 126 B C and finally conquered the Panjab and other parts of India Kanishka was originally king of Yuehshu (Legge's *Fa Hien*, p 34) According to Dr Stein, the upper Oxus valley, including Balkh and Badakshan (Dr Stein's *Rājataranginī*, vol I, p 136, Layard's *Nineveh*, vol I) was called Tukhārā It was inhabited by the Tocharis of classical writers Tushārā (or Tukhārā) was celebrated for its fine breed of horses (Nakula's *Asvachakṣitām*, ch 2) Same as **Tushāra**

Tuljābhavānī—Tuljāpur, four miles from the Khandwa station of the G I P Railway in the district of Nimar (now in the district of Naldurg) in the Nizam's territory (*Bom Gaz*, vol IX, pt I p 549) It is one of the 52 Pīṭhas (Gladwin's *Ayeen Akbery*, p 396) It is the Bhavānīnagara or Tula Bhavānīnagara of the *Śankaravijaya* (ch 19), and Tuljāpura of the *Devī Bhāgavata P* (VII, 39) It was visited by Śaṅkarāchārya Durgā is said to have killed Mahishāsura at this place (*Devī Bhāgavata* VII, 38 and Burgess' *Antiquities of Bidar and Aurangabad* p 1) The name of the goddess is Mahāsarasvatī or Tukarī

Tuljābhavānīnagara—Same as **Tuljābhavānī**

Tuljāpura—See **Tuljābhavānī**

Tuluṅga—South Canara

Tuluva—South Canara (*Slānda P*, *Sahyādri Kh*), lying between the Western Ghats and the sea and between the Kalyānapur and the Chandragiri rivers, where Madhvāchārya called also Pūrnāprajāñā and Madhyamandra, the founder of the Madhvāchāri or Chatuhsana sect of the Vaishnavas, was born (see **Uḍḍipa**) According to Dr Hultzsch, Tulu is northern Malayalam (*Ep Ind*, vol I, p 362)

Tumbura—A country situated within the Vindhya range (*Vāyu P*, ch 45)

Tundira-maṇḍala—Same as **Tunda-maṇḍala**

Tuṅgabhadṛā—A tributary of the Krishnā on which Kishkindhyā is situated It is formed by the junction of the two rivers Tunga and Bhadrā, both of which rise near the south-west frontier of Mysore The source is called Gangā-Mūla (*Ind Ant*, I, p 212)

Tungavēṇī—The river Tuṅgabhadṛā (*Mbh*, Bhishma, ch 9)

Turushka—Eastern Turkestan (*Garuḍa P*, I, ch 55)

Tushāra—Same as **Tukhārā** (*Matsya P*, ch 121)

U

Uchha-Nagara—Bulandshahr, see **Barana** (*Ep Ind*, vol 1, p 379)

Udabhāṇḍa—Same as **Udakhāṇḍa**

Udakhāṇḍa—Chind or Unḍ, on the southern bank of the Indus in the Peshawar division of the Panjab (Cunningham's *Anc Geo*, p 52) It is fifteen miles north-east of Attock It was the capital of Gandhāra and of the Shahiya kings (Dr Stein's *Rājataranginī*, II, p 337)

Udanāpura—The town of Bihar in the district of Patna It was also called Dandapura and Odantapuri or Udantapura The name of Bihāra (town) occurs in the *Dvāvimśa Avadāna* (Dr R Mitra's *Sanskrit Buddhist Literature of Nepal*, p 88) It was for some time the capital of the Pāla Rājās of Bengal (*Arch S Rep*, vol VIII, p 75) Here still exist the ruins of a fort called the Gaḍ, the palace of the Pāla Rājās, while the building called the Nowrattan was the abode of the Muhammadan Āmil Gopāla, the founder of the Pāla dynasty (according to Mr V A Smith, 815 60 A D) built a great Buddhist monastery in Udanāpura, his capital, Pātaliputra being then in ruins The celebrated Vikramasīlā-vihāra was constructed by king Dharmapāla, son of Gopāla, in the province of Bihar on the top of a hill situated on the right bank of the Ganges in the middle of the eighth century A D (see my *Vikramasīlā Monastery* in *JASB*, 1909, p 1) On the solitary hill immediately to the north west of the town of Bihar was situated a celebrated vihāra with a sandal-wood figure of Bodhisattva Avalokiteśvara, which was visited by Huen Tsang in the seventh century According to the Ariavārika or Theistic sect of Northern Buddhism, Ādi Buddha is the suprem god, he created by means of *dhyāna* or meditation the five Dhyāni-Buddhas, viz, Vairocana (of white colour), Akshobhya (blue), Ratnasambhava (yellow), Amitābha (red) and Amoghasiddha (green) Each of the five Buddhas created a divine son called Bodhisattva Amitābha Buddha created, by means of *dhyāna*, Avalokiteśvara Bodhisattva or Sūhanātha-Lokesvara (whose figure may be mistaken for the figure of Mahādeva), also called Padmapāni He was entrusted with the creation and he created Brahmā, Vishnu, Mahesvara and delegated to them the power of creation, preservation and destruction (Hodgson's *Literature and Religion of the Buddhists*, pp 60, 61) See **Nepāla** and **Uravilva** Titarava, seven miles to the south-east of Bihar, also contained a Buddhist monastery, the ruins of which may still be observed Bihar remained the seat of local government till 1541 A D, when Sher Shah removed the seat of government to Patna, in consequence of which Bihar became deserted and fell into ruins (Elliot's *History of India*, vol IV, p 477) The Id-dargā and the tomb of Makhdam Shāh also called Sherāf uddin Ahmedi Pāna, who died in 1390, were constructed in the town of Bihar in 1560 A D, as it appears from an inscription (*JASB*, 1839, p 350)

Udantapura—See **Udanāpura** (Ānanda Bhaṭṭa's *Ballala charitam*, ch 2)

Udayagiri—A mountain which is five miles east of Bhuvaneśvara in Orissa It is a spur of the Asma range (ancient Chatuspitha) containing many Buddhist sculptures of a very ancient date (*JASB*, vol XXXIX) It is separated from the Khandagiri hill by a narrow gorge The oldest caves are on Udayagiri hill, ranging from 500 B C to 500 A D The celebrated caves are the Tiger cave and the Elephant cave, and among the excavations the Rāni-nur, which is a two-storied monastery with fine sculptures, is the most celebrated, the Rāni being the wife of Rājā Lalāṭa Indra Kogari (Stirling's *Orissa in Asiatic Researches*, vol XV) Perhaps the mountain contained the Pushpagiri Saughā rāma mentioned by Huen Tsang

Udayanta—Same as **Ujjayanta** (*Skanda P*, Prabhāsa Kh, Vastrāpatha Kshetra Māhāt, ch I, v 16).

Uddayana—Same as **Udyāna**

Uddiyāna—Perhaps its corruption is Uraia (*Devī P*, ch 42), see **Ujjayini** (2)

Udichya—The country on the north western side of the river Sarāvatī (*Amarakośha*, Bhāṣā, V)

Udipa—In South Canara in the Karwar district, on the river Pāpanāṣini, where a Math was established by Madhvāchārya called also Pūrnāprajā, the author of many of the commentaries on the Vedas (see Tuluva) The image of Kṛṣṇa, which is called Uḍupa Kṛṣṇa in the *Chaitanya charitāmṛta* (II, 9) and which was visited by Chaitanya, was established there by Madhvāchārya who recovered it from a vessel which had foundered near the coast of Tuluva Madhvāchārya wrote many of his works while residing at this town (A. K. Dutt's *Religious Sects of the Hindus*, *Chaitanya-charitāmṛta*) He was born in 1199 A.D. and was educated at Anantavara (*Literary Remains of Goldstucker*, vol. I, p. 248) Udipa is evidently a corruption of Uḍupa (*Bhaviṣya P*, Pratisarga P, pt. III, ch. 3, p. 35)

Uḍra—Orissa

Udumvara—Same as Audumvara, Ordavari of Ptolemy

Udumvaravati—Mentioned in Patañjali's *Mahābhāṣya*, see Audumvara

Uḍupa—Same as Udipa

Udyāna—Udyāna was situated to the north of Peshawar on the Swat river, but it is probable that it designated the whole hill region south of the Hindu Kush from Chitral to the Indus including Dardistan and portions of Swat and the Eusofzai country, now called the Swat-valley, in short, it is the country about Ghazni to the north west of Kashmir (see Henry Yule's *Marco Polo*, vol. I, p. 155) Mangala was the capital of Udyāna, it is the Meng ho-li of the Chinese travellers Udyāna appertained to the ancient country of Gandhāra or Gandharva etc. See Ujjanaka

Udyanta-Parvata—It appears to be the Brahmayoni hill at Gaya (*Mahābhārata*, Bana P, ch. 84)

Ugra—1 Kerala (*Devī P*, ch. 93, Hemachandra) 2 Same as Mahāsthāna (*Padma P*, I, ch. 42)

Ujālikanagara—Jais, twenty miles east of Rai Barli

Ujani—The ancient town of Ujāni (Ujjavini of the *Bṛihad-dharma P*, Pūrva, ch. 14) comprising the modern villages of Kogrāma, Mangalkoṭ (Mangalakoshtā) and Arāl, situated in the sub division of Katwa in the district of Burdwan in Bengal It is one of the Pīṭhas It is mentioned by Kavikānkana in his *Chandī* (*Sāhitya-Parishat Patrikā*, 1320, p. 161, *Tridānila-veśha*) and in the *Manasār bhāṣan* Kogrāma was the merchant's quarter and the birth place of Lochandās, the author of the *Chaitanyamangala*, whereas Mangalkoṭ contained the king's palace Ichhāni is about two miles to the east of Ujani on the Ajaya

Ujjaini—Ujjin, the capital of Avanti or ancient Malwa It is situated on the river Sīprā Same as Ujjayini Asoka resided here in 263 B.C. as the viceroy of his father Bindusāra (Turnour's *Mahāvamsa*, ch. V) It was the birth place of Mahendra, the son of Asoka The Garddabhilla dynasty—a dynasty named after the most celebrated of its kings, reigned at Ujjayini Garddabhilla offered violence to Sarāvatī, the sister of Kālikāchārya who in revenge uprooted Garddabhilla and established the Śaka kings at Ujjayini Garddabhilla's son Vikramāditya destroyed the Śakas and inaugurated the Samvat era, for which see *Kālikāchāryya kathā*, a Jaina work The commentary of the *Kalpāsūtra* (the celebrated Jaina work) contains the story of Kālikāchāryya who changed the Paryushana Parva to the fourth day (Merutunga's *Therāvah*, Samayasundara's *Kālikāchāryya kathā*, a MS in the Sanskrit College Catalogue, p. 27) But there is much conflict of opinion regarding the identity of Vikramāditya and the founder of the Samvat era. Dr. Bhattacharya, Fergusson, Vincent Smith and other authorities identify him with Chandra Gupta II who was called Vikramāditya He was the son of Samudra Gupta and Dattā Devī.

About 375 A.D. Chandra Gupta II ascended the throne of Ayodhya, where the seat of government had been removed by his father from Pataliputra, though the latter was still regarded as the official capital. Chandra Gupta (Vikramāditya) conquered the Śaka king Rudra Singh, son of Satya Singh and removed the seat of government to Ujjayini about 395 A.D. (*Transactions of the Royal Asiatic Society*, vol 1, p 211, and a Jaina work named *Buddha Vāḍsa* quoted in the same volume at p 413) Ujjayini was at that time the capital of the Śaka kingdom comprising Surāṣṭra, Malwa, Cutch, Sindh and Konkan. He was a patron of Buddhism and Jainism, though he himself was an orthodox Hindu, being the worshipper of Śiva according to some, of Viṣṇu according to others. His coins show on the obverse a king shooting a lion with the legend 'Mahārājādhirāja Śri,' and on the reverse a goddess seated on a lion with the legend "Śrī Śiṃha Vikrama" (Dr Bhandarkar's *Peep into the Early History of India*, p 390, Mr V A Smith's *Early History of India*, p 256). Dr Hoernle, however, is of opinion that Yaśodharman, the general of the Gupta emperors, assumed the name of Vikramāditya in 533 A.D. after he defeated Mihirakula in the battle of Karura. But Mihirakula was a Hun and not a Śaka. It is said that in the reign of Vikramāditya, flourished the following celebrated persons. Kālidāsa, the author of the *Raghuvamśa Śakuntalā*, etc., Amara Sinha, author of the *Amara-koṣha*, Varāhamihira, the author of the *Brhatsamhita*, who died about 587 A.D. (*Literary Remains of Dr Bhanu Daji*, p 108), Vararuchi (called also Kātyāyana), the author of the *Vārṇika* and the *Prākriyaprakāśa*, Ghṛṣakarpura, the author of the *Yamaka Kāvya*, Dhanvantari, the author of the *Vṛddha Śusruta Samhitā*, Kṣhapanaśaka, also called Dīnāgachārya, a disciple of the Buddhist patriarch Vasubandhu (see Mallinātha's commentary on v 14, pt 1 of the *Meghadūta*) and author of the *Nyāyapraveśa*, Saṅku, and Betālabhatta, the chronicler. They were called the "nine gems" of the court of Vikramāditya (Dr Bhanu Daji's *Sanskrit Poet Kālidāsa* in R Ghosh's *Literary Remains of Dr Bhanu Daji*, *Jyotirvidyābhāraṇa*, ch 22, v 10). But these poets lived at different periods, and Kālidāsa lived in the last decade of the reign of Kumāra Gupta (about 445 A.D.) and he died a few years after the death of Skanda Gupta (*JRAS*, 1909, pp 731-39). For the history of the Sah kings from Chastana to Rudra Sah, see the *Literary Remains of Dr Bhanu Daji*, pp 111, 112. In the seventh century A.D. at the time of Śaukarāchārya, Sudhanva was king of Ujjayini, he persecuted the Buddhists and obliged them to take refuge in the countries beyond the boundaries of India (Mādhavāchārya's *Śaṅkara-vijaya*, chaps 1 and 5). In the midst of the city stands the celebrated temple of the Mahādeva called Mahākāla of the Purāṇas and Kālapriyanātha of the drama, it is one of the twelve great Lingas mentioned in the *Śiva Purāṇa*, (pt 1, chaps 38, 46). The shrine is claimed by the Jains as being built by Avantīśukumāra's son (*Sihavṛddhā-charita*, XI, v 177). Its sanctity is referred to by Kālidāsa in his *Meghadūta* (I, vs 37, 38). The temple of Mahākāla stands in the centre of an extensive courtyard surrounded by walls. But the image is actually situated within a subterranean chamber which is reached by a subterranean passage, and just overhead is another chamber which contains the image of the Mahādeva Pareśnāth. In front of the courtyard is a porch, the pillars of which are evidently of very ancient date. The temple, however, is a modern one. In the courtyard of the temple is a small reservoir called *Kotī-tīrtha* (*Sihavṛddhā-charita*, ch 22). From the name of Mahākāla, Ujjayini was called Mahākālavana. Besides the temple of Mahākāla, those of Siddhanātha and Mangaleśvara are celebrated. The Chowbis-khambhā, which is evidently a gateway supported by 24 pillars of black stone beautifully carved, appears to be a very ancient structure. On the northern side of the town are situated the Kālyāṇaśala or the ancient Brahma Kuṇḍa of the *Skanda Purāṇa* and the temple of Kālā Bhairab at Bhairagad. At a short distance from the Daśāśvamedha Ghāt is situated the celebrated place called Ankapada now called Ankapāt, the hermitage of Śaṇḍipani.

Muni where Krishna and Balarāma were taught by the Rishi, at Dāmodara Kunda they washed their Takhtās or slates. About two miles to the north of the town is Bhatphani's *guhā* on the bank of the Sīprā, which appears to have been a portion of the old town. A low doorway made of stone leads through a subterranean passage to various chambers supported on ancient pillars of black carved stone containing inscriptions (see Charanādri). At the temple of Haraśuddhī Devī Vikramāditya used to cut off his head every day and offer it to the goddess, which was, however, restored by the latter (*Botāla pūjā v. ms. 1*). The Gogashahid, an isolated hill in the south-east quarter of the city, is said to have contained the celebrated shrine of Vikramāditya exhumed by Rājā Bhōja of Dhārānagara (*Dvāthimātpatalikā*). A beautiful bird's eye-view of the city is obtained from the top of this hill (*JASB*, 1837, p. 813—*Observations upon the past and the present condition of Ujjain or Ujjen* by Lt. Edward Conolly, *Skanda Purāna*, Āvāntya khanda, Āvānti-kshetra-Māhāt). On the south-western side of the city is the observatory of Rājā Jai Singh of Jaipur now in ruins (for its description, see *Asiatic Researches*, vol. V). This observatory is the first meridian of the Hindu astronomers.

Ujjānaka—Ujjānaka is evidently a corruption of Udyāna, it is written as Udyānaka in the *Pulma Purāna* (Svarga, ch. 19) see **Udyāna**. According to some authority it also included Kafristan, the country situated on the Indus, now inhabited by the Siyah Posh or "black clad" from their wearing goatskin dresses (*JASB*, 1859, p. 317). It is also mentioned in the *Mahābhārata* (Anusāsana, ch. 25). Ouchang of Sung yun is evidently a transcription of Ujjānaka.

Ujjayanta—Mount Girnar, close to Junagar in Kathiawar. It is sacred to Neminātha, the twenty-second Tirthankara of the Jainas (*Mahābhārata*, Vana, ch. 88, Hemachandra). The temple was repaired by Sājjana during the reign of Siddharāj, king of Pattana or Anahillapattana (Tawney's *Prabandhachintāmani*, p. 96). Ujjayanta is mentioned in this work as a synonym of Ravataka. See **Girinagara**. In the Rudra-daman inscription of Girnar Ujjayanta is written as Ujjayata (*JASB*, 1838, p. 340).

Ujjayint—1 Same as **Ujjaini**. 2 Uraim, in the district of Monghyr, near Kiul, containing many Buddhist remains. Perhaps Uraim is a corruption of Uddyāna (*Dev P*, ch. 42). 3 Same as **Ujani** (*Ch. 1*, p. 132).

Ujjihāna—Same as **Ujjiyāna** (*Bṛhat Samhitā*, ch. 14).

Ukhala-kshetra—Same as *Sūlara kshetra*, in fact Ukhala is a corruption of Sūkara. It is also called Ukala kshetra (Cunningham's *Arch. S. R. p.*, I p. 268).

Umāvana—Same as *Śonitapura* (*Hemakośha Triskāndasesha*, *Jaimini bhārata*, ch. 21), Kotalgad or Fort Hastings in Lohul in the district of Kumaun. It was at this place that Umā, the daughter of Himālaya, performed asceticism to get Mahādeva as her husband and here she was married (*Brahmānda P*, ch. 43).

Upa-Bāga—The central portion of the eastern part of the delta of the Ganges (*Bṛhat Samhitā*, ch. 14, *Buchanan Records in the Calcutta Review*, 1894, p. 2). The country to the east of the Bhāgiratī including Jessore (*Digvijaya-Prañ* a).

Upahalaka—Same as *Kuntala* (*Hemakośha*).

Upamallaka—Malacca.

Upaplavya—Same as *Virāṭa* (*Mbh*, Udyoga P., ch. 145).

Uraga—Same as *Urasā* (*Mbh*, Bhīshma, ch. 9 and Sabhā, ch. 26).

Uragapura—Uraiyur or Trichinopoly, it was the capital of Pāndya in the sixth century (*Raghuvamśa*, VI, vs. 59, 61). Mallinātha, the celebrated commentator, identifies it with Nāgapura which is evidently Nagapatam on the river Kānyakubja (Coleroon), perhaps Mallinātha's Nāgapura is simply a synonym of Uragapura. Uragapura is evidently the Argara of the *Periplus* (Mr. Schoff's edition, p. 46) and its Tamil form is Uraiyur.

According to Dr Caldwell, however, Urai-yur, called also Kori, is almost identical with the modern town of Trichinopoly, it was the capital of the Cholas who reached the zenith of their power in the 11th century and ruled over the whole Tamil country, including the country of the Pāndyas, south Travancore (*Dravidian Com Grammar*, pp 13, 14) In the *Pavanadīta* (v 8), it is placed on the river Tāmraparnī It is also called there Bhujaganagara (v 10)

Urai-yur—Same as **Uragapura** At present a suburb of Trichinopoly (*Arch. S Rep*, 1907 8, p 232; Caldwell's *Drav Com Gram*, p 13)

Uranjira—The Vipāsā, the modern Bias, it is perhaps the Saranges of Arrian

Urasā—The Hazara country, between the Bidaspes (Jhelam) and the Indus on the west of Kasmir, it is the Arsa of Ptolemy and Wu-la-shi of Huen Tsang (Dr Stein's *Rāyatarangīnī*, I, p 180) Prof Wilson identifies it with the valley of Gureiss or Gurez, three days' march from Kasmir, but Dr Stein identifies Gurez with Daratpurī, the capital of Darada (see **Darada**) Darada and Urasā are mentioned as separate countries in the *Matsya Purāna* (ch 120, v 46) General Cunningham identifies it with the district of Rash just to the west of Mozafarabad which is on the north east of Kasmir (*JASB*, XVII, p 485)

Uravilva—**Buddha-Gayā**, six miles to the south of Gayā It was here that Buddha attained Buddhahood at the age of thirty six in 522 B C in the 16th year of the reign of Bimbisāra, below the celebrated Pipal tree (*Ficus religiosa*) called also the Bodhi tree (Mahā-Bodhi tree of the *Agni Purāna*, ch 115, v 37), immediately on the west of the great temple, Fergusson supposes that the great temple was built in the sixth century by Amara Deva (the author of the *Amara kosha*), one of the nine gems in the court of Vikramāditya who reigned in Malwa from 515 to 550 A D (*History of Indian and Eastern Architecture*, p 69) But Dr Rajendralal Mitra says that the theory about Amara Deva's having built the temple in the sixth century is founded on Mr Wilmot's inscription (*Asiatic Researches*, vol 1), which was a myth, and never had any tangible existence In his opinion the temple was built in the first century B C on the site of Aśoka's vihāra, by two Brahmin brothers whom he supposes to be Śaukara and Mudgaragāmin, the founders of the celebrated monastery at Nālandā (*Buddha Gaya*, pp 238, 242) The Muchilinda tank, now called Buddha-kunda, is situated to the south of the temple, but Dr Rajendralal identifies it with Muchirim to the south-west of the temple The place where Buddha walked up and down after attaining Buddhahood is marked by a plastered parapet now called Jagamohan (anciently called Chaukrama see *I-Tsang* by Takakusu, p 114), situated almost immediately to the north side of the temple The rail to the south of the temple is one of the most ancient sculptured monuments in India, being built at the time of Aśoka The temple is now in charge of a Hindu Mohant, who resides in a monastery near the great temple, which was built by a Mohant named Mahādeva in the early part of the eighteenth century The circular slab of chlorite carved in a complicated mystic pattern, now lying in the front room of the temple of Bāgīśvari, originally an image of Vajrapāni, is supposed to be the Vajrāsana (the diamond throne), on which Buddha sat when he entered into meditation below the Bodhi tree The temple of Tārā Devī, which is really an image of Padmapāni, the son of the Dhyanī Buddha Amṛtābha (see **Udanāpura**) is situated close to the great temple (Dr Mitra's *Buddha-Gaya*) Meghavārana, the Buddhist king of Ceylon, built a monastery to the north of the Bodhi tree at Buddha-Gaya with the permission of Samudra Gupta about the middle of fourth century A D (Smith's *Early History of India*, p 287)

Urjagunḍa—1 The country of the Urjagunḍas, who lived near the Daradas, was in the upper part of the Kishenganga valley in Kasmir, and their capital seems to have been at Gurez (Gares of the Atlas) which appears to be a corruption of Urjagunḍa (*Matsya P*,

ch 120) 2 Urjagunda is a transcription of Urgendi or the Khanat of Khiva (Vamberg's *Travels in Central Asia*, p 339)

Urumunḍa-Parvata—Kankali jila, an artificial hill in Mathura where Śānavāsi, the preceptor of Upagupta and the third Buddhist patriarch, resided (Grower's *Mathura*, ch 6) Upagupta also resided on that hill before he came to Pataliputra at the request of Asoka (*Bodhisattvavādāna Kalpalatā* in Dr R Mitra's *Sanskrit Buddhist Literature of Nepal*, p 67, *Avadāna Kalpalatā*, chs 71, 72, Rockhill's *Buddha*, pp 164, 170) See **Mathurā**

Usaras—For the nine Usaras (Usara Kshetras) or its corruption Ukhelas, see **Renukā-tīrtha**

Usinara-Giri—The Sewalik range or the hills at Hardwar, through which the Ganges forces her way into the plains (*Kathā-Sarit Sāgara*, I, ch 3, and Padmanabha Ghoshal's *Guide to Travellers in India*) See **Śivalaya**

Utkala—Orissa (*Brahma P*, ch 43) Utkala is a corruption of Ut Kalinga which means north (Ut) part of Kalinga Chauduār, situated on the opposite side of Katak across the river, was the ancient capital of Orissa under the Magadha kings The Kesarī dynasty from Yayāti Keśarī reigned over Orissa from 474 to 1132 A D, and the Gangāvamśī kings from Choraṅgaṅgā to Pratāparudra Deva's son reigned from 1132 to 1532 Chaitanya Mahāprabhu visited Jagannath during the reign of Pratāparudra Deva (1503 to 1524) The capital of the Kesaris were at Jāipur and Bhuvaneshvar, and the capitals of the Gangāvamśī dynasty were at Katak, Chauduār and Barabati In the fifth century Orissa was converted to Saivism from Buddhism during the reigns of the Kesarī kings and from Saivism to Vaishnavism in the twelfth century at the time of the Gangāvamśī dynasty See **Odra** At the time of the *Mahābhārata* Utkala formed a part of Kaluga (Vana Parva, ch 114), the river Vaitarani being its northern boundary, but at the time of Kālidāsa, Utkala appears to have been an independent kingdom (*Raghuvamśa*, IV, v 38) According to the *Tārā Tantra*, the southern boundary of Utkala was Jagannāth Utkala and Kalinga were separate kingdoms at the time of the *Brahma Purāṇa* also (see ch 47, v 7)

Utpalāranya—Bithoor, fourteen miles from Cawnpore where the hermitage of Vālmīki was situated It was at this place that Sitā gave birth to Lava and Kuśa It was the site of the celebrated city called Pratishthāna, which was ruled by Rājā Uttanapāda, the father of Dhruva It contains a ghāt called Brahmāvarṭta ghāt Uttanapāda is also said to have been the king of Brahmāvarṭta, the country between the rivers Sarasvatī and Drishadvatī The remains of a fort here, on the bank of the Ganges are pointed out as the fort of Rājā Uttanapāda Utpalavana according to the *Mahābhārata* (Vana P, ch 87) is situated in Pāñchāla

Utpalāvata-Kānana—Same as Utpalāranya (*Mārkaṇḍ P* chs 69, 70)

Utpalāvati—The river Vypar in Tinnevely (*Mahābhārata*, Bhishma ch 9, Griffith's *Rāmāyana*, note, *Vāmana P*, ch 13)

Utpalesvara—The portion of the Mahānadi in the Central Provinces before its junction with the river Pyri or Puri (*Asiatic Researches*, vol XV)

Utsavasanketa—See **Pushkara** (*Mahābhārata*, Bhishma, ch 9)

Uttānikā—See **Rāmgangā** in Oudh Same as **Uttaragā**

Uttaragā—The river Rāmgangā in Oudh (Lassen's *Ind All* II, p 524 *Rāmāyana*, bk II, ch 71) It rises in Kumaun and falls into the Ganges opposite to Kanouj

Uttara Gangā—1 The river Sindh in Kashmir 2 Gaugābal lake which lies at the foot of the Haramuk mountain in Kashmir and which is considered as the source of the river Sindh. (Dr Stein's *Rājataranginī*, vol II)

Uttarakuru—The northern portion of Garwal and Himāchala, where the river Mandākinī and the Chaitraratha-kānana are situated (*Aitareya Brāhmaṇa*, viii, 14, 4, *Mbh*, Vana, ch 145) It originally included the countries beyond the Himalaya It is the Uttarakurua

of Ptolemy Lassen places it to the east of Kashgar (Griffith's *Rāmāyana*, vol IV, p 424) Tibet (*Mbh*, Bhishma, ch 7) and Eastern Turkestan were included in Uttara-kuru (*Rāmāyana*, Kishk, ch 43) It was situated in the Himalaya (*Jātaka*, Cam ed, V, p 167) According to Mr Bunsen the slopes of the Belur Tagh, a mountain range in Central Asia in the high land of the Pamir in which the great rivers of that region have got their source, are the Uttara Kuru of the Aryan Hindus The Belur Tagh is also called the Kunlun, it forms the northern boundary of Western Tibet and is covered with perpetual snow It is also called Mustagh, Karakorum, Hindu-kush and Tsunlung (Balfour's *Cyclopaedia of India*, (s v *Belur Tagh*) Uttara-Kuru was also called Hari-varsha The *Brahmānda P* (ch 48) places it far to the north of India, and mentions that it was bounded on the north by the ocean (v 53) The name perhaps exists in Korea which appertained to the Uttara Kuru-dvīpa

Uttara-Madra—Media in Persia Media is a corrupted form of Mada or Māda which is a corruption of Madra, the Uttara Madra of the Purāṇas Media comprised the province of Azerbaijan (the Airyanan-vejō of the Avesta) See *Ariana*

Uttara-Mānasa—1 The Ganga lake near Nandikshetra at the foot of the Haramukh Peak in Kashmir (Dr Stein's *Rājataranginī*, vol I, p 111 note) 2 A sacred place in Gaya (*Vāyu P*, ch III, v 6), see *Phalgu*

Uttarāpatha—Comprising Kashmir and Kabul It is mentioned in the Guserawa inscription (*JASB*, XVII, pp 492, 498) See, however, Dr D R Bhandarkar's *Ancient History of India*, Lecture II

Uttara Videha—The southern portion of Nepal where the town of Gandhavati is situated (*Svayambhu Purāṇa*, chaps III IV, *Sugata Avadāna* in R Mitra's *Sanskrit Buddhist Literature of Nepal*)

Y

Yādava-Giri—Mailkote or Melukote, in Mysore, 25 miles to the north of Srirangapatam, where Vetāladēva Ballāla-rāi, a Jaina king of Karnāta or properly Dvārāsamudra in Mysore, who was afterwards called Vishnuvardhana, erected a temple of Krishna known by the name of Chawalrāi in the twelfth century, after he was converted to Vaishnavism by Rāmānuja (A K Dutt's *Religious Sects of the Hindoos* and Dr Burnell's *South Indian Palaeography* p 28) Same as *Dakṣiṇa-Badarikāśrama*

Yājña-Barāha—A celebrated temple of Barāhadēva in Yajñapura or Jāipur in Orissa

Yajñapura—Jāipur in Orissa on the river Baitarani (*Mahābhārata*, Vana, ch 114) It is said to have been founded by Rājā Yayāti Keśari in the sixth century Jāipur is a contraction of Yayātipura It was the capital of the Kesari kings till the tenth century, when the seat of government was removed to Katak by Nripa Kesari The temple of Bīrajā at Jāipur is one of the fifty-two Pīthas where a part of Sati's body is said to have fallen Brahma is said to have celebrated the horse-sacrifice ten times at Daśāvamedha Ghāt on the bank of the Baitarani river, and hence the place obtained the name of Yajñapura The four most important places of pilgrimage in the province of Orissa are Chakra-kshetra or Bhuvanesvara, Saukha-kshetra or Puri, Padma-kshetra or Konārak and Gadā-kshetra or Yājapura Vishnu, in order to commemorate his victory over Gayāsura, (the story of the demon being an allegorical representation of the extent of Buddhism in India), left his foot-mark (*Pāda*) at Gaya, his discus (*chakra*) at Bhuvanesvara, his conch shell (*Śankha*) at Puri and his lotus (*Padma*) at Konārak (Dr R Mitra's *Antiquities of Orissa*, vol II, pp 145 and 107, but see Stirling's *Orissa*) There are many colossal images at Jāipur, especially of Kālī, Barāhīnī and Indrānī cut into alto-relievo out of blocks of indurated Mugni or chlorite slate rock (Stirling's *Orissa*, *JASB*, 1838, p 53) See *Gayānābhi*

Yamunā—The river Yamunā, it is mentioned in the *Rig Veda* and the *Āitareya Brāhmaṇa* (VIII, 14, 4, *Rig Veda*, X, 75)

Yāmuna—The portion of the Bāndara-puchchha mountain where the Yamunā has got its source (*Rāmāyana*, Kish, ch 40, *Mbh*, Anusās, ch 68) It is also called Kālinda-giri on account of which the Yamunā is called Kālindi

Yamunāprabhava—See **Yamunotri** (*Kurma P*, II, ch 37)

Yamunotri—A spot in the Bāndara-puchchha (monkey's tail) mountain in the Himalaya where the river Yamunā has its source, it is called Yāmuna and also Kālinda-giri in the *Rāmāyana* (Kish, 40) It has reference solely to the sacred spot where the worship of the goddess Yamunā is performed The Yamunā rises from several hot-springs, and the spot for bathing is at the point where the cold and warm waters mingle and form a pool (see **Kullinda-dewa**) The water of the springs is so hot that rice may be boiled in it Hanumāna, after setting fire to Lankā, is said to have extinguished the fire of his tail by plunging it into a lake enclosed by the four highest peaks of this range, which has since been called Bāndara-puchchha mountain (Fraser's *Himala Mountains*, ch 26)

Yashtivana—Itthuan, about two miles north of Tapoban near Supa-titha in the district of Gayā (Garrison, *Notes on the District of Gayā* p 49) and twelve miles from Rājagṛha It is also called Jaktiban (Cunningham *Arch S Rep*, III, p 140) and Lantivana Buddha is said to have displayed many miracles here and converted Bimbisāra, king of Magadha, to Buddhism at this place Bimbisāra ascended the throne at the age of sixteen, at the age of twenty-nine he became a convert to Buddhism and he died at the age of sixty-five

Yaudheya—Same as *Āyudha* of the travellers of the sixteenth century and *Ud* of the Bible (*Book of Esther*), between the Hydaspes and the Indus (*Garuda Purāna*, ch 55, *Bṛhat-saṃhitā*, ch 14, and Pincsep's *Indian Antiquities*, vol 1, p 238) According to Cunningham the Yaudheyas lived on both banks of the Sutlej along the Bhawalpur frontier, which is called Johiyabār (*Arch S Rep*, vol XIV) Yaudheya is mentioned in Samudra Gupta's inscription in the Allahabad Pillar (*JASB*, 1837, pp 973-979)

Java-Dvīpa—The island of Java (*Brahmānda P*, Pūrva, ch 51) It is said to have been colonised by a prince of Guzerat in 603 A D The native chronicles attribute the first attempt at colonisation of the island to Ajisaka, a king of Guzerat in 75 A D, he was, however, compelled to withdraw owing to pestilence or some other calamity (Havell's *Indian Sculpture and Painting*) It was also called Suvarṇa dvīpa of Alberuni's *Zabag be Java* (Alberuni's *India*, vol 1, p 210) According to the Chinese, Java was also called Kalinga (Takakusu's *Records of the Buddhist Religion*, General Introduction, p xlvii, note) The shrine of Borobudur (Baru Buddha), the most magnificent monument of Buddhist art in Asia, was constructed between 750 and 800 A D (Havell's *Indian Sculpture and Painting*, p 113, *JASB*, 1862, p 16)

Yavana-Nagara—Junagadh, in Guzerat For a description of the place, see *Notes on a Journey to Gurnar* in *JASB*, 1838, p 871 See **Yavanapura** For the origin of the name of Junagadh, see *Bomb Gaz*, VIII, pp 487 f

Yavana-Pura—1 Jaunpura, forty miles from Benares, the capital of an independent Muhammadan kingdom (see the Kathoutiya inscription in *JASB*, 1839, p 696, v 7) It contains the celebrated Atālā mosque built by Sultan Ibrahim in 1418 on the site with the materials of an ancient Buddhist monastery, the Lal darwazā mosque built by Bibi Raji, the queen of Sultan Mahmud in 1480, the Jumma Masjid built by Sultan Hossain about 1480, the remains of a fort called the fort of Firoz built in 1360, and an old bridge over the Gumti constructed by Monahur Khan, the governor of Jaunpur, during the reign of Akbar Jaunpur is said to have been founded in the fourteenth century by Sultan

Feroz of Delhi, who named it after his cousin Fakiruddin Jowna. In the fifteenth century Khan Jahan, vizier of Sultan Mahommed Shah of Delhi, during the minority of the latter's son, assumed the title of Sultan Sharki or king of the East, and taking possession of Bihar, fixed his residence at Jaunpur (Hamilton's *East India Gazetteer*). Jaunpore became the centre of learning at the time of Ibrahim Sharki, and Sher Shah received his education in one of its colleges. 2 Another Yavanapura is mentioned in the *Mahābhārata* (Sabhā P, ch 30) as being situated on the south of Indraprastha and conquered by Sahadeva. Perhaps it is the same as Yavana nagara or Junagad.

Yayātinagara—According to Dr Fleet Yayātinagara is the ancient name of Kāṭaka in Orissa (*Ep Ind*, vol III, pp 323-359, *JASB*, 1905, p 7, *Pavanadūta*, n 26).

Yayātipura—1 Jajman, three miles from Cawnpore, where the ruins of a fort are pointed out as the remains of the fort of Rājā Yayāti (see *Sākambhari*). But the fort is said to have been built by Rājā Jijāt Chandravamsi, one of the ancestors of the Chandels. The temple of Siddhinātha Mahādeva is at a short distance from the fort. It was an important place in the tenth or eleventh century before Cawnpore became celebrated as a town (Alberuni's *India*, Dr Sachau's trans, vol I, p 200). 2 Jājpur in Orissa. See **Yājñapura**, same as **Yayātipura**.

Yessaval—Ahmedabad was founded on the site of the ancient city of Yessaval by Ahmed Shah of Guzerat in 1412 (Thornton's *Gazetteer*). Yessaval is a corruption of Āśāwal or ancient Āsapalli (*Antiquities of Kathiawad and Kachh* by Burgess, *Bomb Gaz*, I, pt I, p 170). Ahmedabad was also formerly called Karnavati (Fergusson's *Hist of Indian and Eastern Architecture*, p 527).

Yoni-dvāra—A sacred place in the Brahma yoni hill at Gaya, from which the name of the hill is derived (*Padma P*, Svarga, ch 19).

Yoni Tirtha—Same as **Bhīmāsthāna**.

Yugandhara—A country near Kurukshetra (*Mbh*, Virāt, ch 1). It appears to have been situated on the west bank of the Yamunā and south of Kurukshetra (*Ibid*, Vana, ch 128).

Yuktaveni—See **Muktaveni**.

PART II
MODERN NAMES

A

Abu—Arbuda parvata, a detached mount of the Aravali range, in the Sirohi State of Rajputana. It was the hermitage of Rishi Vasiṣṭha. It is also one of the five hills sacred to the Jainas, containing the temples of Rishabhanāth or Ādināth, the first Tirthankara, and Nemināth, the twenty-second Tirthankara.

Achchhāvat—Achchhoda-sarovara in Kāsmir, six miles from Mārttanda or modern Martan or Bhavan, described by Bānabhaṭṭa in the *Kādambarī*. The Siddhāsrama was situated on the bank of this lake.

Adam's Bridge—Setubandha, between India and Ceylon, said to have been constructed by Rāmachandra with the assistance of Sugrīva for crossing over to Laukā.

Adam's Peak—1 Rohana 2 Sumana kūṭa 3 Samantakūṭa 4 Deva kūṭa 5 Subhakūṭa, in Ceylon.

Adinzai—The Sarpaushadhi vihāra, situated in the Adinzai valley in Buner near the Fort Chakdarra on the north of the Swat river. It was visited by Hsuen Tsiang.

Afghanistan—1 Kāmboja 2 Kāoṃfu (Kambu) of Hsuen Tsiang 3 Loha of the *Mahābhārata* 4 Rohi 5 Āvagāna 6 Aupaga 7 Apaga.

Agastipuri—Agastya āsrama, the hermitage of Rishi Agastya, twenty-four miles to the south east of Nasik.

Agra—Agravana, one of the vanas of Braja mandala.

Ahār—Twenty one miles north east of Bulandshahar, on the right bank of the Ganges. Traditionally it is the place where Paikṣhita of the *Mahābhārata* died of snake bite, and where his son Janamājaya performed the snake sacrifice (Gowse's *Bulandshahar*), but according to the *Mahābhārata* (Svargārohinika, ch 5), the snake sacrifice was performed at Takshasilā.

Ahīārī—1 Gautama āsrama, 2 Ahalyāsthāna, in pargana Jarail, twenty-four miles to the south-west of Janakpur in Tirhut. It was the hermitage of Rishi Gautama, where Indra ravished his wife Ahalyā.

Ahmedabad—1 Āsāwal 2 Yessaval 3 Karnavati 4 Śrinagar 5 Rājānagara 6 Āsāpalli in Guzerat, on the river Sābarmati.

Ahmednagar—Bingai seventy-one miles from Poona.

Aihole—Āryapura or Āryavale, the western capital of the Chulukyas in the 7th and 8th centuries A.D., in the Bādami Tāluk of the Bijapur district.

Airwa—1 Ālavi of the Buddhists 2 Ālabhi of the Jainas 3 Ālambhika of the *Kalpa-sūtra*, twenty seven miles north-east of Itawa in the United Provinces, where Buddha passed his sixteenth Vāsa. But see **Nawal**.

Ajaya—The river Ajamati in Bengal.

Ajunta—Achinta, about fifty five miles to the north east of Elloia in Central India. In the Achinta monastery resided Ārya Asanga, the founder of the Yogācāra school of the Buddhists. It is celebrated for its caves and vihāras, which belong to the fifth and sixth centuries of the Christian era.

Akolhā—Agastya-āsrama, situated to the east of Nasik on the Godāvari.

Akshu—I 1 Asma of the *Rāmāyaṇa* (Uttara, ch 23) 2 Oxiana of the Greeks 3 Pātālapura (see my *Rasātala* in the *I H Q*, vols I & II), on the river Oxus in Sogdiana on the north II Same as river **Vaksh** 1 Okos or Ochus of the Greeks 2 Vakshu of *Matsya P* (ch 101, see *Śabdakalpādruma*) 3 Vamkshu of *Bhāgavata* (V, ch 17), a tributary of the Oxus in Sogdiana, from which the river Oxus has derived its name (*JBBRAS*, XXIV, p 520).

Albania—Alamba of the *Mbh*, (Ādi, ch 29) on the western side of the Caspian Sea, now called Shirwan (see my *Risāṭala* in the *I H Q*, vols I & II)

Aligarh—Koel

Allahabad—1 Prayāga 2 Bharadvāja-āśrama, the hermitage of Rishi Bharadvāja 3 Bhāsh-kara-kshetra The celebrated Akshaya-Bāṭa (the undecaying banian tree) was seen by Huen Tsang in the seventh century

Almora—Binā in Kumaun

Alopi—The temple of Alopi is situated at Allahābad, it is one of the 52 Pīṭhas It is the ancient Prajāpativedi of the *Mahābhārata*, a celebrated place of pilgrimage

Alwar—Matsya-deśa, the kingdom of Rājā Virāṭa of the *Mahābhārata* The Alwar state formerly appertained to the territory of Jaipur There is still a town called Machheri in this state which is a corruption of Matsya The capital of Matsya-deśa was Virāṭa, now called Bairāt, forty-one miles to the north of Jaipur and one hundred and five miles to the south-west of Delhi General Cunningham supposes that Alwar is a corruption of Sālvapura See **Jaipur** But at the time of the *Mahābhārata*, Alwar was called Saubhanagara or Sālvanagara, the capital of the country called Mārttikāvata, the kingdom of Rājā Sālva who was killed by Krishna See **Mārtta**

Amarakantaka—Bamagulma, at the source of the river Nerbuda in the Amarakantaka mountain

Amarakantaka Mountain—1 The Mekala mountain 2 The Soma Parvata 3 Āmra-kūṭa-Parvata. 4 Surathādri, in which the river Nerbuda has got its source

Amaranāth—The celebrated temple of Amaranātha is situated in a natural grotto in the Bhairava-ghāṭi range of the Himalaya in Kāśmīr The grotto is said to be full of wonderful congelations, where a curious block of ice, stalagmite, which periodically dissolves and reforms, is worshipped as Śiva Amaranātha

Amarāvati—1 The Dipaldune or Diamond sands of the *Daladāvam'a* 2 Pūrva-aṣṭa-Saṅghārāma of Huen Tsang 3 Dhanakataka 4 Dhamnakataka 5 Dhānyakataka 6 Dhānyavatipura 7 Dharmakoṭa 8 Dhanakakota 9 Sudhanyakataka has been identified with Dharanikoṭa, one mile to the east of Amarāvati in the Kistna district, Madras Presidency It was the capital of Andhra The Buddhist saint Bhāvavivka resided here awaiting the advent of Maścya Buddha

Ambarnāth—Ambarnātha tirtha in the Thāna district, Bombay (*Antiquarian Remains in the Bombay Presidency*, VIII, p 110)

Āmer—Ambara, the ancient capital of Jaipur which was called Dhundhra The capital was removed to Jaipur in 1728 A D by Siwai Jai Singh

Ami—One of the 51 or 52 Pīṭhas, eleven miles to the east of Chhapra in the province of Bihar

Amin—1 Abhimanyukhara 2 Chakrabhūṭa of the *Mahābhārata*, where Abhimanyu, son of Arjuna, was killed at the celebrated battle of Kurukshetra It was included in Kurukshetra

Afran Mountains—Pāshāna Parvata on the west of Pishun (Pāshāna) valley in southern Afghanistan

Amritasar—Rāmadāsapura in the Punjab

Anaganḍi—Koukanapura, the capital of Koukana, on the northern bank of the Tungabhadra river

Anaganḍi Hill—See **Sphaṭika-silā**

Anantapur—I 1 The Pañchāsara Tirtha 2 Pañcha-tirtha 3. Phālguna, in the Madras Presidency, fifty-six miles to the south-east of Bellari, it was visited by Arjuna and Balarāma II 1 Ananta sayana 2 Ananta-Padmanābha, a quarter of Trivandrum in Travancore where the temple of Ananta Padmanābha is situated Same as Padmanābhapura

Andhola—The river Andha, the Andomatus of Arrian, same as Chāndan

Ankola—A place of pilgrimage in the Baroach district, Bombay Presidency (*Matsya P.*, ch 190)

Anurādhapur—Anurādhapura, the ancient capital of Ceylon

Aornos—Varunapura (*Rāmāyana*, Uttara, ch 23) in Baktriana (McCrindle's *Invasion of India by Alexander the Great*, p 39)

Arabia—1 Banāyu, but the identification is doubtful 2 Āraba

Arabutt—Orobatus of Alexander's historians, on the left bank of the Landai near Naoshera, west of Peukelaotis

Arakan—Karkotakanagara

Arāura—Sobhāvatīnagara, in the Nepalese Terai, the birth-place of Buddha Kanakamuni

Arāvali—1 Arbuda-parvata 2 Ādarsāvali, in Rajputana, its branches terminate at the north of Delhi The Aravali range was included in Pāṇipātra or Pārijātra

Arcoot—Shadāranya

Argesan—The river—1 Mahatnu 2 Mehatnu of the *Rig-Veda* in Afghanistan, which joins the Gomati or Gomal river

Armenia—Rāmaniyaka dvīpa of the *Mbh*, (Ādi, ch 26), see my *Rasātala* in the *I H Q*, vols I & II

Arrah—Ārāmanagara, in the district of Shahabad in Bihar

Aruṇā—One of the seven Kosis, it still retains its old name

Āsergar—1 Āser 2 Āvathamā-giri, 11 miles north of Burhanpur in the Central Provinces, mentioned in the *Prihvirāj Rāso*

Ashṭābhakra Nadi—The river Samauga, a small river which flows by the side of Raula, ten miles from Hardwar

Assam—Kāmarupa, its capital was Prāgyjyotiṣhapura

✓ **Assia Range**—Chatuṣ-piṭha Parvata, in the district of Katak in Orissa Udayagiri is a spur of this range, five miles from Bhuvanesvara, containing many Buddhist sculptures of a very ancient date The Khanda giri is a part of this range, it is four miles north-west of Bhuvanesvara The Udayagiri contains a *moor* or palace of Rājā Lalātendu Kesari, inhabited by his Rāni

✓ **Assyria**—Sālmala-dvīpa or Chaldia

Ātral—The river Ātreyi, in the district of Dinajpur in Bengal

Ātrek—1 The river Hiranya of the *Mahābhārata* 2 The Hātaka of the Purānas 3 The Sarnium of the classical Greeks, in Sākadvīpa or Scythia (Turkestan), it falls into the Caspian Sea, it divided Hyrcania, the country of the Daityas and Dānavas from the Trans Caspian District, the country of the Suparnas or Garudas

Aumi—It has been identified by Cunningham with the river Anomā (Anamala) in the district of Gorakhpur, which was crossed by Buddha, after he left his father's palace, at a place now called Chandāoli on the eastern bank of the river, whence Chhandaka returned with Buddha's horse Kanthaka to Kapilavastu But Fuhrer identifies the river Anomā with the Kudāwā Nadi in the Basti district in Oudh

Aurangabad—1 Janasthāna of the *Rāmāyana* 2 Kharkī of the Muhammadan historians

Aundha—Dārukāvana, 25 miles north east of Parbhani in Nizam's territory, containing one of the twelve Jyotirlingas

Aurangabad Hills—Prasravanagiri, situated on the bank of the Godāvari, graphically described by Bhavabhūti in the *Uttara-Rāmacharita* In one of the peaks of the hills dwelt Jaṭāyu of the *Rāmāyana*

Avani—Āvantika kshetra, a sacred place in the Kolār district in Mysore

Ayuk Nadi—The Apagā river, to the west of the Rāvi in the Punjab

Āzerbajan—1 Aryana n vejo of the *Avesta* 2 Perhaps Ārya of the *Rig-Veda*, (VIII, 51, 9) 3 Madra or Uttara Madra of the *Purānas* 4 Media 5 Ariana, of the classical writers in Persia It is supposed to be the ancient home of the Aryans (*Ārya-rīja*)

B

Bāhlā—The river Dvārikosvari, which falls into the Ganges near Bishnupura in Bengal

Babylon—1 Bāveru of the Buddhist *Jātaka*s 2 Bāmri of the *Rig Veda* 3 Bibhāvari of the *Bhāgavata* (III, ch 17) situated in Pātāla (see my *Rasātala* in the *I H Q*, vols I & II)

Bilāmi—Bātāpūpura, the ancient capital of Mahārāshṭra, situated near the river Mala prabhā a branch of the Kṛishnā in the Bijapur district, Bombay Presidency It was the capital of Pulakesi I in the sixth century A D

Biḍanagara—1 Chamatkārapura 2 Nagara 3 Ānarttapura, in the Ahmedabad district of Guzerat Same as **Barnagar**

Badku—See **Baku**

Bairināth—Badrīnkā-rama, on the bank of the Bishen gangā (Alakānandā) in Garwal It was the hermitage of Vyāsa, the author of the *Mahābhārata* It contains the celebrated temple of Nara Nārāyana

Bagel Khand—1 Bahela 2 Karusha, in Central India Same as **Rewa**

Bāgin—The river—1 Bālubāhni 2 Bahni, a tributary of the Yamunā, in Bundelkhand

Bāgmātī—1 The river Bāchmatī 2 The Bhāgmātī 3 The Bhāgavati of the Buddhists, in Nepal

Bāgpat—Bhāgaprastha, thirty miles to the west of Murat, one of the five villages demanded by Yudhisṭhira from Duryodhana

Bāgrason—Bhṛigu asrama in Bahia, in the district of that name, United Provinces

Bahrach—The district of Bahrach in Oudh was the ancient Uttara Kosala, the capital of which was Śrāvastī

Bābhāra Giri—Bābhāra giri, one of the five hills of Rājgir in Bihar, Vābhāra of the Buddhists

Baidyanāth—I 1 Chitābhumī 2 Pārālpura 3 Hārdḍapūṭha 4 Ketakivana 5 Haritakivana, containing the temple of Baidyanātha, one of the twelve great Lingas of Mahadeva II Kārtikēyapura, in the district of Kumaun III Kiragrāma, in the Punjab

Baiga—The river—1 Kṛitāmālā 2 Begavati 3 Begā 4 Bāihāvāsī on which Madura (Dakshina Mathurā) is situated, it rises in the Malaya Mountain

Bainateya Godāvari—The Suparnā, an offshoot of the Vasiṣṭha-Godāvari, which is the most southerly branch of the Godāvari

Balippar—Same as **Bypar**

Bairāt—1 Birīṭa 2 Upaplavyanagara, 41 miles to the north of Jaipur, the capital of Matsyadeva It was the capital of Virāṭa Rājā of the *Mahābhārata*

Baitā—The river Bedasrutī in Oudh

Bākā—The river Bakrosvari, which flows through the district of Burdwan in Bengal, but see **Bāhlā**

Bakhsh—Same as **Akshu**

Bākraur—Gandha hastī stūpa, on the Phalgu, opposite to Buddha-Gayā It was visited by Huen Tsang

Bāku—A town on the west coast of the Caspian Sea, famous for its naphtha springs and mud volcanoes, it is also called Badku, the Sanskrit form of which is Badavā, mentioned in the *Purānas* It appears to have been a place of Hindu pilgrimage and was called

Mahā-jvālāmukhī (*Asiatic Researches* vol V, p 41)

Balarāmapur—Rāmgad Gauda, twenty-eight miles north east of Gopda in Oudh

Baliā—1 Bhṛigu-āśrama 2 Baṛāsona, the hermitage of Rishi Bhṛigu in the district of Balha in the United Provinces 3 It was a part of Dharmāriya At a short distance to the north east corner of Balha, there is a tank called Dharmāranya Pokhrā, and to the north and east of it there are traces of an ancient *jungal* or scrubby forest At Balha there is a temple dedicated to Bhṛigu Rishi, containing the impressions of his feet
Baliḡāmi—Dakshina Kedāra in Mysore, a celebrated place of pilgrimage

Balkh—1 Bhogavati of the Purāṇas, a corruption of Bahkdi of the Avesta 2 Baktra of the Greeks 3 Pātālapuri 4 Bali ālaya of the *Ramāyana* (Uttara, ch 23) 5 Bali sadma of the *Amarakosha* 6 Bālḡhika of the *Bhaviṣya P* (Pratisaṅga Parva, pt III, ch 2, v 11)—all derived from the Turkish word Balkh, which means the residence of a king (Vambery's *History of Bokhara*, p 11, see my *Rasātala* in the *I H Q* vols I & II) 7 Tukhāia 8 Tushara

Baltistan—Bolor, same as Little Tibet

Balur—See Bolur

Bamilapur—Same as Ballabhi

Bamilapura—Same as Walā

Bamśadhārā—The river Bamśadhārā, in Ganjam, on which Kaluṅgapatam is situated

Bana Rājā's Gad—1 Sonitapura 2 Umāvana 3 Devikōṭa, in Garwal, on the bank of the Kedār Gangā, about six miles from Ushāmāth and at a short distance from Gupta Kāśī, whence Annuddha, the grandson of Krishna abducted Usha, daughter of Rājā Vāna See **Kotalgad**

Banas—1 The river Parnasā which is supposed to be a corruption of Barnāsā 2 Bināśini 3 Sulochanā 4 Suvahā, in Rajputana

Bandair Range—The Kolāhala mountain of the *Mahābhārata* on the south-west of Bundelkhand (Chudi) near which the river Suktimati (modern Kane or Ken) has got its source

Bandar-puchohha Range—The Hemakūta range of the Himalaya, in which the rivers Yamuna and Ganges have their sources

Bāṅgālā—See Bengal

Bannu—Barnu of Pāṇini and Phalanu of Huen Tsiang, in the Punjab Bannu perhaps is a corruption of Banāyu The tribe of Banāyavas has been mentioned among the tribes of the north-western frontier of India (*Padma Purāna*, Svarga khanda (Ādi), ch III)

Bāra bānki—Jasnaul in Oudh, from Jas, a Rājā of the Bhar tribe, who is said to have founded it in the tenth century

Barābar Hill—Khalatika or Skhalatika Parvata, in the Jehanabad sub division of the district of Gayā, containing caves of the time of Asoka and Daśaratha The Kāwā-dol hill is a part of this range

Baradā—1 The river Bedavati 2 The Baradā, a tributary of the river Kṛṣṇā on which the town Banavāsi is situated

Barāgaon—Nālandā, seven miles north of Rājgir in the district of Patna Nāgārjuna, the celebrated author of the *Mādhyaṃika Sūtras*, resided in the Nālandā monastery in the first or second century of the Christian era, making it the principal seat of Buddhist learning in eastern India

Barāha-chhatra—Koli of the Buddhist annals, in the district of Basti in Oudh, which contained the residence of Suprabuddha, the father of Māyā Devi, the mother of Buddha Vishnu is said to have incarnated here as the boar It was also called Byāghrapura See

Bastī.

Barāha-Kshetra—1. *Kokāmukha.* 2. *Barāha-kshetra*, in the district of Purnea in Bengal, on the Triveni above Nāthpur, sacred to Varāha, one of the incarnations of Vishnu. Same as **Barāmula**

Barākār—The river *Rijupālīka* near *Guridih* in the district of *Hazaribagh*, *Behar* and *Orissa* Province. *Imbhikagrāma* was situated on this river, it was near *Paresnath Hill*, (Mrs *Sinclair Stevenson's Heart of Jainism*, p. 38)

Barāmula—1 *Barāhamula* 2 *Barāhakshetra*, in *Kashmir* on the *Jhelum*, thirty-two miles to the south-west of *Srinagar*, where *Vishnu* is said to have incarnated as the boar

Barhi—1 The *Kukutā* 2 *Kakouthā*, a rivulet which flows into the *Chhotā Gandak*, 8 miles below *Kasia*

Bārī-Doab—Between the *Rāvi* and the *Sutlej*. It comprised the ancient country of *Parvata*

Barinda—*Barendra*, a part of the district of *Malda*, in which *Pānduā* (*Pundrevardhana*) is situated, it appertained to the ancient kingdom of *Pundra*

Barāṇ—The river—1 *Baruṇ* 2 *Baranā*, in *Benares*

Baranagar—1 *Badapura* 2 *Ānandapura* of *Huen Tsang*, 117 miles to the north-west of *Balabhi* in *Guzerat*. Same as *Badanagara*

Barānwa—*Bāranāvata*, nineteen miles north west of *Mirat*, where an attempt was made by *Duryodhana* to burn the *Pāndavas*

Baroach—1 *Bhṛigu kshetra* 2 *Bhṛigu-āsrāma* 3 *Bhṛigu kachchha* 4 *Bharu kachchha* 5 *Barygaza* of the *Greeks*, it was the hermitage of *Bhṛigu Rishi*

Baroda—1 *Chandanavata* 2 *Batapadrapura*, in *Gackwar* territory

Barshān—1 *Barsāna* 2 *Brishabbānupura*, in the district of *Mathurā*, where *Rādhikā* was brought up after her removal from *Āshṭigrāma* (now called *Raval*), her birth place

Bassein—1 *Basā* of the *Kanheri* inscriptions 2 *Basika* 3 *Baisikya*

Basti—*Koli*, the kingdom of *Buddha's* maternal grand-father *Suprabuddha*, forming a portion of the modern district of *Basti* in *Oudh*. See *Barāha-chhatra*

Basudhārā—The source of the *Alakānandā*, about four miles to the north of *Badrināth*, near the village *Manā*

Basukunda—*Kundagāma* of the *Jains*, the *Kotigāma* of the *Buddhists*, a suburb of *Vaisālī*, where *Mahāvira* was born

Bāthāni-Hill—1 The *Goratha* hill of the *Mahābhārata* 2 *Godhana-giri*, ascending which *Bhīma*, *Arjuna* and *Krishna* saw the beautiful capital of *Jarāsandha*, five or six miles to the west of old *Rājagriha*

Bati—Same as *Beyt Island*

Batrak—1 The river *Betravati* 2 The *Bitraghni* 3 The *Bātraghni*, a branch of the *Sābhramati* (*Sābarmati*), in *Guzerat*

Bavan—*Mārttanda*, about five miles north-east of *Islamabad* in *Kashmir*, it is the birth place of the *Sun-god*. It contains the celebrated springs called *Vimalā* and *Kamalā*. It is also called *Martan*. *Bavan* is a corruption of *Bhavan*

Bay of Bengal—*Mahodadhi*

Beas—1 The river *Bipāsā* 2 The *Arjakeya* 3 The *Urañjirā* 4 The *Hypasis* 5 The *Hypanis* of the *Greeks*, in the *Punjab*

Beder—1 *Bidarbhapura* 2 *Kundinanagara*, in the *Nizam's* territory, it was the ancient capital of *Bidarbha*

Belgaum—1 *Sugandhāvartī* 2 *Saundatti* 3 *Benugrāma*, in the *Bombay Presidency*.

Bellari—*Balahari*, south of the river *Tungabhadra*

Beluchistan—*Bāloksha*

Benares—1 *Bārānaśī* 2 *Kāśī* 3 *Abimukta*. *Kāśī* was originally the name of the country and *Bārānaśī* was its capital

Bengal—1 Banga 2 Gauda, from its capital of the same name near Mālda The Pāla Rājās from Bhupāla *alias* Go pāla to Sthirapāla reigned in Bengal from the middle of the eighth to the twelfth century of the Christian era and the Sena Rājās from Virasena to Lakshmanīya or Surasena reigned from 994 to 1203 A.D. According to some authorities Ādisura ascended the throne of Gaud in 732 A.D. The celebrated Vāchaspati Mīśra and Bhavadeva Bhaṭṭa were ministers of Harivarmadeva in the 11th century A.D. The poet Jayadeva, author of the *Gita Govinda* and the lexicographer Halādyudha flourished in the court of Lakshmana Sena in the twelfth century

Bengi—1 Beṅgipattana 2 Andhuanagara (*Dauakumara charita*, ch. VII), the capital of Andhra, situated on the north west of Elur lake, between the Godavari and the Kṛṣṇā

Berar—1 Bidarbha of the Purāṇas 2 Dakṣiṇa Kosala of the Buddhist period 3 Bhima Its capital were Kundināgara (Bedar) and Bhogakatapura (Bhojpur near Bhilsa)

Berawal—1 Somanātha 2 Devapattana 3 Prabhāsa, in Kāthiāwār

Berawal-Pattana—Anahila pattana in Kāthiāwār founded by Vamsarāj in the eighth century It is also called Piṭṭana and Anahila

Borulen—Sivulaya, seven miles from Dowlatabad (Devagada) it contains the temple of Ghṛṣṇesara or Ghṛṣṇesara one of the twelve great Lingas of Mahadeva It is also called Ellora, celebrated for its caves See **Ellora**

Bes—The river Vidsā, which joins the river Betwā at Bhilsā or Besnagara

Besā—1 Bāsā 2 Bāsā (chitra) of the Purāṇas 3 Bādi of the Buddhist period 4 Kundagāma 5 Bānyagami 6 Kundapura 7 Bānyagrāma 8 Kṣatriya kunda of the Jains in the district of Muzaffarpur (Tirhut) in the province of Bengal, eighteen miles north of Hajipur on the left bank of the Gupak Bāsā was the name of the country as well as the capital of the Vajjis (Vajjis) or Licchavis, who flourished at the time of Buddha who resided here for some time

Besālī—Same as **Bes**

Besnagar—1 Bēdisagiri 2 Chetiya or Chetiyaṅga or Chetiyanagara 3 Vessanagara (Vessanagara) of the *Mahāvamsa* 3 miles to the north of Bhilsa (Bidsa) in the kingdom of Bhopal, where Asoka married Devī and by her he had twin sons, Ujjeniya and Mihinda, and afterwards a daughter Saughamitā See **Sāñchi**

Besuh—The river Bēdamuti, in Malwa, a tributary of the river Sindh

Bethia—To the east of Gorakhpur and south of Nepal and to the north west of Motihari It is perhaps the ancient Bethadip

Betwa—The river Betravati in Malwa

Beyl Island—The island of Sankhoddhāra, situated at the south western extremity of the gulf of Cutch Vishnu is said to have destroyed a demon named Sankhāsura at this place

Bezwada—Bijjavada (Vijjavada), on the river Kṛṣṇā It was the capital of the Eastern Chalukyas

Bhadaras—Same as Navrīgion, the ancient Nandigrāma of the *Rāmāyana*

Bhadariyā—1 Bhādriya 2 Bhādriya of the Buddhists 3 Bhadraka of the Jains, eight miles to the south of Bhagalpur in Bihar It was the birth-place of Viśākṣā, the celebrated female disciple of Buddha

Bhagalpur—1 The country about Bhagalpur in the province of Bihar was called Aṅga 2 Karnapura

Bhāgu—The river Kapivati of the *Rāmāyana*, a tributary of the Rāmangaṅg in Oudh.

Bhairav ghāṭī—Jahnu tarami, or the hermitage of Jahnu Muni, in Garwal below the Gangoṭri, where the Bhāgirathī unites with the Jāhnavī

Bhandak—According to tradition Bhandak lies 18 miles north-west of Chanda in the Chanda district, Central Provinces, in the ancient Bhadravati See also **Bhājāla** and **Bhilsā**

Bhaṭāla—Bhadrāvati, ten miles north of Warora in the Central Provinces, the capital of Rājā Yuvanāśa of the *Jamini-Bhārata*

Bhāṭgāon—Bhaktapura, the former capital of Nepal

Bhāt kuli—It has been identified with Bhojakatapura, in the Amaraoti district of Berar, containing a temple of Rukmini (*Indian Antiquary*, vol LII, (1923), p 263) See Bhojapur

Bhavan—See Bavan

Bherāghāṭ—Bhriḡu tīrtha, twelve miles west of Jabbalpur

Bhilsā—Bidsā in Malwa It was the capital of ancient Dasārna The Bhilsa tope is supposed by Fergusson to belong to a period ranging from 250 B C to 79 A D

Bhimā—The river 1 Bhimarathi 2 Chandrabhāgā a branch of the Kṛṣṇā It is also called Bhimarathā

Bhimaṣankara—Dākinī, at the source of the Bhimā, north-west of Poona

Bhimāla—Srimāla of the *Slānda Purāna*, fifty miles west of Mount Abu

Bhojapur—1 The name was indiscriminately applied to both the capitals of ancient Bidarbha, namely Kundinapura and Bhojakatapura (compare the *Harivamśa* and the *Raghuvamśa*) Bhojapura, containing the celebrated tope known by the name of Pipaliya Biholi Tope six miles to the south-east of Bhilsā in the kingdom of Bhopāl, was the ancient Bhojakatapura founded by Rukmi, the brother of Rukmini, beyond the Nerbuda, after he was defeated by Kṛṣṇa See **Bhāt kuli** 2 Near Dumrāon in the district of Shahabad in the province of Bengal Rājā Dulpāt of Bhojapura (near Dumrāon), who was a descendant of the ancient Rājās of Ujjain in Malwa, was defeated and imprisoned by Akbar, and when he was set at liberty on the payment of an enormous sum, he again took up arms and continued to rebel against Jahangir till Bhojapura was sacked, and his successor Rājā Partap was executed by Shah Jahan, while the Rānī was forced to marry a Muhammadan courtier (Blochmann's *Notes from Mahomedan Historians on Chulia Nagpur, Pachet and Palamau* in *JASB*, 1871, p 11, *Amr Akbari*, vol I, p 513) Jayadeo Shah emigrated from Ujjayinī and established himself at Bhojapura, he had three sons, Deo, Dulla and Partap Dulla (or Dulpāt of Blochmann) was the ancestor of the Rājās of Dumrāon The *Nava ratna*, evidently a Mahomedan structure, is the only ancient building at this place

Bhojapura Hills—1 Nichaigiri of Kālidāsa's *Meghadūta* 2 Nichāksha, which is a low range of hills to the south of Bhilsā, in the kingdom of Bhopāl, extending up to Bhojapura

Bhokardhan—Bhogavardhana, in Aurangabad of the Nizam's dominions, on the western boundary of Berar (*Mārkaṇḍeya Purāna*, ch 57, *Indian Antiquary*, vol LII (1923), p 263)

Bhootan—1 Bhoṭānga 2 Bhoṭanta

Bhopāla—See Bhupāla

Bhupāla—The kingdom of Bhupāla or Bhopāla was the ancient 1 Dasārna 2 Bhojapāla, its ancient capitals were Chaityagiri and Bidsā Bhopāla is a contraction of Bhojapāla, a name said to have been derived from Rājā Bhoja of Dhār

Bhuvaneśvar—1 Ekāmrakanana 2 Harakshetra 3 Kalinga nagari 4 Gupta-kāśi in Orissa, it was founded by Rājā Yayāti Kesari in the latter part of the fifth century

Blānā—1 Sripatha 2 Pathayampuri of the inscriptions, in Rajputana, ninety miles east of Jaipur

Blas—Same as Beas

Bihar—I 1 Magadha 2 Kikāṭa Its ancient capital was Girivraja or Rājagriha (Rājgir) at the time of the *Mahābhārata* but the seat of government was removed to Pātāliputra by Udayāśva, grandson of Ajātasatru II The town of Bihar in the district

of Patna was anciently called 1 Udandapura 2 Odantapura 3 Dandapura 4 Udantapura 5 Prishṭha Champā It was sometimes the capital of the Pāla Rājās of Bengal

Bijayanagar—1 Padmāvati 2 Padmapura 3 Bidyānagara, at the confluence of the Sindh and Pārā in Malwa It was the birth-place of the poet Bhavabhūti The scene of the *Mālatis-Mādhava* has been placed at Padmāvati, which, however, is supposed to be Ujjayini (see Ujīn) 4 Hampi on the river Tungabhadra (see *Bijayanagara*) 5 Bijayapura of the *Pavanadūta*, which was the capital of the Sena Rājās of Bengal, situated near Godāgarī on the Ganges in the Rajshahi division of Bengal

Bijayanagara—I Bidyānagara on the river Tungabhadra, thirty-six miles north-west of Bellari The kingdom of Bijayanagara was called Karnāṭa II 1 Padmāvati 2 Padmapura 3 Bidyānagara, the birth-place of Bhavabhūti, at the confluence of the Sindh and Pārā in Malwa It was included in the ancient kingdom of Bidarbha

Bijnor—It was called Bhavanaghāt before its name was changed into Bijnor during the reign of Aurangzeb It is forty miles from Sirhind

Bilāspur—Thirty three miles north of Saharanpur The district of Bilāspur was 1 Kurujāngala of the *Mahābhārata* 2 Srikanṭha of the Buddhist period

Bindhyāchal—I The western part of the Bindhyā range from the source of the Nerbuda to the Gulf of Cambay, including the Aravali range was the Pāripātra or Pāriyātra of the *Purānas* The eastern portion from the Bay of Bengal to the source of the Nerbuda, including the hills of Gondwana, was the Riksha Parvata, and the range which joins the Pāripātra, the Riksha Parvata, including the portion near Bindhyāchala in the district of Mirzapur, was called Suktimāna II Bindhyāchala, five or seven miles to the west of Mirzapur, celebrated for the temple of the goddess Bindubāsini, apperianed to the ancient city of Pampāpura

Bindubāsini—1 Bindhyāchala 2 Pampāpura, a celebrated place of pilgrimage in the district of Mirzapur in the United Provinces. See *Bindhyāchal*

Bindu-sara—A sacred pool, two miles south of Gangotri in the Rudra Himalaya, where Bhagiratha is said to have performed asceticism to bring down the goddess Gangā from heaven

Bipula Giri—1 Chaityaka giri 2 Vepulla of the Buddhists, one of the five hills of Rājgir, in the district of Patna

Bishengangā—The river Alakānandā in Garwal, on which Badarikāsrama is situated

Bishnumali—The river Kesavati, in Nepal

Bishnu-Prayāga—At the confluence of the Alakānandā and the Dauli (Dudh Gangā) It is one of the five (*Pañcha*) Prayāgas

Bisva—The river Bisvā in Oudh, see *Dohṭhi* (*Bhāgavata* P, v 19)

Bisvāmitrā—The river Bisvāmitrā of the *Purānas* in Guzerat, on which Baroda is situated

Bijhā—Bitabhayapatana, eleven miles south west of Allahabad It was an ancient Buddhist town This identification is doubtful Its ancient names were 1 Bichhi 2 Bichhi-grāma

Bijhoor—1 Vālmiki āsrama 2 Pratishṭhāna 3 Utpalaranya 4 Utpalāvata kānana, fourteen miles north-west of Cawnpur, on the river Ganges It was the capital of Rājā Uttānapāda, father of the celebrated Dhruva, and the hermitage of Vālmiki, the author of the *Rāmāyana*

Bisagapatam—Bisākhā paṭṭana, in the province of Madras

Bisayanagrām—Bijayanagara, in the Bisagāpatam district of Madras, visited by Chaitanya

Black Pagoda—Same as *Kanarak*

- Bodh-Gayā**—1 Uravilva 2 Buddha Gayā, six miles to the south of Gayā, where Buddha attained Buddhahood below the celebrated Pipal tree, called the Bodhi tree, to the west of the temple. The Vajrāsana, on which Buddha is said to have sat while he gave himself up to contemplation, is a stone seat situated between the Bodhi tree and the temple. The Buddhakunda to the south of the temple is said to be the ancient Muchilinda tank. The rail to the south of the temple is one of the most ancient sculptured monuments in India.
- Bokhara**—1 Bhushkara 2 Sogdiana, it was conquered by Lalitāditya, king of Kashmir (*Rājataranginī*, ch IV) 3 Pushkara of the *Matsya Purāna* (ch 120, v 44) 4 Jamket of the Iranians, it is the same as Yama kotī of the Hindu Astronomy (see my *Rasātala* in the *I H Q*, vols I, II)
- Bolan**—Bhālānasaḥ of the *Rig Veda*
- Bolur**—Same as Wular lake
- Brahma-giri**—1 That part of the Western Ghats in which the river Godāvari has its source 2 The Kāvai also rises from a mountain called Brahma-giri in Coorg
- Brahmakunda**—The kunda from which the river Brahmaputra issues, it is a place of pilgrimage
- Brahmaputra**—1 The river Nalinī 2 The Lohitya 3 The Brahmanada 4 The Andhanada 5 The Brahmaputra
- Brahmayoni**—1 The Brahmayoni hill 2 The Kolāhala Parvata 3 The Kolāchala 4 The Gayasirsha 5 The Udyanta Parvata 6 Mundaprisitha 7 The Gayasira of the Buddhists, in Gayā. See, however, **Kaluhā**. On the site of Asoka's stūpa on the top of the hill, the Hindus have now built the temple of Chandi
- Brindāban**—Vrindāvana, in the district of Mathurā, the scene of Krishna's early life
- Bringh**—Achchhoda nadi near Achchhavat in Kashmir
- Buda-Rāptī**—1 The river Bāhudā 2 The Dhabālī 3 The Sitaprasitha 4 The Arjuni, a feeder of the Rāptī in Oudh. Same as **Dumela**
- Buddhakunda**—The Muchilinda tank in Buddha Gayā to the south of the temple. On the western bank of this tank Buddha sat for seven days in contemplation after attaining Buddhahood. But see **Mueharim**
- Budhain**—Budhavana, about six miles north of Tapoban in the district of Gayā
- Bulandsahar**—1 Barana 2 Uchchanagara, in the Panjab near Delhi
- Bundelkhand**—The whole of Bundelkhand was anciently called 1 Chedi, 2 Jyabhukti, 3 Mahoba from the town of that name or Mahotsavanagara, 4 Dāhala, 5 Mandala
- Burma**—1 Suvarṇabhūmi 2 Brahma-desa
- Buxar**—1 Badagarbhapurī 2 Siddhasrama, the hermitage or birth place of Vāmana Deva, one of the incarnations of Vishnu, near the junction of the Thorā and the Ganges 3 Visvāmitra āsrama, the hermitage of Visvāmitra, where Tadakā was killed by Rāmachandra 4 Byāghrasara, from a tank near the temple of Gourisankara in the town 5 Byāghrapura. Buxar is situated in the district of Shahabad. The battle of Buxar was fought at a hill near the village called Kathkoul or Kanthool, about two miles from Buxar, containing the tombs of Mahomd Isa, and Syed Abdul Karim and Syed Golam Kadir, three generals of the Mahomedans, bearing the date Hijri 1177
- Bypar**—The river Utpalāvati in Tinnevely. Same as **Baippar**

C

Cabul Valley—The country of the lower Cabul valley, lying along the Cabul between the Khoaspes (Kunar) and the Indus, formed what was called the Gandharvadesa of the *Rāmāyana* and the Gandhāra of the *Mahābhārata* and the Buddhist scriptures. It comprised the districts of Peshawar and Hoti-Mardan, as the district of Mardan is called, known

as the Eusufzoi country Its ancient capital was Pushkalāvati (modern Hashtanagar, eighteen miles north of Peshawar) and its second capital was Purushapura (modern Peshawar) *

Cachar—Hiramba

Caggar—1 The river Pavani 2 Sarasvatī, which formerly flowed through the bed of the Caggar in Kurukshetra It is also called Ghaggar or Gaggar It was incorrectly identified with the Drishadvatī See Ghaggar

Calcutta—The name of Calcutta is derived from 1 Kālhāt 2 Kāl pītha, one of the Pīthas

Calicut—Dharmapattana

Canara—South Canara was called 1 Tuluṅga, 2 Tuluva North Canara was called 1 Banavāsī 2 Krauñchapura

Candahar—1 The "New Gindhāra," where the begging pot of Buddha was removed from Kanishka's dagoba at Peshawar (the true Gandhara) and is still said to be preserved by the Mussalmans 2 Ilakhlaiti of the *Zendavesta* 3 Harauvatish of the Behistun inscription 4 Arachosia 5 Saukuta

Carnatic—The part of the Carnatic which lies between Ramnad and Srirangapatam was called Karnāṭa

Caspian Sea—1 Vārūna hīada of the *Mbh* (Udyoga ch 97), which is a corruption of Vohrakana of the Avesta 2 Kshiravizara of the *Rāmāyaṇa* (Uttara, ch 23), which is a corruption of the Sea of Shinwan 3 Sarāsigara which is a corruption of the Sea of Sarani (see my *Bavdala* in the *I U Q* vols I, II)

Central Asia—1 Śaka dvīpa, the country of the Sakas 2 Tattiri 3 Rasātala 4 Pātāla Same as Tartary

Central Provinces—The eastern portion of the Central Provinces was called Mahā Kosala or Dakṣiṇa Kosala

Ceylon—1 Simhala 2 Lanka 3 Ratna dvīpa 4 Tīmrāpani 5 Sreṇḍvīpa 6 Pārasamudra 7 Palasimunda of the *Periplus*

Chakranagar—Ekachakrā of the *Mahabharata*, sixteen miles south west of Itawa in the United Provinces

Chakra Tirtha—1 In Kurukshetra 2 In Prabhasa in Guzarat 3 Six miles from Tryambaka, which is near the source of the Godavari

Chaldia—Sthūla dvīpa of the Puranas bounded by the Gihita or the Erythraean Sea (*Varāha P*)

Chambal—The river Chamanvati in Rajasthan

Chandor—Chandridityapura, in the district of Nasik in the Bombay Presidency

Champānagar—1 Champipuri 2 Champā 3 Mahi 4 Champā-Mahini 5 Kālā-champā, near Bhagalpur in the province of Bihar it was the capital of Auga, the king dom of Lomapida of the *Itiriyana* and Karmi of the *Mahabharata* It is also associated with the story of Bhula and Naklundara

Champā-nalā—The Champā Nadi on which Champā was situated

Champāran—1 Champurany 2 Champakany in the Patna division

Champauri—1 Champā tirtha 2 Champivati, the ancient capital of Kumāun

Chanda—1 Lokapura 2 Chandrapura, in the Central Provinces

Chāndan—The river 1 Chandravati 2 Andomatis of Arrian 3 Chandanā, in the district of Bhagalpur

Chanderi—1 Chedi 2 Tripuri 3 Chandravati, the capital of Śisupala of the *Mahābhārata* in Malwa But see Teor

Chandi-Pāhād—Nila Parvata a part of the Haridwar hills near Haridwar

Chāndmāyā—Same as Chāndmā

Chāndniā—Champānagara, about twelve miles north of Bogra and five miles north of Mahāsthānanagar, in the district of Bogra in Bengal. It was the residence of Chānd Sadagar of the *Manasār-Bhāsān*. But see *Champāpurī* in Part I of this work.

Chandrabhāgā—1 Konārka 2 Padma kshetra, in Orissa, 23 miles from Puri, celebrated for its Black Pagoda. It is called also Kanārak.

Chandrabhāgā Lake—The Lohitya-sarovara, the source of the river Chinab.

Chandragiri—1 Near Belligola in Mysore not far from Seringapatam, sacred to the Jainas.

2 The river Payasvini in the South Kanara district, Madras Presidency.

Charsuddah—Same as Hashtanagar, ancient Pushkalāvati.

Chaul—Chāmpavati 25 miles south of Bombay, it is the Semylla of the *Periplus of the Erythraean Sea*.

Chausā—Chyavana āsrama, in the district of Shahabad in Bihar, it was the hermitage of Rishi Chyavana.

Chautang—The river Drishadvati, which formed the southern boundary of Kurukshetra. It is also called Chitrang and Chutang.

Chayenpur—Chandapura five miles to the west of Bhabuā, in the district of Shahabad in Bihar. It was the residence of Chanda and Munda of the Chandī.

Chenab—1 The river Anikni 2 The Acesines of the Greeks 3 The Chandrabhāgā 4 The Chandrikā 5 The Marudvridhā 6 The Sitā, in the Panjab.

Chhatuṣgad—The name means 'thirty six forts' 1 Dasārna 2 Desarcna Regio of the *Periplus* 3 Mahā Kosala 4 Dakshina Kosala. Same as Gondwana.

Chhota Gandak—1 The river Ajitavati 2 The Hiranyavati, on the north of Kusinagara where Buddha died.

Chhota-Nāgpur—1 Munda (*Vāyu Purāna*) 2 Jhārakhanda (*Chaitanya charitāmṛta*) 3 Kokrah of the Mahomedan historians. The Mundās of the present day reside particularly in the district of Ranchi in the Chhota (Chutā) Nāgpur division.

Chidambara—1 Chittambalam 2 Svetāmbara, in South Arcot. It is 150 miles south of Madras and seven miles from the coast.

Chikakol—1 Srikaukālī 2 Srikakola, in the Northern Circars.

Chilania—Chyavana-āsrama on the Ganges in the Rai Bareli district.

China—1 Mahāchīna 2 China.

Chinab—See *Chenab*.

Chirānd—Six or seven miles to the east of Chapra, in the district of Sāran on the Saraju. It has been identified by Dr Hocq with the ancient Vaisālī. The ruins of an ancient "fort" exist at this place on the bank of the Saraju which is said to have been the fort of King Mayuradhvaja, and tradition says that Chirānd was his capital and that he tried to cut down his son by means of a saw in order to satisfy the craving of Krishna for human flesh, who came to him in the disguise of an old Brahmin (see the story in the *Jaimini Bhārata*). There can be no doubt that the place was deemed very sacred by the Hindus, as is testified by the remains of a mosque which was built on the ruins of the fort by Sultan Abdul Mozaffar Hossain Shah in 909 A.D., corresponding to 1503 A.D. (809 + 622 = 28 = 1503). The hermitage of Chyavana and a small tank called Jiāch Kundu (said to be the Brahma Kundu of the *Chirānd Māhātmya*) are also pointed out. The name of Chirānd itself, that is, *Chir* (*Chhid*) means a portion cut off and *And* which is evidently a corruption of *Ānanda* and the tradition about the sawing of Mayura dhvaja's son, seem, however, to point that it was at this place that the tower of Kūtāgāra was built by the Licchhavis of Vaisālī over half the body of Ānanda, the disciple and cousin of Buddha after his death. Figures of Buddha and of the Buddhistic period have been found at this place. Chapra is still called Chiran(d)-Chhāprā on account of the celebrity of Chirānd. The other half of Ānanda's body was

- enshrined by Ajātasatru, king of Magadha, at Pāṭaliputra in a relic stūpa which, according to Dr Waddell, was near Bhikṣāpāhāri at Bankipur (Dr Waddell's *Excavations in Pataliputra*, p 56)
- Chitai Mandārpur**—Sāṇḍilya āsrama, the hermitage of Rishi Sāṇḍilya in the district of Faizabad in Oudh
- Chittang**—See Chautang
- Chitral**—Bolor
- Chitrang**—See Chautang
- Chitrarathī**—The river Chitrarathā, a tributary of the Northern Pennar
- Chittagong**—1 Chāṭṭala 2 Phullagrāma
- Chittar**—The river Tamraparni in Tinnevely is formed by the united stream of the Tāmaravari and the Chittar
- Chittutola**—The river 1 Chitropalā 2 Chitrapalā a branch of the Mahanadi
- Chukā**—1 The river Mālinī 2 The Erinesea of Megasthenes in Oudh The hermitage of Kanva was situated on the bank of the river, thirty miles to the south of Hardwar It falls into the Sarayu fifty miles above Ayodhyā
- Chukki**—The river Satadoui of the *Tig Veda* which joins the Bias after that stream enters the plain, it is not the Satley
- Chuli Mahesvara**—Same as 1 Mahes 2 Mahesvara
- Chunar**—1 Charanādri 2 Chandigada in the district of Mirzapur (UP) The fort of Chunar was built by the Pala Rājas of Bengal The portion of the fort called Bhattri-hari's palace is said to have been originally the hermitage of Bhattrihari, the disciple of Vasurāta and author of the *Varrugya Śāla*
- Circars**—Included in the ancient Kalinga The southern portion of the Northern Circars was called Mohana desa
- Coimbatore**—1 Konga desa 2 Kongu-desā
- Coleroon**—The river Karmukā, a branch of the Kāveri
- Colgong**—Durvāsā āsrama, the hermitage of Rishi Durvāsā was situated on a hill at the distance of two miles from Colgong in the district of Bhagalpur in Bengal Kālāgāon (Colgong) is said to be a corruption of Kālāgrāma, as the Rishi Durvāsā was addicted to *kalaha* (quarrel)
- Comilla**—Kamalīna 2 Komala, in Tipāra
- Comorin**—1 Kumāri 3 Kumārikā 3 Kanyā Kumārikā 4 Kanyā tirtha
- Conjeveram**—1 Kāñchipura 2 Kāñchi, in the province of Madras, it was the capital of 1 Chola 2 Drāvidā 3 Tonda mandala 4 Tundia mandala, which extended from Madras to Srīngapatam and Cape Comorin Śukarādhārya died at this place
- Coorg**—1 Kolagiri 2 Kodagu 3 Kroda desa 4 Matsya desa 5 Kolvagni 6 Koragiri, a country in the Malabar coast
- Coromandel**—1 Chola 2 Drāvida 3 Malakuta, between the rivers Kāveri and Kṛishnā, its capital was Kāñchipura Coromandel is the corruption of Cholamandala
- Cutch**—1 Audumvara 2 Kachchha 3 Marukachchha 4 Asvakachchha 5 Udumbara, its ancient capital was Kotasyara or Kachchhasvara

D

- Dabhoi**—Darbhavati in Guzerat
- Dalkisor**—1 The river Dvārikasvari 2 The Dvārakesi, a branch of the Rupnarāyana near Bishnupur in Bengal
- Dalmou**—Dālhbhya āsrama on the Ganges in the Rai Bareilly district, it was the hermitage of Rishi Dālhbhya
- Dāmudā**—1 The river Dāmodara 2 Dharmodaya, in Bengal

- Dandabhāṅgā**—A small river near Puri in Orissa called 1 Bhārgavī 2 Bhāgī
- Dantura**—The river Barāni on the north of Bassem, brought down to the earth by Parasurāma
- Dardistan**—Darada, a country between Chitral and the Indus, it was a part of Udyāna
- Darjiling**—Dur ayahoga a temple of Mahādeva called Durjayalinga is situated at this place
- Dasān**—The river Daśina which rises in Bhōjāl and falls into the Betwa
- Dasor**—Dasapura in Malwa Same as Mandasor
- Dauli**—The Dudh Gangī, a branch of the Alakānandā
- Deccan**—1 Dākshinīya, that part of India which lies to the south of the Vindhya range, the portion between the Himalaya and the Vindhya being called Āryāvatta It was the Dakshinabades of the Greeks and Dākshināpatha of Bhavabhūti and the Purāṇas
- Deeg**—1 The river Devikā a tributary of the Ravi on its right bank in the Punjab 2 Dirghapura, in the territory of Bharatpur
- Delhi**—Old Delhi was 1 Indraprastha 2 Khundvaprastha 3 Brihaspatha 4 Dehall, the capital of Yudhishtira it is still called Indraprastha The *Purāṇakūṭā*, or the old fort, is still pointed out as the fort of the Pāṇavas It includes a portion of the pargana Tilpat (ancient Tilaprashta) one of the five villages demanded by Yudhishtira from Duryodhana By Delhi is meant not only Shajahanabad—the modern Delhi of Shah Jahan, and Tughlakabad—the Delhi of Ghiasuddin Tughlak Shah, but also the old Hindu city of Delhi—the Delhi of the Tomars and the Chohans which was called Yoginipura according to Chānd Bardai The old Hindu city is situated at a distance of five miles from Indraprastha or Indraprastha It is said to have been founded by Rājā Dilu and it was the capital of the Tomar king Anang Pal and his descendants and also of the Chohan king Bisāl Deva and his great grandson Prithviraja It contains the celebrated Iron Pillar set up by Rājā Dhava in the fourth century of the Christian era (*JASB*, vol VII, p 629) to commemorate his victory over the Bhillas of the Panjab but according to Dr Bhau Daji (*Revised Inscription on the Delhi Iron Pillar at Kutub Minar*), the inscription does not contain the name of Dhava at all but it shows that the pillar was constructed by one Chandfā Rājā, at the end of the 5th or beginning of the 6th century A D, and he further says that the translation of the inscription in *JASB*, vol VII, pp 629-31 is incorrect The inscription has now been correctly read and translated by Mr Vincent A Smith The pillar was erected by Kṛmra Gupta I son of Chandra Gupta II (Vikramāditya) in 415 A D (*JRAS*, 1897, p 8) The pillar is now situated in the quadrangle of Prithviraja's *Yajñasālā*, called Bhootkhana by the Mahomedans It also contains the ruins of a fort called Lālkot built by Anang Pal II in 1060 A D, the temple of Yogamāyā worshipped by the Hindu emperors the Kutub Minar the highest tower in the world, built by Kutub uddeen, the first Mahomedan emperor of Delhi in 1193, the beautifully decorated tomb of Altamash, and the Alai Darwazā or the gate of Alla-uddin built in 1310 A D Delhi appears to have been deserted after the fourth century, but peopled again by Anang Pal II after the conquest of Kanauj by the Rathors Prithviraj, the last Hindu king of Delhi was defeated and taken prisoner and put to death by Mahomed Ghori in 1193, and the Hindu city of Delhi became the capital of the Pathan kings Kutub-uddin and his successors Kutubuddin Ibbak and Altamash lived at Prithviraja's fort (Lālkot) from 1191 to 1236 Ghiasuddin Balban built another fort and town containing the "Ruby" or "Red" Palace at Ghiaspur near Humayun's Tomb and the Deenpānnā Fort Keikobad, his grandson, built a palace at Kalkheri or Gunglukheri Alla-uddin built the town and fort of Sere, containing the Kutub Minar (*JASB*, 1847, p 971) There are two of Asoka's pillars in Delhi containing his edicts, one of them is situated at Ferozabad or Kotlā of Firoz Shah, where it was removed by him from a place near Srughna called Khizrabad, and the other is placed near the Memorial Tower of the Mutiny, where it was removed from Mirat by the same emperor

Deobund—*Dvānta vana*, in the Saharanpur district, United Provinces, two miles and a half to the west of the East Kālnadi where Yudhishtira resided with his brothers during his exile.

Deoghar—Same as **Baidyanāth**.

Devā—The river Devikā, a name of the Sarayu in Oudh.

Devalvārā—In the Central Provinces, traditionally it was Kundinapura, the ancient capital of Bidarbha. Bedar is also said to be the ancient Bidarbhapura or Kundinapura.

Deva-Prayāga—At the confluence of the Bhāgnathi and the Alakānandā, it is one of the five (*Pañcha*) Prayugas.

Devī-Pātan—Forty-six miles north-east of Gonda in Oudh. It is one of the Pithas where Sati's right arm is said to have fallen.

Dhār—Dhārānagara in Mithra, the capital of Rājā Bhoja.

Dharanikota—See **Amarāvati**.

Dharāwat—In the district of Gayā subdivision, Jahanabad, where the Guṇamati monastery was situated on the Kumra hill visited by Hsien Tsang.

Dharmapur—Dharmapura north-east of Dumra and north of Nasik.

Dharmāranya 1. Dharmapuriṣṭha 2. Dharmāranya of the Buddhist records, visited by numerous pilgrims, four miles from Buddha Gayā. 3. Portions of the districts of Ghazipur, Ballia and Jampur were known by the name of Dharmāranya (see **Ballia**).

Dhaubar Lake—Nandikumbh, the source of the river Subramati, twenty miles north of Dhangarpur in Guzerat.

Dhaulī—The Dhaulī hill near Bhuvanēsvar in Orissa, which contains an inscription of Asoka.

Dhukuli—Bharātapattana, the capital of Govisana in the district of Kumaon.

Dhopāp—Dhūtapāpā on the Gumti, eighteen miles south-east of Sultanpur in Oudh, where Rāmachandra is said to have been absolved of his sin for killing Rāvana, who was a Brāhmana, by bathing in the river there. Rāmachandra is also said to have expiated his sin of slaying Rāvana at Hattia Haran (*Haṭṭā harana*) near Kalyānmāth, twenty-eight miles south-east of Haridwar in Oudh, where he bathed on his return from Laukā. The Kāshṭhūrmi Ghāt at Monghyr is also counted as one of the ghāts where Rāmachandra expiated his sin.

Dhosi—Chyavana āstama, six miles south of Narnol, in the territory of Jaipur, where the eyes of the Rishi Chyavana were pierced by Sukanyā, a princess of Anupadesa, whom he afterwards married.

Dhumelā—1. The river Dhabalī 2. The Bhudū 3. The Arjūnī 4. The Sitāprastha 5. Santabāhūnī, a feeder of the river Rāptī in Oudh. Same as **Budā Rāptī**.

Diamond Sands—Amarāvati, about eighteen miles to the west of Bejwada, on the Krishna. It is celebrated for its Stūpa known as Purvasaula Saughārām.

Dibhai—Darbhavati, twenty-six miles south-west of Bulandshahr.

Dildarnagar—Akhandā, twelve miles south of Ghazipur.

Dinajpur—It appertained to the ancient Pundra desā.

Dindigala—1. Timugala of the *Mahābhārata* 2. Tangala and Taga of Ptolemy, in the district of Madura, Madras Presidency.

Diu—Devabandara in Guzerat.

Divar—The island of Dīpavati on the north of the Goa island, containing the temple of Saptakoṭīśvara Mahādeva.

Doab (Gangetic)—1. Antraveda 2. Sasasthali between the Ganges and the Jamuna.

Dothi—The confluence of the streams Marha and Biswa, in the district of Fyzabad in Oudh, where Dasarathā, king of Ayodhyā killed the blind Rishi's son by mistake. Near it was the hermitage of the blind Rishi Sarvama.

Doonagiri—The Dronâchala mountain of the *Purâṇas*, in Kumâur

Dowlatabad—1 Devagiri 2 Dharagera 3 Tagara of the Greeks, in the Nizâm's territory It was founded by Bhīllama in the twelfth century Vopadeva, the celebrated grammarian, and Hemâdri flourished in the court of Râmachandra, who was defeated by Alla uddin, king of Delhi

Dubâsur—Durvâsâ âsrama, the hermitage of Durvâsâ Rishi was situated on a hill, seven miles south east of Rajauli, in the sub division of Nowâdâ, district Gayâ

Dvarkâ—1 Dvârikâ 2 Dvârâvatî 3 Kusasthali 4 Dasârna, in Guzerat It was the capital of Krishna he founded it after his flight from Mathurâ when attacked by Jarâ sandha, king of Magadha hence he is worshipped there as Ranchhota nâtha

E

Eastern Ghats—Mahendra parvata

Edar—Badari of the Buddhists, in Guzerat

Ekalinga—Hârta âsrama the hermitage of Rishi Harita, the author of one of the Samhitâs It is situated in a dâksh about six miles north of Udaipur in Rajputana

Elephanta—The island of Gharâpuri or Purî, in the province of Bombay

Ellora—1 Ilbalapura 2 Elapura 3 Manimatipuri 4 Vellûra 5 Sivâliya 6 Sâivala 7 Revâpura 8 Deva parvata 9 Durjyâyâ It was the abode of Ilbala, a demon, whose brother Vitâpi was killed by Agastya It is situated near Dowlatabad in Central India It is also called Barukn (see **Berulen**) Ellora contains the temple of Ghusrinesa (Ghrishnesvara) one of the twelve jyotirlingas of Siva

Elur—Same as **Ellora**

Euphrates—The river 1 Vivriti of the *Garûḍa P* 2 Nivriti of the other *Purâṇas* Sâl mala-dvîpa or Chal-dia

Eusofzai—Alî madia of the *Brahmânda P* It was included in ancient Gândhâra and Udyâna it is bounded on the north by Chitral and Yasin, on the east by the Indus, on the west by the Swat river and Bajawar, and on the south by the Kabul river

Everest—1 Mount Gauri sankara 2 Gaurî-nikhara, in Nepal

F

Fatehabad—Samugar on the Jamuna, nine miles east of Agra where Aurangzeb defeated Dara

Ferozabad—1 Chandwar 2 Chundrapura near Agra where in 1193 Shahabuddin Ghori defeated Jayachandra, king of Kanauj

G

Gadak—Kutaka, an ancient town in Dhariwar district, Bombay

Gad-maṇḍala—It was included in Dakshina Kosala

Gad-Muktesvar—Gana-Muktesvara, on the Ganges in the district of Muat, it was originally a quarter of the ancient Hastinâpura

Gagâson—Garga-âsrama, on the Ganges, in the district of Rai Bareilly, opposite to Asni

Gahmar—Geha Mura, in the district of Ghazipur (E I Railway), it was the abode of Murâ, a demon, who was killed by Krishna

Galava-âsrama—The hermitage of Rishi Galava was situated at a distance of three miles from Jaipur in Rajputana

Gambhîrâ—A branch of the river Sîprâ in Malwa, mentioned by Kâlidâsa in his *Meghadûta*

Gandak—1 The river Gandaki 2 The Sîlagrami 3 The Nârâyani 4 The Sîlâ, 5 The Trîsûla-Gangâ 6, The Galkikâ.

Gangabal—The lake Uttara Gangā, situated at the foot of the Haramukh mountain in Kāśmīr, supposed to be the source of the river Sindhi, which is also called Uttara-Gangā by the Kāśmīrī.

Gangā Lake—Uttara Mānasa a place of pilgrimage at the foot of the Haramukh Peak near Nandikeshetra in Kāśmīr.

Gangā-Sāgara—1 The Sāgara Saugama 2 Kapilā-rama at the mouth of the Ganges where Kapila destroyed the sons of Sāgara by his curse.

Ganges—1 The river Gangā 2 The Bhagirathī 3 The Jahnavī 4 The Trisrotā

Gangesvari Ghāt—Śanta tīrtha in Nēpal at the confluence of the rivers Maradārikā and Bāgmatī. Pārvatī is said to have performed penance at this place.

Gangotri—1 Gaugodbheda 2 Gangotri (Gangāvatari), the source of the river Ganges in the Rudra Himalaya in Garwal.

Ganjam—Ganjam appertained to the ancient Kalunga the capitals of which were Manupura (Mānikapattana) Ganjam and Rajamahendri at different periods.

Gares—See Gurez.

Garō Hills—Tomara on the south west of Assam.

Garwal Mountains—See Rudra Himalaya.

Gaud—1 Gauda 2 Lakshmanāvatī 3 Nivṛti 4 Lakhnauti 5 Byayapura 6 Pundravardhana 7 Barndia the ancient capital of Bengal the ruins of which lie near Maida at a distance of ten miles. The Ramakeli fair which was formerly held at Ramakeli a village near Gaud is held every year at the latter town since the time of Chaitanya. Gaud was situated at the junction of the Ganges and Mahānandā. The Khajeki Masjid the Dargah Moque and the Dikhal Darwāzā (city gate) were built by Sultan Hossen Shah. The Natun Mosque and Chamkooti are built of coloured bricks.

Gauhāpl—1 Pragjyotishapura 2 Kumarūpa 3 Kamakshya, the capital of Kāmarūpa, in Assam. It is one of the Pithas.

Gauri Kunda—At the confluence of the Kedar Ganga and the Bhāguathi, at a short distance from Gangotri.

Gayā—1 Gayasirsha 2 The southern portion of the modern town of Gayā was the ancient Gaya. The present temple of Vishṇupada was built by Abhaya-bāhi Mahārāni of Indor (1766 to 1795) on the site of an old Buddhist temple the impression of Vishnu's foot which is worshipped at present was an engraving of Buddha's foot formerly worshipped by the Buddhists. The Brahmavani hill on the southern side of the town was the Gayasirsha or Gayasirsha mountain of the Buddhists. On the site of Asoka's stūpa on the top of the mountain the Hindus have built a temple of Chandi or Suvitrī. All the temples in Gayā, containing impressions of feet where the oblation ceremony is performed nowadays, as at Rāmsilā hill and other places were ancient Buddhist temples appropriated by the Hindus after the decay of Buddhism in India. The Sūrya kunda near the Vishnupada temple was an ancient Buddhist tank. Brahmasara of the *Mahābhārata* is one mile to the south west from the Vishnupada temple (*Gayā mādātmya*). Gaya proper is called Brahma Gayā, six miles south of it is Bodhi Gayā or Buddha Gayā, Rudra Gaya is in Kolhāpura, and Lenar in Berar is called Vishnu Gayā. An inscription near the Akshaya-Bata (the undecaying Banian tree) in Gayā shows its existence as a Tīrtha in the tenth century A.D. (Dr Bloch's *Arch. Rep.*, 1902, in *Calc. Gaz.*, September 17, 1902, p. 1301).

Gendia—Gokarna, a town in North Canara, thirty miles to the south of Goa.

Ghaggar—The river Pāvani in Kurukshetra, which, properly speaking, is the united stream of the Sarasvatī and the Ghaggar.

Ghāgrā—1 The river Sarayū 2 The Ghargharā 3 The Dewā, in Oudh, the town of Ayodhyā is situated on this river.

Gharâ—The united stream of the Bias and the Sutlej is called Gharâ, but the natives call it Nai (*JASB*, 1837, p 179)

Ghazipur—The districts of Ghazipur, Jaunpur and Ballia in the United Provinces appertained to the ancient Dharmāranya (see **Ballia**) It is a Mahomedan town It contains the tomb of Lord Cornwallis and the ruins of a handsome palace of Nawab Kasim Ali Khan, in the banquetting hall of which was a deep trench which was used to be filled with rose water when the Nawab and his friends were feasting there (*Chunder's Travels of a Hindoo*)

Giriyak—Same as **Giriyek**

Girnar—1 Ravata 2 Ravataka 3 Ujjayanta 4 Girnagara 5 Udayanta,—the Junagar hill in Guzerat It was the hermitage of Rishi Dattatraya Sita was killed by Balarâma at this place It is also one of the five hills sacred to the Jains, containing the temples of Nemunâth and Parvanâth

Giriyek—The Indrasila hill on the southern border of the district of Patna ten miles to the south of Bihar (town) comprising the ancient Buddhist village called 1 Giriyek 2 Ambasanda, on the river Pañchâna On one of the peaks of this hill is situated what is called Jarâsandha kâ Baithak which is a Dagoba or tope (stûpa) erected according to Hiuen Tsiang, in honour of a Hamsa (goose) It is Fa Hian's Hill of the Isolated Rock

Goa—Gopakavana in the presidency of Bombay

Godâvari—The river 1 Dakshina Gaugâ 2 The Gautami 3 The Gomati 4 The Godâvari 5 The Gautami Gaugâ 6 The Nandâ 7 The Godi It has its source in the Brahmagiri mountain near the village called Tryambuka The portion of the river which lies between the confluence of the Pranhitâ and the Ocean was Mahosala of the *Padma Purâna* and Masolos of the Greeks

Godnâ—Gautama ârama at Revelganj seven miles to the west of Chhapra (see **Ahiara**) The place however appears to have derived its name from the circumstance that Gautama (Buddha) crossed the Ganges at this place after leaving Pataliputra Godna is a corruption of Godâna Râja Janaka is said to have made a gift of cows at this place in order to expiate his sin for killing a Brâhmin

Gogâ—The river Sulakshmi which falls into the Ganges

Gogrâ—Same as **Ghâgrâ**

Gokarṇa—I Same as **Gendia** II 1 Śleshmataka 2 Uttara Gokarna, two miles to the north east of Pasupatinâtha in Nepal in the Bagmati

Gokul (Purana)—1 Gokula 2 Braja 3 Mahâvana six miles south west of Mathura across the Yamunâ, where Krishna was reared up by Nanda during his infancy Same as **Mahâvana** The name of Braja was extended to Bundâban and the neighbouring villages, the scene of Krishna's early life Gokul or new Gokula which was founded by Ballabhâchârya is the water side suburb of Mahâvana which has been identified by Growse with Klisoboras of the Greeks

Golkondâ—Kala kunla about seven miles from Hyderabad in the Mizam's territory The seat of government was removed from Golkondâ to Hyderabad in 1589

Gomukhi—Fifteen miles north of Gangotri

Gondâ—1 Gonardda 2 Gonanda 3 Gaudâ in Oudh, it was a subdivision of Uttara Kosala, the capital of which was Śrāvastî The whole of Uttara-Kosala was called Gaudâ Gondâ is considered by some to be the corruption of Gonardda, the birth place of Patañjali, author of the *Mahâbhâshya*

Gondwana—1 Dakshina-Kosala (see **Berar**) 2 Mahû Kosala, it includes Wairagarh in the district of Chanda, about eighty miles from Nagpur It is the Gad-Katangah of the Mahomedan historians, governed by the celebrated heroine **Durgavati**

- Gondwana Hills**—The hills of Gondwana were included in the ancient Riksha-parvata.
- Govardhan**—1 Mount Govardhana, eighteen miles from Brundāban in the district of Mathurā. It is said to have been lifted by Krishna on his little finger. 2 Govardhanapura of the *Mārkandeya Purāna*, a village near Nasik.
- Great Desert**—1 Marusthal. 2 Marusthala. 3 Maru. 4 Marubhūmi. 5 Mārava, east of Sindh.
- Gujrāt**—The district of Gujrat in the Panjab appertained to the ancient kingdom of Paurava.
- Gumbato**—Masura vihāra in Buner, about twenty miles to the south west of Manglora, the ancient capital of Udyāna.
- Gumti**—1 The river Gomati. 2 Vāsishthi in Oudh.
- Guptāra**—1 Gopratāra. 2 Guptahari, on the bank of the Saraju at Fyzabad in Oudh, where Rāmachandra is said to have died.
- Gurez**—Daratpur, the capital of Darada, on the north of Kashmir. It may be identified with Urjagunda.
- Gurpa-Hill**—1 Gurupada hill. 2 Sobmath Peak of the Maher hill in Gayā, where Mahākāsyapa died. See **Kurkihar**.
- Gurudāspur**—The district of Gurudāspur was the ancient. 1 Audumvata. 2 Udmvata. 3 Dahmani in the Panjab. Same as **Nurpur**.
- Gutva**—Kshenuvati, the birth place of Buddha. Katakuchanda in the Nepalese Terai.
- Guzerat**—1 Gujjara. 2 Saurāshtra. 3 Surashtra. 4 Anarta. 5 Lata. 6 Lāda or Lila. 7 Nātaka. 8 Larika of Ptolemy. The south-eastern portion of Guzerat about the mouths of the Nerbuda was called Abhira, the Abiria of the Greeks. In the seventh century, when Huen Tsang visited India, the southern parts of Rappurani and Malwa were known by the name of Gujjara, the modern peninsula of Guzerat being then known by the name of Saurashtra. The Sah kings of Saurashtra from Nahapāna to Svāmī Rudra Sah reigned from 79 to 292 A.D. According to Fergusson the Śaka era dates from the coronation of Nahapāna, who was a foreigner (Fergusson's *History of Indian and Eastern Architecture*, p. 150). But the convention of the fourth Buddhist synod by Kanishka, who was a Kushan (included in the general name of Saka) was a more remarkable incident of the time than the coronation of king Nahapāna, as it concerned the religion of the whole of India. But Dr. Bhau Daji says, "I was strongly inclined to look upon Gautamiputra as the founder of the Salivāhana era, but the claims of Nahapāna appear to be much more probable" (*Literary Remains of Dr. Bhau Daji*, p. 85). Dr. Bhagavānlāl Indraji is of opinion that the Śaka era commencing 78 A.D. was inaugurated by Nahapāna to commemorate his victory over a Śātākarni king, named in honour of his Śaka overlord (*The Western Kshahapras* in *JRAS*, 1890, p. 642).
- Gwalior**—1 Gopādri. 2 Gopāchala. 3 Gostingu parvata.

H

- Hagari**—The river Bedavati, a tributary of Tungabhadra, in the district of Bellari and Mysore.
- Hajipur**—The sub division of Hajipur in the district of Muzaffarpur in the province of Bengal, was called 1 Bisālā. 2 Bisālā chhatia. Rāmachandra and Lakshmana are said to have halted at Hajipur on their way to Mithilā at the site of the present temple, which contains the image of Rāmachandra, on the western side of the town.
- Hala Mountain**—The southern part of the Hala mountain along the lower valley of the Indus was called Somagiri.
- Halebid**—1 Dvāravati. 2 Dorasamudra. 3 Dvāra samudra, in the Hassan district of Mysore. It was the capital of Chera under the Hoysala Ballālas in the tenth century.
- Hampi**—1 Pampā. 2 Bidyānagara in the district of Bellari.

Haramuk—The mount Haramukta or Haramukuta in Kashmir, twenty miles to the north of Srinagar

Hardwâr—1 Gangadvâra 2 Haradvâra 3 Kanakhala 4 Mâyâpuri 5 Mayûra 6 Haradvâra Though Kanakhala and Mâyâpuri are at present two different towns and distinct from Haridwar, yet at different periods Haridwar was principally known by these two names (see *Skanda Purâna* and *Meghadûta* of Kâlidâsa) Kanakhala, is two miles to the south-east of Hardwâr It was the scene of the celebrated Dakshayajña of the *Purânas* Mayâpuri is between Hardwâr and Kanakhala, it was one of the seven sacred towns of India The temple of Maya Devi is situated in Mâyâpuri

Hardwar Hills—Usinara-giri through which the Ganges enters the plains Same as Sewalik Range (*Imperial Gazetteer*, s.v. *Hariduar*)

Haribar—Harharanathapura on the river Tungabhadra a celebrated place of pilgrimage mentioned in the *Padma Purana*

Harî-Parvat—Sûrîkâ, three miles from Srinagar in Kashmir where the temple of Sarika Devi one of the 52 Pithas is situated It was the hermitage of Rishi Kasyapa, from whom the name of Kâsyapapura or Kashmir was derived

Hashtânagar—1 Pushkalâvati 2 Pushkalâvati 3 Puskalaotes of the Greeks, the old capital of Gândhâra or Gandharva desa founded by Pushkara son of Bharata and nephew of Râmachandra It is situated seventeen miles north west from Peshawar on the river Landai, formed by the united streams of the Swat and the Panjkora

Hassan-Abdul—1 Takshasila 2 Taxila of the Greeks eight miles north west of Shahdheri in the Panjab between Attock and Rawalpindi The *Kathâ sarit sagara* places it on the bank of the Jhelum It was founded by Taksha son of Bharata and nephew of Râmachandra It has also been identified with the ancient Harva

Hastinâpur—1 Hastinâpura the capital of the Kurus and of Duryodhana of the *Mahâbhârata* twenty two miles north east of Mirat Nihalkher the grandson of Janamejaya removed his capital to Kausâmbi after the deluvion of Hastinâpura by the Ganges It was also called 2 Gajasâhayanagara 3 Nâgapura

Hâthab—Hastakavapra near Bhaonagar in Guzerat which is the Astacampa of the *Pertolus* and Astakapra of Ptolemy

Hâthiphore Tunnel—The Riksha vila of the *Râmâyana* in the Saiguja State of Chutia Nâgpur But it appears to have been situated in south Mysore

Hatsu—The river Hastisoma a tributary of the Mahânadi

Hattia-Haran—Hatyâ harana twenty eight miles south east of Hardoi in Oudh (see *Dhwap*)

Hattimatî—The river Hastimatî, a tributary of the Sabarmatî (Subhramatî) in Guzerat

Hazara—1 Abhisûri of the *Mahâbhârata* 2 Abhisîrâ 3 Abisares of the Greeks, but this identification is not correct The ancient Urasa or Urasa has been identified by Dr Stein with the country of Hazara

Hazaribagh—The eastern portion of the district of Hazaribagh in the province of Bengal appertained to the ancient country of Malladesa

Helmand—The river Harkhanti of the *Avesta* and the Saraswati of the *Atharva Veda*, one of the three Saraswatis in Eastern Afghanistan which was called Arachosia

Herdoun—Same as Hindaun

Himalaya—1 Himâdri 2 Himachala 3 Himâlâya 4 Himavasa

Hindaun—Hiranyapuri, in the Jaipur state, seventy one miles to the south west of Agra, where Vishnu is said to have incarnated as Nrisimha Deva and killed Hiranyakâshipu, the Father of Prâhlâda It is also called Herdoun But see *Multân* and *Hyrcania*

Hindu-Kush—1 Pâripâtra 2 Nisadha parvata 3 Meru 4 Sumeru 5 Kaukasus 6 Pamur 7 Paraponeus mountain of the Greeks in Sâkadvîpa

Hinglāj—Hingulā, situated at the extremity of the Hingulā range on the coast of the Mckran in Belu-histan. It is one of the Pīṭhas.

Hrishikēśa—A celebrated place of pilgrimage at a short distance from Hardwār.

Hullabid—Same as **Halebid**.

Hundeś—Same as **Undeś**.

Hyderabad—1 Bhaganagara, in the Nizams' territory, named after Bhāgmatī, the favourite mistress of Kutub Mahomed Kuli who founded it in 1589 and removed his seat of government to this place from Golkonda, about seven miles distant. 2 Hyderabad in Sindh has been identified by Cunningham with Patala.

Hyrcania—Hiranyapura, the capital of the Daityas (*Mbh*, Vana, ch 172, Udyoga, ch 97), on the south east of the Caspian Sea near Asterabad. See **Hindaun**.

I

Igatpur—1 Gopatāshtra. 2 Govasthira. 3 Kauba of Ptolemy, as sub-division of the district of Nasik. Bombay Presidency.

Ikaunā—Īptantiravana, in the district of Bihraich in Oudh. It was visited by Hsien Tsiang. **India**—1 Bhūratavarsha. 2 Jambudvīpa. 3 Sudarśinadvīpa. India (Intu of Hsien Tsiang) is a corruption of Indu or Sindhu or Sapta Sindhu (*Hapta Hindu* of the *Vendidad*).

Indor—Indrapura, in the district of Bulandshahr, United Provinces. Perhaps it is the Indraprasthapura or the *Saukarajaya*.

Indus—1 The river Sindhu. 2 The Sushomā. 3 The Uttara-Gangā. 4 The Nīlāb, in the Panjab.

Irawadi. 1 The river Irāvati. 2 The Subhadrā, in Burma.

Islamabad—Ananta naga, the ancient capital of Kāśmīr, on the Jhelum. The Mahomedans changed the name into Islamabad in the fifteenth century.

J

Jabalpur—Javālipura.

Jaipur—See **Jeypur**.

Jais—Ujālikanagara, twenty miles east of Rai Bareli.

Jājmau—Yayātipura, three miles from Cwmpur, where the ruins of a fort are pointed out as the remains of the fort of Rājā Yayāti (see **Sambhāra lake**).

Jājpur—The country which stretches for ten miles around Jājpur in Orissa was called 1 Būrajā kshetra. 2 Pūyati kshetra. 3 Gayānabhi. 4 Yajñapura. 5 Yayātipura.

Jakhtiban—Same as **Jethian**.

Jalalābād—1 Nagarāhara. 2 Nigrahāra. 3 Nirāhira. 4 Nagara. 5 Nysa of the Greeks. 6 Dionysopolis of Ptolemy. Nagarāhara, at the confluence of the Surkhār or Surkhṛud and Kabul rivers, was 4 or 5 miles to the west of Jelalabad. It is also called Amarāvati in one of the *Jātakas*. A village called Nagaraka still exist about two miles to the west of Jalalabad (see **Nanghenhar**). The town of Jalalabad was built by Shumsoodin Khaffi in 1570 by the order of Akbar (*JASB*, 1842 p 125).

Jalalpur—1 Girivrajapura. 2 Rājagriha. 3 Gurjak, the capital of Kikaya of the *Rāmāyana*, on the Jhelum in the Panjab.

Jalandhar—1 Jālandhara. 2 Trigarta, in the Panjab.

Jalandhar-Doab—Between the Bias and the Sutlej in the Panjab. It comprised the ancient countries of Kekaya, and Vāhika or Vīhika.

Jallalpur—Bukephala of the Greeks in the Panjab.

Jam-niri—The river Nirvindhya. Same as **Newul**.

- Jamunâ**—1 The river Yamunâ 2 The Kāṇḍî from the country called Kāṇḍa desa in which it has its source
- Jamunotri**—1 Yamuna prabhavā 2 Yamunotri (Yamuna avatari) the source of the river Jamuna (Yamunâ) in the Bundarpurichha range of the Himalaya, situated in the ancient country called Kāṇḍa desa
- Jarāsandha-kā-Bairbhak**—Hansa stupa (see **Giryok**)
- Jatāpbatkā**—The Jātā mountain, in which the Godavari has got its source
- Jaunpur**—Yavanaपुरा near Benares The Mahomedan kingdom of Jaunpur was established in the 14th century A.D.
- Java**—Yava dvipa
- Jawālāmukhi**—1 Badavā of the *Mahābhārata* 2 Jwālāmukhi one of the 52 Pithas
- ✓ **Jaxartes**—1 The river Sītā 2 The Sītā 3 The Raxa 4 The Roubā of the *Avesta* 5 Araxes of Herodotus Ja is another name of the Jaxartes (Vambery's *History of Bokhara*, p. 8) The word Jaxartes is a combination of Jay and Araxes (of Scythia) in order to distinguish the latter from the Araxes of Armenia or the Arab and the Araxes of Persia or the Bund Amu
- Jethian**—1 Yashtivān 2 Lathiana about two miles north of Tapovana in the district of Grayā
- Jeypur**—The territory of Jaipur, including Ālwā, was the ancient Matsya desa of the *Mahābhārata* Its capital was **Būrāṭa** (modern **Barrāt**) where the Pandavas resided *incognito* for one year it is a small village to the west of Ālwā and forty one miles north of Tupu and one hundred and five miles south west of Delhi
- Jhalrapattan**—Chandrīvati, in Malwa on the river Chandrabhāgā
- Jhelum**—1 The river Bitastī 2 The Behat 3 The Hydaspes 4 The Bidaspes of the Greeks 5 The Bitamāsā of the Buddhists in the Panjab It leaves the valley of Kashmir at Barāhamūla and falls into the Chinab near Jhung 6 Jhelum has been identified with the Hladini of the *Ramayana* (Baroosa's *Dictionary* vol. III, preface p. 37)
- Jhusi**—Pratishthānapura, on the north bank of the Ganges three miles east of Allahābād it was the capital of Purūraya It is still called Pratishthāpura
- Jogoni-Bharyā Mound**—Jetavana vihāra one mile to the south of Sīhet mīlet on the Rāpti in Oudh, where Buddha resided for several years
- Joharganj**—Dhanapura, twenty-four miles from Ghazipur
- Johūā**—The river 1 Jyotrathā 2 Jyotisha, a tributary of the river Sonc
- Joonir**—Jumanagara in the province of Bombay The Chaitya cave of Joonir is supposed by Fergusson to belong to the first or second century of the Christian era
- Joshimath**—Jyotirmatha, in Kumāun
- Junāgar**—1 Javananagara (Yavanagara) 2 Asakurga 3 Karnakubja in Gujarat
- Jwālāmukhi**—A celebrated place of pilgrimage 25 miles from Kangra, being one of the 52 Pithas where Śaṭi's tongue is said to have fallen (see **Jawālāmukhi**)
- Jyntea**—1 Praviya 2 Prigviya 3 Jayanti in Assam

K

- Kabul**—1 Kubhā of the *Vedas* 2 Orto-pana of the Greeks 3 Urdhasthāna (Cunningham)
- Kābul River**—1 The river Kubhā of the *Vedas* 2 The river Kuhu of the *Purānas*
- Kabul Valley**—See **Cabul Valley**
- Kafiristan**—Ujjānaka, a country situated on the river Indus, immediately to the west of Kashmir
- Kahalgāon**—Same as **Colgong**.

Kailās—1 Kailāsa 2 [Hema kûta 3 Ashtāpada The mountain is situated on the north of lake Mānasasarovara beyond Gangā or Darchin It is also called Mount Tise
Kaimur Hill—The range was called 1 Kimmritya 2 Kairamāh, between the rivers Sone and Tonse

Kaira—Same as Kheda, Khetaka, on the river Betravati (modern Vātrak), in Gujarat
Kalthal—Kapissthala, in the Karnal district, Panjab, it is the Kambisthala of Megasthenes
Kajeri—1 Kujjagrha 2 Kajugrha 3 Kapughara, ninety two miles from Champā in the district of Bhagalpur in Bihar It is perhaps Kajia in the district of Monghyr, three miles to the south of which there are many Buddhist remains

Kālādi—In Kerala, the birth-place of Saṅkarāchārya according to the *Sankara-vijaya*

Kalhuā—The Makula mountain of the Burmese annals of Buddhism, where Buddha passed his sixth year of Buddhahood The Kaluhā hill is situated in the district of Hazaribagh, twenty six miles to the south of Buddha Gayā and sixteen miles to the north of Chātrī In the *Vaṅghrī Jātaka* it is said that Buddha in a former birth resided on the Mount Kulāchala is a hermit, he gave his own body to be devoured by a hungry tigress in order to save her new born cubs (Dr R Mitra's *Sanskrit Buddhist Literature of Nepal*, p 149) It is the Kolāhala or Kolachala Parvata of the *Vāyu Purāṇa* which has perhaps been erroneously identified with the Brahmayoni hill of Gayā

Kālāni—Kalyānapura thirty six miles west of Bidar in the Nizam's territory It was the capital of Kuntaladesa, the kingdom of the Chalukya kings (western branch) from Jaya Singh Vijayāditya to Tribhuvana Malla from the fifth to the twelfth century It was the birth place of Viṣṇūśeṣvara the author of the *Mādākhana*

Kālī-Nadi—1 The river Ikshumati 2 The Kālī-Gangā, 3 The Chakshushmati 4 The Mandākinī, in Garwal and Rohilkhand Kanauj stands on this river

Kālindī—Same as Kālīnadi

Kālījār—1 Kālījara 2 Pōrnadaiva, in Bundelkhand It was the capital of Chedi under the Gupta kings It contains the temple of Nīlakantha Mahādeva

Kālī-Sindhu—1 The Dakshina Sindhu of the *Mahābhārata* 2 Sindhu of the *Meghadūta* (pt I, v 30) 3 The Sindhuparnā a tributary of the Chambal Its identification with the Nirvindhya (JBTs, vol V, pt III, p 46) does not appear to be correct

Kalsi—Srughna, in the Jaunsi district, on the east of Sirmur

Kaluhā—Same as Kalhuā Makula Parvata of the Buddhists and Kolāhala Parvata or Kolāchala of the *Vāyu Purāṇa*

Kalyāṇa—Same as Kālāni

Kāmah—See Kunar

Kambay—1 Stambha-tirtha 2 Stambhapura, in Gujarat

Kampil—Kāmpīya, twenty eight miles north east of Fathgarh in the district of Farrukhabad United Provinces of Agra and Oudh It was the capital of South Pañchala, the king of which was Drupada, the father of Draupadī of the *Mahābhārata* It was the birth place of the celebrated astronomer Varāhamihira (*Bṛhat Jātaka*)

Kampta—Karmamanta, the capital of Samatāṣa, near Comilla, in the district of Tipārā, Bengal

Kāmpānāthgiri—Chitrakūṭa, in Bundelkhand, on the river Pisuni, about four miles from the Chitrakoṭ station of the G I P Railway Rāmachandra resided here for some time, while on his way to the Dandakāranya

Kāmpur—Kānīshkapura, ten miles to the south of Srinagar in Kashmir, founded by Kanishka, king of Kāśmīr

Kāpā-Nadi—The Ratnākara nadi, on which Khānākul Kristanagar, a town in the district of Hugli in Bengal, is situated, containing the temple of Mahādeva Ghantēśvara

Kanara—See Canara

Kanarak—1 Arkakshetra 2 Padmalshetra 3 Konāditya 4 Konārka, nineteen miles north-west of Puri in Orissa. It contains a temple of the Sun, built by Lāngubhya Narambha who reigned from 1237 to 1282 A.D.

Kandahar—See **Candahar**

Kandy—1 Srivarddhanapura 2 Senakhandaseia, in Ceylon

Kane—The river 1 Śyenī 2 The Kārnāvatī 3 The Suktmatī 4 The Kiyāna (Leasen), in Bundelkhan! Same as **Ken**

Kangrā—1 Nagarokota 2 Bhimanigara 3 Trigartta 4 Susarma pura on the Rāvi Bāngangā river. It was the old capital of Kulūṭa

Kankālī-Tiṭṭā—Urumundaparyvata in Mathura which was evidently an artificial hill or mound where Upagupta and his preceptor resided

Kankhal—See **Hardwar**

Kankotā—Kanakavati, sixteen miles west of Kosam, on the southern bank of the river Jamuna near its junction with the river Paisuni. It is also called **Kanak kot**

Kanauj—1 Kānyakubja 2 Gādhīpura 3 Kusumapura 3 Kusasthala 5 Mahodaya, on the river Kālī, a branch of the Ganges in the Farukhabad district, United Provinces

Kāorhari—The river Kumārī in Bihar

Kapilā—The portion of the river Nerbuda near its source in the Amarakantaka mountain is called the **Kapilā**

Kapiladhārā—1 Kapila āsrama, twenty four miles to the south-west of Nāsik, it was the hermitage of Kapila Rishi 2 The first fall of the Nerbuda from the Amarakantaka mountain

Kārabāgh—1 Kārupatha 2 Kārāpatha, on the Indus mentioned in the *Rāmāyana* and the *Raghuvamśa* as being the place where Lakshmana's son Angada was placed as king by his uncle Rāmachandra, when he made a disposition of his kingdom before his death. Tavernier writes it as *Carabat*

Karachi—1 Karakalla 2 Krokala of Megasthenes in Sindh

Karāda—Karashātaka of the *Mahābhārata*, in the district of Satara in the province of Bombay

Karakal—Kāraskara, in South Kanara

Karakorum Mountain—1 Mālvavama gūṭ 2 Krishna gūṭ between the Kunlun and Hindukush mountains

Karanbel—Same as **Teor**

Karatoyā—The river Karatoyā, which flows through the districts of Rungpur and Dinajpur. It formed the boundary between the kingdoms of Bengal and Kāmarūpa at the time of the *Mahābhārata*. Same as **Kurati**

Karmanāsā—The river Karmanāsā is situated on the western limits of the district of Shaha bad in Bengal, and forms the boundary between the province of Bengal and the United Provinces. Its water is considered to have been polluted by the Hindus, being associated with the sins of Trisanku of the *Rāmāyana*

Karpālī—Bhadrakarnapura, a place of pilgrimage on the right bank of the Nerbuda near Chandol

Karṇa-Prayāga—At the confluence of the Alakānandā and Pindar rivers. It is one of the five (*Pāñcha*) **Prayāgas**

Kāroṇ—1 Kāma āsrama 2 Madana tapovana, eight miles to the north of Koranṭedi, in the district of Bahā in the United Provinces. Mahādeva is said to have destroyed Madana, the god of love, at this place

Karra—Karkotaka-nagara, 41 miles north west of Allahabad. It is one of the 52 Pithas

Kārtikasvāmī—Same as **Kumāra-svāmī**

Karur—Same as **Korur** (II)

Kārvān—1 Kārāvana 2 Nakuleśvara 3 Lakulisa, 4 Nakulīśa 5 Kāyāvarohana, 15 miles south of Baroda, containing the principal shrine of the Pāsupata sect of Saivism, founded by Nakulīśa between the 2nd and 5th centuries A.D.

Kasā—The river 1 *Kamsāvatī* 2 *Kapśā*, in Bengal

Kashgar—Kharoshtra

Kāshkār—Same as *Kāmā* and *Kunar* (Elphinstone's *History of India*, p 232)

Kasā—1 *Kuśinagara* 2 *Kuśinārā* 3 *Kuśāvati*, thirty five miles to the east of Gorakhpur, on the old channel of the *Hiranyavati* or *Chhotā Gandak*. It was at *Kuśinagara* that Buddha died

Kāsmīr—1 *Kāsmīra* 2 *Kāśyapapura*, the hermitage of Rishi *Kāśyapa* was on the Hari mountain, three miles from *Śrinagar* (*Bhaviṣya P. Pratisarga*, pt I, ch 6, v 6)

Kasur—*Kuśāvati*, thirty-two miles to the south east of Lahore, said to have been founded by *Kusa*, son of *Rāmachandra*

Kaśak—1 *Bārānaśi-Kaśaka* 2 *Yayātinagara* 2 *Binitapura* in Orissa, at the confluence of the *Mahānadi* and *Kātjuī*, founded by *Nripa Keśari* who reigned from 941 to 952 A.D.

Katāksha—*Simhapura*, sixteen miles from *Pind Dadan Khur* on the north side of the Salt Range in the Panjab. It is also called *Kaśās* and *Ketās*. According to *Huen Tsiang*, the country of *Simhapura* bordered on the *Indus* on the western side. It was conquered by *Arjuna*.

Kaśās—See *Katāksha*

Kāthiāwar—1 *Saurashtra* 2 *Surāshtra* 3 *Sulathika* or *Surāshtrika* of the *Dhauh* inscription 4 *Syrastrene* of *Ptolemy*. The southern portion of *Kāthiāwar* was called *Prabhāsa* containing the celebrated temple of *Somnāth* at a short distance from which was situated the spot where *Kṛṣṇa* passed away from this mortal world.

Kāṭmandu—1 *Kāsthūmīndapa* 2 *Kāntipuri* 3 *Mañjupattāna* 4 *Mañjupātan* the capital of *Nepāl*.

Kātwā—1 *Kantaka-nagara* 2 *Kantaka drupa* 3 *Kāṭṭvīpa* in the district of *Burdwan* in Bengal.

Kāverī—I 1 The river *Ardhaganga* 2 *Sahyādriyī* 3 *Kaveri* 4 *Chela Gangā*. II A branch of the *Nerbuda* near *Māndhitā* was called *Kāverī*.

Kāwā-Dol—An isolated hill near *Gavā* on which the *Śilabhadra* monastery was situated, it was visited by *Huen Tsiang*. It is a part of the *Barāhat Hill* (*Khalatika Parvata*), containing the *Nāgārjuna* caves.

Kedārnāth—*Kedāra*, situated at the source of the *Kālī Gangā*. The celebrated temple of *Kedāranātha* is situated in the *Rudra Himalaya* in *Garwal* below the peak of *Mahāpantha* on the west of *Badrinath*. The worship of *Mahādeva* *Kedāranātha* is said to have been established by *Arjuna*, one of the five *Pandavas*. The river *Kālī Gangā* rises at this place and joins the *Alakānanda* at *Rudra Prayāga*.

Keljhar—*Chakranagara*, seventeen miles north east of *Wardha* in the Central Provinces. Perhaps it is the *Chakrāṅkanagara* of the *Padma Purāṇa*, *Pātāla khanda*, ch XVIII.

Ken—Same as *Kane*

Keśariya—Isala of the Buddhists, in the district of *Champāran* in the province of *Bihār*, where Buddha passed the eighteenth and nineteenth *Vassa* of his Buddhahood.

Keśas—See *Katāksha*

Khalra-Dih—*Jamādagni ārama* thirty-six miles north west of *Bahā*, it is said to have been the residence of *Jamādagni* and the birth place of his son *Parasurāma*. See *Zamania*.

Khajrāha—*Khajjurapura* the capital of the *Chandels*, in *Bundelkhand*.

KhanDES—*KhanDES*, Southern *Malwa* and parts of *Aurangabad* forming the ancient country of 1 *Haihaya* 2 *Anupadesa*, the kingdom of the mynah handed *Kārttyaviryārjuna*, who was killed by *Parasurāma*. Its capital was *Māhishmati* (modern *Maheśwar* or *Maheś*) on the river *Nerbuda*, forty miles to the south of *Indore*. It appertained also to the ancient kingdom of *Bidarbha*.

Kheda—Khetaka of the *Padma Purāna*, between Ahmedabad and Kambay in Gujarat. It is the Kuecha of Hsuen Tsiang, which Cunningham has correctly restored to Khetā or Kheda, now called Kaira. Khetaka was situated on a small river called Betravati (now called Vātrak) near its junction with the Sābarmatī (Sābarmatī). Juhen renders Kuecha by Khacha or Kachohha. Same as **Kaira**.

Khīragrāma—Twenty miles to the north of Burdwan. It is one of the fifty-two Pithas.

Khiva—The Khanat of Khiva is the 1 Urjagunda of the *Mataya P* (ch 120), called Urgendj, 2 Country of the Surabhis or Kharasmu or Kharism (Vambéry's *Travels in Central Asia*, p. 339).

Khorasan—Khurasan, celebrated for horses.

Khotan—Kustana, in Eastern or Chinese Turkestan.

Kishkindhyā—A small hamlet on the north bank of the river Tungabhadra, not far from Anagandi. It was the ancient Kishkindhyā of the *Rāmāyana*, where Rāmachandra killed Bāli, the king of monkeys.

Kiyul—1 Rohunālā. It has been identified by General Cunningham with Lo-in-mi-lo of Hsuen Tsiang, it is situated immediately to the south of Lakhiserai on the E I Railway. It contains a large image of Padmapāni and several Buddhist figures (Cunningham's *Arch S Rep*, vol III). Lo-in-mi-lo included Jayanagar on the north containing the fort, and Rajasora or Rajhana on the south containing many remains of the Buddhist period. See however, **Rehuanālā**. II The river Rishikulyā in Bihar.

Koch Bihār—It appertained to the ancient Pundra desa, especially to the eastern portion called Nivṛtti. For the history of Koch Bihār, see *JASB* 1838 p. 1.

Koh—The river Kutikoshikā of the *Rāmāyana*, a small affluent of the Rāma Gangā in Oudh.

Koh-Mari—Gosringa Parvata in Eastern Turkestan, containing a Buddhist monastery and a cave, it was a celebrated place of pilgrimage at the time of Hsuen Tsiang.

Koli—Kokilā, a river which flows through the district of Shahabad in Bihar.

Kolar—Kolāhalapura or Kolālapura, on the east of Mysore where Kārttyavarmāna is said to have been killed by Parasurāma.

Kolhāpur—1 Karavirapura. 2 Kolāpura. 3 Kolhāpura. 4 Padmavati. 5 Agastya āsrama, the hermitage of Rishi Agastya, but perhaps this is a mistake and the mistake originated by confounding Kolhāpur with Ākolha to the east of Nāsih, which is the reputed hermitage of Agastya.

Kollur—Gani on the river Krishnā, celebrated for its diamond mine (Tavernier's *Travels*). Gani is evidently the corruption of *Khani* (mine).

Kondavir—1 Kundinapura. 2 Bidarbhanagara. 3 Bhūmapura, the ancient capital of Bidarbha and the birth-place of Rukmini the consort of Krishna. Another Kondavir is mentioned by Tavernier, at present called Konavaidu in the province of Madras, not far from Guntur. It was built in the twelfth century by a king of Orissa. Kondavir is the same as Kundapura of Dowson, forty miles east of Amarāvati in Central India (see **Kundapura**). But see **Beder**.

Konkana—1 Parasurāma-kshetra. 2 It was a part of Aparāntaka, Konkana and Malabar forming the ancient Aparāntaka. 3 Gomanta-deśa. 4 Mushika. 5 Konkana (Wilson's *Hindu Theatre Sāradā Tilaka*). See **Southern Konkana**.

Koram—The river 1 Kuramu. 2 Krumu, of the *Rig Veda*, a tributary of the Indus. Same as **Kuram**. But see **Kunar**.

Korea—Korea perhaps appertained to Uttara Kuru.

Koriṅga—Kurangapura, near the mouth of the Godāvari.

Korur—1 Korura, between Multan and Loni, in the district of Multan in the Panjab, where Vikramāditya, king of Ujjayini, defeated the Sakas in a decisive battle in 533 A.D., the date of this battle is supposed to have given rise to the Samvat era. II 1 Korura. 2 Tāmrachuda-kroṇa. 3 Baṇji. 4 Karur, the capital of Chera, in the Kumbatur district, near Cranganore. Same as **Karur**.

Kosam—1 Kausāmbī 2 Kosambinagara 3 Batsyapattana, (about 30 miles to the west of Allahabad, it was the capital of 1 Batsya desa 2 Bamsa, the kingdom of Rājā Udayana Harsha Deva places his scene of the *Ratnavali* at this place

Kosilā—The river 1 Kutikā 2 Kutilā of the *Rāmāyana*, the eastern tributary of the Rāmgaṅgā in Oudh

Kotalgar—1 Umāvāna 2 Bānapura 3 Sonitapura of the *Harvamsa* at Lohul in Kumaun, where Ūshā was abducted by Annuddha, the grandson of Krishna See **Bāna Rājā's Gad**

Kota-Tirtha—In Kālāñjara

Kotesvar—1 Kōtīśvara 2 Kachchhesvara the capital of Kachchha (Kutch), on the river Kori, a branch of the Indus

Koṭī-Tirtha—1 In Mathurā 2 A sacred tank in Gokarna

Kottayam—1 Neleynda of the *Periplus* 2 Milkynda of Ptolemy 3 Nalakānana 4 Nalakāluka, in Travancore, a celebrated port of ancient India

Kotwal—Kāntipurī, twenty miles north of Gwalior

Krishnā—1 The river 2 The Krishna Krishnavatu 3 The Krishnavatuwa 4 The Bonwa 5 The Buni 6 The Buni 7 The Tynna of the Greeks

Kuśī—The river 1 Kumāu 2 Sukumūi in the Gwalior State it joins the river Sindhu near its junction with the Jamuna

Kubattur—1 Kuntalakapura 2 Kantalakapura 3 Kuntalapura 4 Surabhipattana, 5 Sopatma of the *Periplus* in Sorab in the Shimoga district of Mysore It was the capital of King Chandrabasa of the *Jaimini-Bhārata*

Kubjāma—1 Kubjīmraka 2 Kailhyāśrama at a short distance to the north of Hardwār

Kuenlun Mountain—1 Nīlā Parvata 2 Kṛishna Parvata, in Tibet

Kulā—1 Kuluta 2 Kuluka 3 Kulinda desa 4 Kuninda 5 Kalinda desa in the upper valley of the Brahmaputra Its capital was Nagarakoti

Kumāra Svāmi—1 Subrahmanya 2 Kārttikasvāmi 3 Svāmi tirtha 4 Bhattarī sthāna, about a mile from Tiruttani a station of the Madras and Southern Mahratta Railway on the river Kumārādhārā, it was visited by Saṅkarachārya

Kumāun—1 Kirmāchula 2 Kirmavāna 3 Kumārāvāna 4 A part of Brahmapura

Kumbhaconum—1 Kumbhakarna 2 Kumbhughonum in the province of Madras It was the ancient capital of Chola

Kunar—The Choaspes of the Greek which joins the Kabul river at some distance below Jalalabad It is also called Kumāma and Kishkū

Kundapura—1 Kundmapura 2 Kundminagara 3 Bidarbhanagara 4 Bhimapura forty miles east of Amravati in Central India Same as **Kondavir** But see **Beder**

Kurati—The river Karatová in North Bengal Same as **Karatoya**

Kurkihar—Kukkuṭapādāgiri, in the district of Gayā where the Buddhist saint Mahākāśyapa died Kukkuṭapādāgiri has also been identified with Gurpā lull (Gurupadāgiri), about 100 miles from Buddha Gayā See **Sobhnath Hill**

Kurū—Same as **Koram**

Kushān—Kapisā ten miles west of Opian on the declivity of the Hindu Kush

Kuśī—The river Kauśikī in Bengal Its confluence with the Ganges was known as the Kauśikī Tirtha or Kauśikī-Saṅgama

L

Lāḍak—It has been identified with Hātaka where Mānas-sarovara is situated (*Baroosa's Dictionary*, vol III, Preface, p 50)

Lāhari-Bandar—The ruins of Devala the 'Metamorphosed city' as it has been called, are situated at a very short distance to the north of Lāhari-bandar or Lārī-bandar in Sindh, in fact, Lāhari bandar was built with the ruins of Devala (Cunningham)

Lahor--*Salatura*, the birth place of Pāṇini the celebrated grammarian. The village is situated at a distance of about sixteen miles to the north east of Attok.

Lahore--1 *Lavapura* 2 *Lavakoṭa* 3 *Lavavara* 4 *Lobhavar*, in the Panjab. It was founded by Lava, son of Rāmachandra of the *Rāmāyana*.

Lakhnor--*Lakragar*, an old fort situated in the Rajmahal hills in Bengal.

Lamghan--1 *Lampāka* 2 *Murandā* 3 *Lampāka*, on the northern bank of the Kabul river.

Landal--The river Gini in the Peshawar district on which Pushkalāvati was situated.

Lānguliya--The river Lāngulini on which Chicacole stands.

Lenar--1 *Bishnu Gayā* a celebrated place of pilgrimage in Bihar not far from Mekkhar 2 *Lonāra*.

Lhasa--The capital of Tibet containing the celebrated Temple of Buddha the "Holy of Holies" built by Srongtsan Gampo, king of Tibet in 652 A.D. This monarch became a convert to Buddhism and introduced that religion into Tibet, being influenced by his two Buddhist wives, one a princess of China and the other a princess of Nepal. The image in the temple is the image of Buddha as a youthful prince of sixteen in his house at Kapilavastu. The Dalai Lama resides in the palace at Potala hill in the town. The first Dalai Lama was Lobzang he was of the yellow cap order and was raised to power by the Tartar prince Gushi Khan in the middle of the seventeenth century A.C. (Dr. Waddell's *Lhasa and its Mysteries*).

Lilājan--1 The *Nilājana* 2 The *Nilañjana* 3 The *Nanaujana* 4 The *Nirāñjana* 5 The *Nischirā* the upper part of the Phalgu which flows through the district of Gavā.

Little Gandak--Same as *Chhota-Gandaka*.

Little Tibet--Bolor. Little Tibet is also called Baltistan and Chitral. Its capital was Skardu.

Lodh-Moona--1 *Lodhira kāmāna* 2 *Garga āsrama* in Kumāun.

Lohughāt--*Lohārgala* in Kumāun on the river Lohā.

Lomasgr Hill--*Lomasā āsrama*, the hermitage of Lomasā Rishi. It is four miles north east of Rajauli in the sub-division of Nowadah in the district of Gavā.

Lonār--See *Lenar*.

Looni--Same as *Lun-nadi*.

Lucknow--Situated on the river Gumti. It is said to have been founded by Lakshmana, the brother of Rāmachandra of the *Rāmāyana* on an elevated spot now known as *Lakshmanātilā* or *Lakshmanapura* where a mosque was afterwards built by Saifdar Jang Subadar of Oudh. It is now within the Machchhibhawan fort, overlooking the Asfi (stone) Bridge. Asaf-ud-dowla made Lucknow his capital the capital of his two predecessors being at Fyzabad. The Great Emambarah with the Raumi Gate and the Masjid were built by Asaf-ud-dowla. The old Residency, Dilkusha and the Lal Baradārī were built by Saadat Ali Khan. The Moti Mahal and Shah Najaf were built by Nasir uddin Hyder, the Chutter Manzil was built by Nasir uddin Hyder. The Hossenahad buildings were constructed by Mahomed Ali Shah the Chhota Emambarah by Amjad Ali Shah, and the Kaisarbagh by Wajid Ali Shah. Mannua or Manjora about 24 miles north of Lucknow, has a very high and extensive mound called the fort of Māndhātā Nagraon in the district of Lucknow is said to have been the city of Rājā Nala a descendant of Rāmachandra (see *Vāyu Purāna*, II ch. 26) whose episode is given in the *Mahābhārata* (P. C. Mukerji's *Pictorial Lucknow*).

Lun-nadi--The river Lavanā, which falls into the Sindh at Chandpur Sonari in Malwa. It is also called *Nun-nadi*.

M

Madawar--1 *Matipura* 2 *Pralamba* of the *Rāmāyana* it is eight miles north of Bijnor in Western Rohilkhand.

Madhyārjuna--Six miles east of Kumbhakonum, in the district of Tanjore, Madras Presidency.

Madura—1 Mathurā 2 Dakṣiṇa Mathurā 3 Mīmāṃsā in the province of Madras. It was the capital of Pāṇḍya. The districts of Madura and Tinnevely formed the ancient Pāṇḍya or Pāṇḍu. It is one of the 32 Pīṭhas where Sati's eyes are said to have fallen. **Mahābalipur**—Bāṇapura, on the Coromandel coast. The "raths" of Mahābalipur are the true representations of ancient Buddhist viḥāras or monasteries.

Mahābhāna—1 Gokula 2 Braja 3 Khioshoras of the Greeks, a town about six miles from Mathurā across the Jamuna where Krishna was reared up during his infancy. It was sacked by Mahmud of Ghazni as the "fort of Rājā Kulchauri." See **Gokul** (**Purāṇa**).

Mahānadi—1 The river Chitropalā 2 The Chitropalā 3 The Mahānadi in Orissa. The portion of the river before its junction with the Pyri or Puri is called Utpalēśvara and the portion below its junction with the Pyri is called Chitropalā or Chitropalā.

Mahānandā—The river Nandā in Bengal, to the east of the river Kosi.

Mahārāshṭra—Same as Mārghātī country.

Mahāsthāna-Gada—1 Mahāsthāna 2 Śāladhāpa 3 Jamarāgnī-rama 4 Parasurama-rama 5 Ugra, in the district of Bagura in Bengal, celebrated for the temple of Mahādeva called Ugramādhava.

Mahendra-Māli Hills—The Mahendra Hills of Ganjam and Southern India where Parasurāma retired after he was defeated by Rāma. The hills include the Eastern Ghats.

Mahes—Same as Mahesvar.

Mahesvari—1 Mahismatī 2 Māhissatī 3 Agnipura on the right bank of the Nerbuda, forty miles to the south of Indore; it is also called Choli Mahesvari. It was the capital of Mahiya or Anupadisi or Mahishamandala, the kingdom of the married-handed Kārttiavīryārjuna of the Purāṇas. But see **Māndhātā**.

Māhi—1 The river Mahatī 2 The Māhi 3 Mahitī in Malva. 4 Mayurī a town in the Malabar coast.

Māhī—The river Māhi of the *Malinda Paṇḍa*; it is a tributary of the Gaudak.

Mahoba—Mahotsava nagari in Bundelkhand.

Mālikote—1 Dakṣiṇa Badarikā-rama 2 Yādavyagiri twenty-five miles to the north of Seringapatam in Mysore containing one of the four principal *Mathas* (monasteries) of Rāmānuja and a temple of Krishna known as Chawālur 3 Tirunāvayampur (S. K. Aiyangar's *Ancient India* p. 208). Same as **Melukote**.

Malabar—1 Mallāra-deva 2 Part of Aparāntaka, Malabar and Konkana formed the ancient Aparāntaka 3 Malabar Thavacore and Canara formed the ancient Kerala, called also Ugra and Chera 4 Ketalaputra of Asoka's Inscriptions 5 Ketalaputra 6 Muralā.

Malabar Coast—1 Kerala 2 Ugra (see **Malabar**) 3 Muralā 4 Damila of the Jātaka.

5 Limyrika (i.e., Damirika) of Ptolemy 6 Ketalaputra 7 Ketalaputra. See **Malabar**.

Malabar Ghats—Malavyagiri 2 Chandanagiri the southern portion of the Western Ghats south of the river Kāveri.

Malabar Hill—Bādukṣvāna hill in Bombay containing the temple of Mahādeva Bālukṣvāra.

Malikhead—Manyakshetra on the river Kṛishnā.

Mallaca—Upamallaka.

Malvan—Melzigenis of Ptolemy, a town situated in the land of Medhi in the Ratnagiri district of the Bombay Presidency.

Malwa 1 Mālavya 2 Avanti 3 Dīseraka. Its capitals were Ujjayini and Dhārānagara. Eastern Malwa, including the kingdom of Bhopal, was called Dasārṇa and Dakṣiṇāgiri, its capital was Bidisa or Bhūsa. Northern Malwa was called Seka and Apā. Seka at the time of the *Mahābhārata*.

Manāl—A village near Badrināth in Garwal. It was the hermitage of Rishi Vyāsa, the author of the *Mahābhārata*.

Mānas Sarovar—The lake Mānasa sarovara 2 Manasa 3 Baibhrīja sarovara It is situated at the foot of that part of the Kailāsa range which is called Baidyuta-parvata

Mānbhum—The western portion of the district of Mānbhum in the province of Bengal appertained to the ancient country of Malla desa

Mandāgni—Same as Mandākini

Mandākini—1 Same is the river Kālī-nadī in Garwal 2 The river Mandākini which flows into the river Pārsunī (ancient Payoshnī) by the side of Chitrakūṭa in Bundelkhand It was created by Anusuvā wife of Rishi Attri and daughter of Dakṣha, to avert the effect of a drought of ten years

Mandala—1 Mahesmati-mandila 2 Mahesmati 3 Mahasamandila 4 Mūṣha 5 Mahishika 6 Mūṣhamandila 7 Hūṣha 8 Anupidesa a country in Central India, of which Mūṣhamati was the capital

Mandāra Giri—A hill in the Banka sub-division of Bhagalpur in Bihar, two or three miles from Bamsi The gods are said to have churned the ocean with this hill as churn-staff

Mandasor—1 Dasapura 2 Dasanagara, on the Chambal in Malwa about ninety five miles south-east of Udayapur

Māndhātā—1 Māhishmati 2 Omkaranātha 3 Baidurya Parvata 4 Omkūta 5 Omkāra-kshetra 6 Amaresvara an island in the Nerbuda five miles to the east of Mahes The temple of Omkaranatha one of the twelve great Lingas of Mahādeva, is situated at this place

Mandū—Mandapapura in Malwa

Mangala Giri—Pāṇi Nisimha seven miles south of Bezvada in the Kistna District, Madras Presidency, on the top of the hill is a temple of Nisimha, visited by Chaitanya

Manglā Gaurī—One of the fifty-two Pithas in Gaya

Mangla Paithān—Same as Paithān

Manglora—1 Mangala 2 Mangal 3 Mangalapura, on the Swat river It was the capital of Udyāna

Mānikalya—Mānikapura, in the Punjab, celebrated for its Buddhist tope, where Buddha in a former birth gave his body to feed a starving tiger

Manikaran—1 Manikarnā, 2 Manikarnakā on the Pārvatī in the Kulu valley

Manikarnikā—1 Brahmanāla, 2 Manikarnikā in Benares

Mānikāla—Same as Mānikalya

Mānikapattan—Mūmura of the Mahābhārata a seaport at the mouth of the lake Chilka Manipura was once the capital of Kalinga The situation of the capital of Kalinga as described in the Mahābhārata and the Raghuramā as well as the name accord with those of Mānikapattan

Mañjerā—The river Bañjulā, a tributary of the Godāvari, which is also mentioned as Mañjulā

Mārhātā Country—1 Mahāśashtra 2 Āmaka 3 Asvaka 4 Asakka 5 Mulaka 6 Alaka 7 Mūṣika 8 Devaśashtra 9 Mallurāashtra 10 Bidaibha (*Anargha-Rāghava*, vii 96 Barooah's *Dictionary*, vol III, Pref pp 138 139), the boundaries of which in the seventh century were Malwa on the north, Kosala and Andhra on the east, Konkana on the south, and the sea on the west Its ancient capitals were Pratiśthāna, Kalyāni and Devagiri

Mārkaṇḍa—The Arunā, a branch of the Sarasvatī, in Kurukshetra Its junction with the Sarasvatī, three miles to the north-east of Pehoa, is called the Aruna sangama But this identification is doubtful (see *Oghavatī* in Pt I) It is perhaps the Oghavatī of the Mahābhārata

Mar Koh—The mount Meros of Alexander's historians near Jalalabad in the Punjab

Mārta—1 Mārtikāvata, 2 Saubhanagara, 3 Śālvapura the capital of Mārtikāvata or Śālva on the north-west of the Aravali range in Marwar, not far from Ajmer It is also called Merta or Maitra But see Alwar.

Martan—Same as **Matan**

Mārwar—1 Mordua deśa 2 Maru-deśa 3 Marudhanva 4 Marusthali 5 Marusthala 6 Mārava 7 Gurjara of the seventh century, in Rajputana

Masār—Mahāsāra, an ancient village six miles to the west of Arrah in the district of Shahabad in Bihar, at a very short distance from the Karsat station of the E I Railway It was visited by Huen Tsang It now contains only two temples

Maski—Suvāna-giri, situated to the west of Siddapur in Mysore, it was one of the four towns where Asoka placed a viceroy

Matan—Mārttanda, five miles to the north-east of Islamabad, in Kashmir It is also called Bavan (see **Bavan**)

Mathurā—1 Madhupuri 2 Surasena 3 Saupura 4 Sauryapura 5 Mathurā 6 Madhurā 7 Madhuvana It was founded by Satrugna, and was the birth place of Krishna Eighty miles all around Mathurā was called the Braja-Mandala Mathurā was the capital of the Bhojas

Maurawan—Six miles to the east of Unāo in Oudh It is said to have been the capital of Mayuradhva of the *Mahābhārata*

Māyāpur—1 Māyāpuri 2 Mayura (see **Hardwar**)

Maymene—Manimayī of the Rāmāyana (Uttara, ch 23), see my *Rasātala* in the *I H Q*, vols I, II It is in Turkestan, 22 miles from Andkhuy, and to the south-west of Balkh

Mazaga—1 Māsakāvatī of Pānini 2 Massaga of Alexander's historians 3 Mashanagar of Babar, twenty-four miles from Bajore, on the river Swat in the Eusofzoi country

Media—1 Ariana 2 Pahnava 3 Pahlava 4 Pallava 5 Mada 6 Madra or Uttara-Madra of the Purānas (see *Azerbyjan*), now included in the Persian kingdom

Megnā—1 The river Meghanāda 2 Meghavāhana, in East Bengal

Melukote—Same as **Mālikote**

Merv—Maru of the *Brihat samhita*, the capital of Mrga of the Purānas, a country of Sāka-dvīpa or Margiana

Mesopotamia—1 Mitanni of the Tel el-Amara inscription 2 Mitravana of the *Bhavisya P* 3 Śālmala dvīpa of the Purānas

Mewar—1 Śibi of the Buddhists, its capital was Jetuttara now called Nagan, eleven miles north of Chitore 2 Medapāta

Midnapur—The southern portion of Bengal, including the districts of Midnapur, Hughli, etc It was the ancient Sumha or Rādha

Mikula—1 Mekala hills 2 Soma parvata, in which the rivers Nerbuda and Son have got their source

Minagar—In Sindh, Pishenpopulo of Huen Tsang, which is Bichavapura according to Julien, but which Renaud restores to Basmapura (Beal) Saminagara (Tod)

Mirāt—1 Mayarāshtra, 2 Mayurāt, the residence of Maya Dānava, father of Mandodari wife of Ravana

Misrikh—Mīraka tirtha in the district of Sitāpur in Oudh

Mithilā—1 Bideha 2 Tirabhukti 3 Tihuta 4 Janakapura, the capital of Rājā Janaka the father of Sitā

Mograpāḍā—Suvānagrāma, the ancient capital of Eastern Bengal, in the Naranganj subdivision of the district of Dacca It was famous for its fine muslins

Mohanā—The river Mahi, a tributary of the Phalgu in the district of Gaya

Moharpur—1 Dharmāranya, 2 Moherakapura, fourteen miles to the north of Bindhyāchal (town) in the district of Mirzapur Three miles north of Moharpur is the place where Indra performed austerities after he was cursed by Rishi Gautama husband of Ahalyā

Mohwar—The river Madhumati in Malwa, which rises near Kanod and falls into the Sindh about eight miles above Sonari The river has been mentioned in Bhavabhuti's *Mālata-Mādhava*

Mong—Nikai or Nikoa of the Greeks, on the Hydaspes in the Gujarat district, where the celebrated battle was fought between Alexander the Great and Porus (Puru)

Monghir—1 Mudgalagiri, from Mudgalaputra, a disciple of Buddha 2 Mudga-giri (a contraction of Mudgala-giri) 3 Modâgiri 4 Madguraka 5 Hiranyapervata of Hiuen Tsiang

Morâ Hill—Prâghodhi hill, near Buddha-Gayâ, across the river Phalgu

Mucharim—The Muchlunda tank, in Buddha-Gayâ

Mukhallangam—Kalinganagari, twenty miles from Parla Kumedî, in the Ganjam district, it contains many Buddhist and Hindu remains

Muktinâth—A celebrated place of pilgrimage situated in Tibet or north of Nepal on the Saptâ Gandakî range of the Himalaya, south of Śâlâgrâma, not far from the source of the Gandak. The place is associated with the legend of Tulsî and Nârâyana, and a temple of the latter exists at this place, hence the Gandak is called the Nârâyani

Mulâ-muthâ—The river Muralâ, a tributary of the Bhimâ in southern India

Multân—1 Mulasthânapura 2 Mauli snâna 3 Prahlâdapuri 4 Sâmbapura 5 Mitravana 6 Kâsyapapura 7 Hiranyapura 8 Malladêsa 9 Mâlava, Panjab, where Nârâyana incarnated as Nrsimha and killed the Asura Hiranyakasipu, the father of Prahlâda. It was the capital of Malla-dêsa or the country of the Mallis of Alexander's historians, which was given to Lakshmana's son Chandraketu by his uncle Râmachandria, when the latter made a disposition of his kingdom before his death. See **Hindaun**. Multan and Jahrawar were comprised in the ancient country of Sauvira

Mundore—Same as **Madawar**

Mungipattana—Same as **Paṭtan**

Murg—Same as **Mong**

Murghab—Gabhastî of the *Vishnu Purâna*, a river in Śâkadvîpa. Murghab means "the river of Mriga" or Margana in Turkestan

Mustagh—See **Karakorum Mountain**

Muyiri-Kotta—1 Mouziris or Muziris of the Greeks 2 Murachipattana 3 Muñjagrâma, in the Malabar coast, opposite to Cranganore

Muzaffarnagar—Khândava-vana of the *Mahâbhârata*, at a short distance to the north of Mirat, it is one of the stations of the North Western Railway. Arjuna appeased the hunger of Agni, the god of fire, at this place

Mysore—1 Mahishaka 2 Mahishamandala

N

Nadlâ—See **Nuddes**

Nâgarî—1 Madhyamikâ, near Chitore, in Rajputana, which was attacked by Menander. He was defeated by Vasumitra, grandson of Pushyamitra and son of Agnumitra of the Sunga dynasty 2 Jetuttara, the capital of the kingdom of Śivi

Naini Tâl—See **Nyni Tâl**

Nandâkîni—The river Nandâ of the Purânas, which falls into the Alakânandâ in Garwal

Nanda-Prayâga—At the confluence of the Alakânandâ and Mandâkîni, a small river. It is one of the five (*Pañcha*) Prayâgas

Nandkol—The lake Nandisara, which is a part of Nandikshetra, twenty three miles north of Srinagar near Mount Haramuk in Kashmir, sacred to Śiva and Nandi

Nanghenhar—1 Nagarâhâra 2 Nysa of Alexander's historians 3 Nagara or Dionysopolis of Ptolemy 4 Nigarâhâra 5 Nurâhâra, four or five miles to the west of Jalâlâbâd (see **Jalâlâbâd**)

Narwar—1 Nishadha, 2 Nalapura, forty miles south-west of Gwahor. It was the capital of Râjâ Nala of the story of Nala Damayanti of the Purânas

Nâsik—1 Pañchavati-vana 2 Sugandhâ 3 Nâsikya, on the Godâvari where Sîtâ was abducted by Râvana, king of Lankâ. The district of Nasik was anciently called Govardhana,

- Nāthadvāra**—Sīar, on the Banas, twenty-two miles north east of Udaypur in Mewar. It contains the celebrated original image of Kesava Deva removed by Rānā Rāj Singh from Mathurā in anticipation of Aurangzeb's raid.
- Nausari**—Navarāshtra in the Baroach district, Bombay.
- Nawal**—Navadevakula, thirty three miles north west of Unao near Bangarmau in Oudh, and 19 miles south-east of Kanouj, visited by Hiuen Tsiang. It was the Ālavi of the Buddhists and Jainas, but see **Airwa**.
- Nayā-Tirupati**—Nava Tripadi, twenty miles to the east of Tinnivelli, visited by Chaitanya.
- Nepal**—1 Nepāla 2 Himavanta 3 Kimpurushavarsha.
- Nerbuda**—1 The river Narmadā 2 The Muralā 3 The Purva Gaugā 4 The Revā 5 The Murandālā. It rises in the Amarakantaka mountain.
- Newuj**—The river Nirvindhya, a tributary of the Chambal.
- Nigambod-Ghāt**—Nigambodha tīrtha of the *Padma Purāna*, in old Delhi (Indraprastha).
- Nigilva**—In the Nepalesse Terai, north of Gorakhpur and thirty eight miles north-west of the Uska station of the Bengal and North Western Railway. It has been identified by Dr Fuhrer with Kapilavastu, the birthplace of Buddha. The ruins of Kapilavastu lie eight miles north west of Paderia, which has been identified with the Lumbini garden where Buddha was born. But see **Tibaurā**.
- Nilakantha**—A celebrated place of pilgrimage, containing the temple of Nilakantha Mahādeva at the foot of the Seopuri mountain to the north of Kātmāndu in Nepal.
- Nileswaram**—Nelynda in the Malabar Coast.
- Nilgiri**—I The Nila Parvata or Nilāchala in the district of Puri in Orissa. II 1 Darddura 2 Durddura 3 Dairddara Parvata, in the Madras Presidency.
- Nimkhārvana**—Nimshuranya, twenty four miles from the Sandila station of the Oudh and Rohilkhand Railway, and twenty miles from Sitapur, on the left bank of the Gumti. It was the abode of sixty-thousand Rishis, many of the Purānas were written at this place.
- Nimsar**—Same as **Nimkhārvana**.
- Nirā**—The river Nibārā, a tributary of the Bhīmā.
- Nizam's State**—1 Andhra 2 Talanga 3 Tri Kaluga, between the Godāvari and the Krishnā.
- Northern Circars**—1 Kaluga 2 Bengi deva. The southern portion of the Northern Circars between the Chikakol river and the Godāvari was called Mohana desa at the time of the *Mahabhārata*, the northern portion was then a part of Kaluga.
- Nuddeā**—Navadvīpa in Bengal the birth place of Chaitanya. It was the last Hindu capital of Bengal, conquered by Bakhtiar Khilji in 1203. To the north east of the present Nava dvīpa at the distance of about a mile are the ruins of Ballāla Sena's palace, and there is also a tank of Ballāla Sena called Ballāla dighi.
- Nundgāon**—Nandigrāma of the *Ramāyana* in Oudh where Bharata resided during the exile of Rāmachandra. It is about ten miles to the south of Fyzabad, near Bharatkunda.
- Nurpur**—1 Audumbara 2 Odumbara, in the Panjab, its capital is Pathankot which was anciently called Pratishtāna. The district of Nurpur is now called *Gurudaspur*.
- Nyni Tāl**—The lake Tri Rishi of the *Skanda Purāna*, in the United Provinces.
- Nysatta**—Nysa of the Greeks, on the northern bank of the Kabul river, about two leagues below Hashtanagar. See, however, **Nanghenhar**.

O

- Ohind**—Udakhanda on the right bank of the Indus, in the Peshawar division of the Panjab, fifteen miles to the north east of Attock.
- Omkārnāth**—1 Amaresvara 2 Omkāranātha 3 Omkāra 4 Omkāra-lshetra, near Mandalesvara, which is five miles to the east of Mahes (the ancient Māhushmati), on the bank of the Nerbudda. It is one of the twelve great Lingas of Mahādeva. Same as **Māndhātā**.

Opiān—1 Hupian 2 Alexandra, a town founded by Alexander 3 Alasadda of the *Mahāvamsa*, twenty-seven miles to the north of Kabul It was the capital of Parāsusthala and the birth-place of Menander (Milinda of the *Milinda-Pañho*) Perhaps it is the ancient Kshatriya-upanivasa, Opiān being a contraction of Upanivasa.

Or—Same as Uri, a tributary of the Nerbuda

Orissa—1 Udra 2 Odra 3 Utkala

Oudh—I 1 Ayodhyā, the kingdom of Rāma 2 Kosāla, it was divided into Uttara and Dakshina Kosāla 3 Sāketa 4 Setukā 5 Sagada of Ptolemy 6 Bisākhā II The town of Ayodhyā

Oujein—Same as Ujin

Oxus—1 The river Vakshu 2 Suchakshu 3 Chakshu 4 Ikshu 5 Āsmanvati, which flows through Śākadvīpa 6 Bhagavat gangā 7 Pātāla-gangā 8 Vamksha of *Bhāgavata* (V ch 17)

P

Pabbosā—Prabhāsa, thirty-two miles south-west of Allahabad and three miles to the north west of Kauśāmbī, visited by Huen Tsang

Paddair—The river Palāśini near Kalugapatam in Ganjam

Paderia—A village in the Nepalese Terai, two miles north of Bhagavānpur It has been identified with the Lumbini garden, where Buddha was born (see *Nigilva*) But the Lumbinivana has been identified by P C Mukherji with Rummenden (see *Rummen-dei*)

Padmā—The river Padmāvatī, a branch of the Ganges, in East Bengal

Padmanābhapur—Same as Anantapur (II)

Padraona—Pāvā, on the Gandak, the last place visited by Buddha before he reached Kuśinagara, where he attained *Nirvāna*

Paghmān Range—Pavamāna mountain of the Nishadha Range, a part of the Hindu Kush

Pāhāpura—1 Kola-Parvatapura 2 Kolapura 3 The Paloura of Ptolemy, in the district of Nadia in Bengal

Pain—Same as Pain Gangā

Painām—Suvarnagrāma, the ancient capital of Eastern Bengal, on the river Dhalesvari, in the district of Dacca Same as *Sonārgāon*

Pain-Gangā—1 The river Payoshni mentioned in *Bhāgavata P* (V, ch xix, v 17), a branch of the Wardha in the Central Provinces 2 The Bidarbha nadi Same as **Pain**

Paira—The river Pūrnā, a branch of the Godāvari

Palsunt—1 The river Payasvini 2 The Chitrakutā, a tributary of the Jumna, which flows near Chitrakutā in Bundelkhand

Palṭhān—1 Pratishthānapura 2 Potana 3 Potali 4 Paudanya, on the Godāvari It was the capital of Śāhivāhana, king of Mahārāshtra, the Āśmaka of the Purānas and Assaka of the Buddhists It is also called Pattana and Mangi Pattana or Mangila Pattana (see *Pattān*)

Pākpattan—Ayodhana, in the Punjab

Palembang—Śrībhoja, in Sumatra, a seat of Buddhist learning in the seventh century much frequented by the Chinese pilgrims

Palṭhāna—In Guzerat, situated at the foot of a mountain called Śatruñjaya, to the south-west of Bhānagar It is one of the five hills sacred to the Jainas and contains a temple of Ādinātha.

Pālni-Hills—Rishabha-parvata, in the district of Madura, Madras

Pāmbal—The river Pushpāvatī in Travancore

Pamghān—See **Paghmān range**

Pamir—Pārpātra of the Nishadha Parvata

Pampā—A branch of the Tungabhadra. Mount Rishyamukha is situated on the eastern bank of this river, where Rāmachandra met Hanumāna and Sugrīva for the first time. There is also a lake called Pampā sarovara near Kishkindhyā (see *Kishkindhyā*).

Pāmpur—Padmapura, on the right bank of the Behat (Jhelum) eight miles to the south-east of Srinagar in Kashmir. It is celebrated for its cultivation of *Kumkuma* or saffron (*crocus sativus*), which was largely used as a cosmetic by the ladies of ancient India.

Panchāna—1 The Pañchānana. 2 The Sappini, which flows through the districts of Gaya and Patna.

Pāṇḍharpur—Same as Pāṇḍerpur.

Pāṇḍerpur—1 Pāṇḍupura. 2 Pāṇḍukshetra. 3 Pundarika-kshetra. 4 Tāpasārama. 5 Tapasa. 6 Tabasa of Ptolemy. 7 Paundarika, on the river Bhīmā in the district of Sholapur in the province of Bombay. It contains the celebrated temple of Bithalnāth or Bīthoba Deva, an image of Krishna. Krishna is said to have visited this place with Rukmini to see Pundarika who was celebrated for his filial affection.

Pandritan—Purānādhushthāna, the ancient capital of Kashmir, four miles to the south-east of Srinagar.

Pāṇḍua—I 1 Pundravardhana. 2 Pundra. 3 Paundra, the ancient capital of Bengal, six miles north of Malda. II 1 Pradyumna nagara. 2 Marapura, in the district of Hughli in Bengal.

Panipat—Pāṇiprashta.

Panjab—1 Sapta-sindhu. 2 Aratta. 3 Takkaśa (Huen Tsang). 4 Pañchānada, the country of the five rivers Śatadru (Sutlej), Bipāśa (Bias), Irāvātī (Rāvi), Chandrabhāgā (Chenab) and Bitastā (Jhelum).

Panjah—The river Pañchapadi, a tributary of the Oxus, in Śāka dvīpa.

Pañjora—I 1 The river Gauṇī of the *Mahābhārata* and the *Purāṇas*. 2 Gouras of the Greeks which united with the river Swat to form the Landor, an affluent of the Kabul river. II Pañcha karpata, a district on the southern slope of the Hindu Kush.

Panjshir—Juhon supposes that Panjshir and Tagao valleys in the north border of Kohistan comprised the ancient district of Kapuśā.

Pāpanāsini—The river Payasvini, in Travancore, visited by Chaitanya.

Pappaur—Pāvāpura or Pāvā, three miles east of Sewan in the district of Chupra, where at the house of the goldsmith Chunda, Buddha was served with *Sulāra maddara* (hog's flesh) which aggravated the illness which terminated his life.

Pārasnāth-Hill—1 Samet sikhara. 2 Samudagiri. 3 Malla parvata. 4 Mount Maleus of the Greeks. 5 Samādhi giri, in the district of Hazaribagh in Bengal. It is one of the five hills sacred to the Jainas.

Pārasurāmapura—Twelve miles south-east of Patṭi, in the district of Pratāpgad in Oudh. It is one of the fifty-two Pithas.

Parba—The river Pārvaṭī, in the Jalandhar Doab, which falls into the Bias. Manikaran, a celebrated place of pilgrimage, is situated on this river.

Pārbaṭī—The river. 1 Pāra. 2 Pārā, an affluent of the Chambal which rises in Bhopal.

Parthia—Pārada, ancient Persia.

Pasha—Bāsākhā, in the district of Gonda in Oudh, it was the capital of Śāketa or Oudh in the Buddhist period.

Paśupatināth—A celebrated temple of Mahādeva in Nepal, associated with the story of the fowler and the god.

Pātharghātā—1 Śilā-sangama. 2 Bikramasīlā-vihāra. 3 Batesāvarnātha. 4 Batesā, four miles to the north of Kahalgāon, in the district of Bhagalpur.

Pāṭiālā—Prasthala, in the Punjab.

Patna—1 Pātahputra. 2 Kusumapura. 3 Pushpapura, the capital of Magadha, where Uḍāyi or Udayāsava, the grandson of Ajātasatru (contemporary of Buddha) removed the seat of government from Rājagriha.

Pāṭṭan—I 1 Anahila pāṭṭana 2 Anulivarapāṭṭana, in Guzerat II 1 Mangila-pāṭṭana 2 Śālivāhanapura 3 Brahmapuri-Pratishṭhāna 4 Paithāna of the Greeks 5 Murgipāṭṭana (Murgi Paithān), twenty-eight miles south-west of Aurangabad, it was the capital of Śālivāhana

Pāṭṭiala—See Pāṭiālā

Pauri—Ashtāvakra āsrama, near Śrinagar in Garwal

Pāvāpuri—1 Apāpāpuri 2 Pāvā about seven miles to the south-east of Bihar (town) Mahāvīra, the Jaina Tīrthaukara, died at this place in 527 B.C.

Pegu—1 Ramanya 2 Aramana 3 Hamsavati, in Burma

Pehoa—Prithūdaka, where the celebrated Brahmayoni-tīrtha is situated, fourteen miles to the west of Thanjavur

Pennar—1 The Southern Pennar is the Pāpāghni 2 See **Pennair**

Pennair—1 The river Tailaparni, in the province of Madras on which Nellore is situated 2 The Pnākinī It is also called Northern Pennar

Persia—1 Pārsya 2 Pathava 3 Iran 4 Tajika 5 Pārsika 6 Pathava 7 Pallava, its capital was Surasthāna according to Huen Tsang

Peshawar—Purushapura, the capital of Gāndhāra (see **Cabul Valley**)

Phalgu—1 The river Mahānadi of the *Mahābhārata* 2 The Līlājana 3 The Nīlājana 4 The Nairājana 5 The Nirājana 6 The Nīlāchana 7 Nirājana of the Buddhists, on which Gaya is situated

Pindar—The river Karna Gangā a tributary of the Alakānandī in Garwal

Pīṇḍāraka-Tīrtha—Near Golāgar in Guzerat, sixteen miles to the east of Dvarkā

Pīnjōtāl—Mahāvāna vihāra or Sanghārāma, visited by Huen Tsang near Sumgrām in Buncī, about twenty six miles south of Manglora, the old capital of Udyāna

Pīśāni—Same as Pāśuni

Pīśni valley—Pāshana in southern Afghanistan

Pīthāpura—Gayā-pāda 2 Pīthapura, in the Godavari district about forty miles from Rajamahendri, Gayāsura's feet rested at this place when he was overthrown by Vishnu It was conquered by Samudra Gupta

Poona—Punaka or Puna in the Bombay Presidency

Porebunder—Sudāmāpuri, in Guzerat, it was the port of Chaya

Pranahit—1 The river Pranatī 2 The Pranahitī 3 The Prāpi, formed by the united stream of the rivers Wardha and Wainganga in Central India

Pudubell-Gopuram—Buddha Kūṭi, in the province of Madras, visited by Chaitanya

Pūhat—Punach, in Kāśmir

Pulicat—Palakkada of the inscriptions, in the province of Madras

Punpun—The river Punahpuna, a tributary of the Ganges, in the district of Patna in Bengal

Puri—1 Purushottama-kṣetra 2 Śrīkṣetra 3 Dantapura, (Hunter and Fergusson) 4 Dantura 5 Charitrapura, in Orissa The temple of Jagannāth was built by Ananga Bhīma Deo of the Gangā dynasty in 1198 A.D.

Purnā—The river 1 Payoshnī 2 The Krathakausika 3 The Bidarbhanadi, in Berar

Purnea—Kausikikachchha, in Bihar

Purtī—The river Payoshnī, in Travancore

Pushkar—1 The Pushkara lake 2 Brahma-tīrtha 3 Brahma sara 4 Śārasvata lake, six miles from Ajmir

Pyri—The river Pretoddhārini, which joins the Mahānadi at Raju

R

Rādha—1 Sumha of the *Purāṇas* 2 Rādha 3 The country of the Gangāndra of Ptolemy, its capital was Gange, the "Port of Ganges" of the *Periplus of the Erythraean Sea* (Septegrāma)

Raila—1 *Rāhugrāma* 2 *Ashtābakra āśrama*, the hermitage of Rishi Ashtābakra, four miles from Hardwar

Rājagiri—*Rājagriha* of the *Rāmāyana*, on the north bank of the Bias It was the capital of the *Aśvapatis* of Kekaya It is also called *Rājgir* See **Jalalapur**

Rājamahendri—1 Dantapura (Cunningham and McCrindle) 2 *Rājapura* of the *Mahābhārata* 3 *Bidyānagara*, on the Godāvari, the capital of Kalunga It was the capital of the Chalukya kings (eastern branch) from Kubja Vishnu Vardhana to Vira Deva Kulottunga (7th to 12th century)

Rājauri—1 *Rājapuri* 2 *Abhisāri* 3 *Abhisāra*, south of Kashmir and south east of Punjab

Rajgir—1 Girivrajapura of the *Mahābhārata* 2 *Rājagriha* of the Buddhist annals 3 Kusāgarapura, in the district of Patna, was the capital of Magadha till the seat of government was removed to Pataliputra (Patna) It was the abode of Jarāśandha, king of Magadha Buddha lived at Rājgir in the Venuvana garden presented to him by Rājā Bimbisāra The first Buddhist synod was held under the presidency of Mahā Kāśyapa shortly after Buddha's death, in a hall built by Ajātasatru in front of the Saptaparv cave by the side of the Vaibhāra mountain The Śisunāga dynasty from Śisunāga to the nine Nandas reigned in Magadha from 685 to 321 B.C. (the names of the Nandas are mentioned in the *Mahāvamsa*, ch V, the first Nanda was Mahāpadma Nanda who reigned for 88 years and the other eight Nandas for 12 years the last Nanda being Dhana-Nanda or Yogānanda whose history is given in the *Bihar Kathā* The seat of government was removed to Pataliputra by Udayāsya who reigned from 519 to 503 B.C. (*Vāyu Purāṇa*) Śisunāga is said to have removed his capital to Basili Kilasaka, the eleventh king of this dynasty, in whose reign the second Buddhist synod was held in 443 B.C. at the Balukārāmavihāra in Vasāli under the presidency of Revata, reigned from 453 to 425 B.C. (Fergusson and Upham's *Mahāvamsa*, ch IV) The cause of convening the synod is mentioned in the *Vinaya Pitaka*, *Chullavagga*, pt XII, ch 1) Same as **Rājagiri**

Rajim—Devapura of the *Padma Purāṇa*, on the Mahānadi in Central India, it is a contraction of Rājivālochana which was the name of Rāmachandīa who visited the place to save his brother Śatrughna from death

Rājmaḥal-Hills—1 Antargiri 2 Kālakavana of Patnājali, in the Santal Pargana in the province of Bihar

Rājputānā—1 Maru, 2 Mausthah 3 Marudhanva East Rajputana was called Kukura

Rājshāhi—It appertained to the ancient kingdom of Punjab, and formed a part of the ancient sub-division of Budhia

Rakshi—The river Drishadvati in Kurukshetra, which flows by the south east of Thanesar (Cunningham) But this identification does not appear to be correct The Drishadvati has been correctly identified with the Chitang which runs parallel to the Sarasvati on the south

Rāmahrād—A tank in Thanesar, sacred to Parasūra

Rāmesvara—The first island of the chain of islets forming the Adam's Bridge It contains the celebrated temple of Rāmesvara, one of the 12 Great Lingas of Mahādeva

Rāmeśvara Sangama—The confluence of the river Banas with the Chambal in Rajputana

Rām-Gangā—1 The river Suvāmā 2 Uttaragā 3 Uttānukā of the *Rāmāyana*, in Oudh It joins the Kālīnadi opposite to Kanauj It is a tributary of the Saraju

Rāmnagar—I 1 Ahichhatrapura 2 Ahichhetra 3 Adikotā 4 Ahichhatra 5 Adhichhatra 6 Chhatravatī 7 Pratyagraha, the capital of North Pañchāla in Rohilkhand, twenty miles west of Bareilly There is still a place called Ahichhatrapura near Rāmnagar II Vyāsakāsi, opposite to Benares across the Ganges

Rāmpāla—1 Ballālapuri 2 Bikramapura, the capital of Ballāla Sena, king of Bengal, about two miles from Munshiganj, at Vikrampur in the district of Dacca

Rāmpur-Deorīyā—Rāmagrāma of the Buddhist annals, in the district of Basti, in Oudh It contained a stūpa over a relic of Buddha's body, now diluviated by the river.

Rāmtege—Same as **Rāmték**

Rāmték—1 Rāmāgiri of the *Meghaduta* 2 Sambuka āsrama 3 Śaibala-giri, the hermitage of the Śūdra Sambuka of the *Rāmāyana*, north of Nagpur, in Central India

Rāngāmātī—1 Karna Suvarṇa 2 Kansonā, on the right bank of the Bhāgīrathī, four miles below Berhampur, in the district of Murshidabad in Bengal It was the capital of Ādisura, king of Bengal

Rangit—The Rankshu, a tributary of the Tistā

Rangoon—Puskaravatinagara, the birth place of Trapusa and Bhalluka, who gave honey and other articles of food to Buddha and who built the Shadagon Pagoda on the hairs given to them by Buddha, after their return to Rangoon

Rānigāt—1 Barana 2 Aornos of the Greeks, in the Panjab, about sixteen miles north west of Ohind

Rāpti—1 The river Arāvatī 2 Irāvati 3 Achiravati 4 Ajravati 5 Nāganadi 6 Śarāvati 7 Sadānirā 8 Rathasthā, in Oudh, on the southern bank of which Śrāvastī, the ancient capital of North Kosala, is situated

Ratanpur—1 Ratnapura 2 Manipura, the capital of Dakshina Kosala or Gondwana, 15 miles north of Bilaspur, in the Central Provinces, it was the capital of king Mayuradhvaja of the *Jamini Bhārata*

Ratnagiri—1 Rishigiri 2 Isighi 3 Pāndāo mountain of the Buddhists, one of the five hills of Rajgir in the district of Patna

Raunākshī—The river 1 Sarasvatī 2 Prabhāsa Sarasvatī, near Somnath in Guzerat, it rises in Mount Abu

Rāval—Ashtigrāma, in the district of Mathura, the birth place of Rādhlukā, where she passed the first year of her infancy and then removed to Barshāna by her parents

Rāvī—1 The river Irāvati 2 The Arāvatī 3 The Purushnī 4 The Parushnī 5 The Haimavati 5 The Hydrantes of the Greeks, in the Panjab

Rawalpindi—It was comprised in Basati in the Panjab

Rāwanhrad—1 The lake Rāvana-hrada 2 Anavatapta lake 3 Anotatta lake of the Buddhists 4 Lohita sarovara of the *Purānas*

Rechna-Doab—Between the Chinnab and the Ravi in the Panjab It comprised Madra desa, called also Bāluka, the capital of which was Śākala

Rehunnālā—1 Lomulo of Huen Tsiang 2 Rohunnālā of Vivien St Martin, five miles to the north east of Kiyul in the district of Monghir See **Kiyul**

Revelganj—Gautama āsrama, near Chapra in Bihar The hermitage of Gautama was situated at a place called Godnā, but the *Rāmāyana* places the hermitage of the Rishi at a short distance from Janakpur in Tirhut See **Godnā**

Rewā—1 Kārusha 2 Karusha 3 Adhūrāja 4 Bahela, the kingdom of Dantavakra Same as **Baghelkhand**

Rintāmbur—Rantipura, on the Chambal, in Rajputana It was the residence of Ranti Deva alluded to by Kālidāsa in his *Meghaduta* His sacrifice of cows brought into existence the river Charmanvati on which the town is situated

Rintimpur—Same as **Rintāmbur**

Rishikeś—See **Hrishikesa**

Rishikula—1 The river Rishikulyā 2 The Haimavati on which Gunjam is situated It rises in the Mahendra hills

Rishikundā—The hermitage of Rishi Rishyasringa and Bibhāndaka Muni, four miles from the Bariarpur station near Bhagalpur The hermitage of the Rishi is also pointed out near Kiyul (see **Singhol hill**)

Rishyamukha—It was on this mountain that Sugriva dwelt after he fled from Kishkindhyā It is eight miles from the Anagandi hills on the Tungabhadra.

Roalsar—Roālesvara, a famous lake and place of pilgrimage in the territory of Mandi, in the Panjab. It is about sixty-four miles to the north-west of Jvālāmukhī, it is said to contain seven miraculously moving hills, and hence it has become a place of pilgrimage.

Rohilkhand—Pañchāla. It was divided into North and South Pañchāla. The capital of North Pañchāla was Ahichhatra (Rāmnagar), and that of South Pañchāla was Kampilya (Kampil). Drupada of the *Mahābhārata* was king of South Pañchāla. The Eastern portion of Rohilkhand was called Gopālāksha (Barroah's *Dictionary*, vol. III, Preface, p. 85).

Rohtak—Rohtaka, forty-two miles north-east of Delhi.

Rohtas—Rohita, in the district of Shahabad in Bihar, thirty miles south of Sasaram. It is said to have been founded by Rohitāsya, son of Hari-chandra of the *Rāmāyana* and *Mārkaṇḍeya Purāṇa*.

Rohtas Hills—1 Mauli 2 Kimritiya 3 Gopāchala, in the sub division of Sasaram in the district of Shahabad. Same as **Kaimur Hills**.

Rudra-Himālaya—The part of the Rudra Himālaya range in Garwal, which is to the north-east of Badrināth, is called 1 Gandhamādāna 2 Hemakuta 3 Hema parvata 4 Mandāra. The portion of the Rudra Himālaya where the Ganges has its source is called 1 Meru 2 Sumeru. See **Gangotri**.

Rudra-Prayāga—At the confluence of the Alakānandā and Kālī Gangā (Mandākinī). It is one of the five (*Pañcha*) Prayāgas.

Rummin-Dei—Lumbini-vana, where Buddha was born, two miles to the north of Bhagavanpur in the Nepalese Terai.

Rungpur—It appertained to the ancient country of Kāmarūpa and afterwards to Pundra desa.

Runn—The Iiana of Cutch.

S

Sābarmati—1 The river Sābhramati 2 The Kṛtāvatī 3 The Chandanā 4 The Girikarnikā 5 The Kā-yapi Gangā, in Gujarat.

Sāgar—The district of Sagar and the western portion of Bundelkhand formed the ancient Pulinda desa.

Saharanpur—The district of Saharanpur appertained to the ancient Kulinda desa.

Sahet-Mahet—1 Śrāvastī 2 Sarāvastī 3 Sabathapura 4 Dharmapattana 5 Chandukāpuri 6 Chandrapuri 7 Chandripura. It is situated on the river Rāptī, in the district of Gonda, in Oudh, fifty-eight miles north of Ayodhyā and forty-two miles north of Gonda. It was the capital of North Kosala. Buddha lived here for twenty-five years in a vihāra called Jetavana-vihāra.

Sal—The river 1 Sarpikā 2 Syandikā of the *Rāmāyana*, a branch of the Gumti in Oudh.

Saila-Giri—To the north-east of the old town of Rājgu and to the south-east of the new town of Rājgu. It was the Gridhrakūṭa of the Buddhist annals, the Vulture Peak of Fa Hien and Huen Tsang.

Sakri—The river Sarkarāvartī of the *Bhāgavata P.* in Bihar.

Śālagrāma—Near the source of the river Gandakī, in the Sapta-Gandakī range of the Himālaya, in the southern boundary of Central Tibet. It was the hermitage of Bharata and Pulaha. From the name of this place the Gandakī is called Śālagrāmi.

Salem—It was a part of Konga-desa or Kongu-desa.

Salsette—The island of 1 Perimuda 2 Perimula of the Greeks 3 Shashthi, near Bombay. It derived its sanctity from a tooth of Buddha, which was enshrined there at the beginning of the fourth century.

Samarkand—Mārkaṇḍa, a town in Śākadvīpa.

Sambhāra—1 Śākambhari 2 Sapādālaksha, in Eastern Rajputana.

Sāñchi—1 Śānti 2 Kākanāda 3 Chetīya giri 4 Vessanagara, about six miles to the south-west of Bhilsa (See **Besnagar**)

Sangamēvara—Paraśūramakshetra, on the river Śāstri, in the Ratnagiri district of the Bombay Presidency

Sañjan—1 Sañjayanti-nagari of the *Mahābhārata* 2 Sañjaya 3 Sahañjana 4 Sindan of the Arabs, in the Thana district, Bombay Presidency

Śankara-tīrtha—In Nepal, immediately below the town of Patan, at the confluence of the Bāchmati and the Manumati rivers

Śankha—The Sankhni, a tributary of the Brāhmanī in the Chutia-Nagpur division

Śaṅkisa—1 Śāṅkāya 2 Kapitha 3 Sakasapura of the Buddhists, on the river Ikshumati (now called Kāh nadi), twenty-three miles west of Fathgarh, in the district of Farrakhabad

Sankisa-Basantapur—Same as Sankisa

Saral-Aghat—Agastya-āśrama, the hermitage of Agastya, forty three miles south-west of Itah, in the Itah district

Sarasvati—1 The river Sarasvati, which rises in the hills in Sirmur and emerges into the plains at Ād-badri or Ādi-tīrtha. It lost itself in the sand at a place called Chamasodbheda, which is esteemed sacred by the Hindus 2 The three Sarasvatis of the *Atharvaveda* are the Helmand in Eastern Afghanistan, the Indus in the Punjab and the Sarasvati in Kurukshetra 3 The river Sarasvati (Raunākshi) which flows through Gujarat 4 The river Sarasvati which flows through Rājgir in Magadha (Patna district)

Sarasvati-Prapāta—The Khaṭṭānga-prapāta of the *Purānas*, in Kanara, near Hunabar, not far from Mangalore. It is a celebrated water-fall

Sardi—Śaradā-tīrtha, on the right bank of the Kāsen Gangā, in the northern district of Kramarāja in Kashmir. It is one of the 52 Pithas where Śatī's head is said to have fallen

Sarik-kul—Kabandha, the Kie-pan to of Hiuen Tsiang, with its capital Tashkurgan in the Tagdumbash Pamir

Sarik-kul-Lake—1 The lake Nāgahrada 2 Śitoda-sarovara, the lake of the Great Pamir. It is also called Sari-kul

Śarnāth—1 Śāraṅganātha 2 Mṛgadāva 3 Rishi-pattana 4 Ispatana of the Buddhists, six miles from Benares, where Buddha preached his first sermon after the attainment of Buddha hood at Buddha-Gaya

Śarvāna—About twenty miles to the south-east of Unao in Oudh, where Daśaratha, King of Ayodhya, killed Śarvāna, the son of a blind Rishi

Śāsīrām—Sahasrāma, in the district of Shahabad in Bihar

Satārā—Saptārsha in the Bombay Presidency

Sātgaon—Saptagrāma, an ancient town of Bengal near Magra, in the district of Hughli, the Gāṅga of the inscriptions, Gāṅge of Ptolemy and "Port of Ganges" of the *Periplus of the Erythræan Sea*, the capital of the Gangerides in Sumha or Rādha, on the Ganges

Satpura Range—1 Bindhyāpāda parvata 2 Baidūrya parvata

Śatruñjaya—The Pundariya hill, in Gujarat, it is one of the five hills sacred to the Jains

Saugh—Sruggha, near Kalsi, in the Jaunsar district, forty miles from Thansewar and twenty miles to the north of Saharanpur

Saundatti—Sugandhavarti, in the district of Belgaum in the Bombay Presidency, it was the capital of the Rājta chieftains

Sea (Arabian)—Paścimodadhi

Schwin—1 Sindhumana of the Greeks 2 Sindomana 3 Sivisthāna of the Arabs, in Sindh, on the right bank of the Indus. It contains a ruined fortress of Bhatprihar, who is said to have reigned here after he abandoned Ujn on the death of his wife, Pingalā

Semah—1 Semulapura. 2 Sambalaka of Ptolemy 3 Soumelpur of Tavernier, near Sambalpur, on the river Koli, in the district of Palamau in Chhota Nagpur division, celebrated for its diamond mines.

Seringapatam—Śrīrangapattana, on the Kaveri, in Mysore

Seringham—1 Śrīrangam 2 Śrīrangakṣhetra, in the province of Madras

Seven Pagodas—1 Bānapura 2 Mahābalipura, on the Coromandel Coast.

Sewalik Range—1 Maināka giri 2 Usinara-giri 3 Sapādalahsha 4 Śivālaya Same as Hardwar hills

Shahabad—A portion of the district of Shahabad in Bihar was called Malada

Shahbazgarhi—Barusha, the Pu-lo-sha of Hsuen Tsang, in the Yusafzai country, forty miles north-east of Peshawar It contains one of the rock edicts of Asoka

Shah-Dheri—1 Taksha-sila 2 Taxila of the Greeks, one mile north of Kālā kā serai, between Attock and Rawalpindi The *Kathā sarit sāgara* places it on the Jhelum Taksha-sila was founded by Taksha, son of Bharata and nephew of Rāmachandra It was the capital of Gāndhāra

Shah-Kot—1 Aornos of the Greeks 2 Barana, on the Mount Mahāvana, situated on the western bank of the Indus But see Rānigāt

Siakot—1 Sākala 2 Sāgala of the Buddhists 3 Euthydemia of the Greeks, the capital of Madra desa, in the Lahore division of the Punjab, Cunningham has identified Sākala with Sanglawala-Tiba, and Mr Vincent A Smith with Chumot or Shah kot, both in the Jhang district of the Punjab

Slam—1 Dvārāvati 2 Champā

Siddhaur—Siddhapura, sixteen miles west of Bara Bānki, in Oudh

Sidhpur—Same as Sitpur

Siladipa—1 Mahāsthana of the *Baillāla charita* 2 Siladhāpa of the Buddhists, in the district of Bogra in Bengal, *dhāpa* means a Buddhist stūpa

Simbhunāth—Svayambhunātha, a celebrated place of pilgrimage in Nepal, at a distance of about a mile and a half to the west of Kātmāndu

Sindh—1 Sindhu desa Upper Sindh has been identified with Mushika,—the Muskanus of the Greeks 2 The river Sandhyā 3 The Sindhu 4 The Pārva Sindhu, in Malwa, a tributary of the Jamuna

Sindh-Sāgar Doab—Between the Indus and the Jhelum It comprised the ancient countries of Āyudha and perhaps Sauvira

Singhāri-Math—Same as Śringagiri

Singhol Hill—The hermitage of Rishyasringa was situated in this hill at a place called Rishyasringa, which is two miles to the south of Urañ, in the district of Monghyr But see Rishi kunda

Singraur—Śringaverapura, on the Ganges, twenty-two miles north west of Allahabad It was the residence of Guhaka Nishāda of the *Rāmāyana*, who was a friend of Daśaratha and Rāmachandra

Sipeler—A seaport near the mouth of the Krishnā,—Sippara of Ptolemy It has been identified by Dr R L Mitra with Surpāraka Cunningham identifies Surpāraka with Surat, but the *Chaitanya-charitāmṛta* places Surpāraka to the south of Kolhapur But see Supāra.

Śiprā—1 The Avanti nadi 2 The Śiprā, in Malwa, Ujain stands on this river

Sir-Dariyā—The river Sitā Same as Jaxartes

Sirhind—1 Kurujāngala of the *Mahābhārata* 2 Sirindhra of the *Purānas* 3 Śrīkantha-deśa of the Buddhist period 4 Śatadru of Hsuen Tsang 5 Sairindhra of the *Bṛhatkāmīnī* 6 Brahmāvarṇa, in the Punjab

Sirsa—Śarishaka, in the Punjab

Sistan—1 Śakasthāna 2 Drangiana 3 Siyestan, the land first occupied and settled by the Śakas

Sitā-Bangirā Cave—Śiksha vīla of the *Rāmāyana* at Ramgar in the Sirguja state of the Chhotā Nāgpur division.

Sitpur—1 Siddhapura 2 Karddama-āsrāma, the birth place of Kapila 3 Bindusāra, in Gujarat, sixty-four miles from Ahmedabad Same as **Sidhpur**

Siwalik Range—See **Sewalik Range**

Sobhnāth Hill—It has been identified by Dr Stein with 1 Kukkuṭapāda giri 2 Gurupāda Hill, a part of the Maher Hill, in the district of Gaya

Somnāth—1 Prabhāsa 2 Soma tīrtha 3 Somanātha 4 Somesvaranātha 5 Devapattana 6 Chandra-Prabhāsa of the Jainas, on the south of Kathiawad in Gujarat It is situated at the confluence of the three rivers Harinā, Kapilā and Saraswatī On the south of the Saraswatī (near Somnāth) is situated that celebrated Pipal tree (*ficus religiosa*), below which was the scene of Kṛṣṇa's death

Sonārgāon—Suvarnagrāma, in Bikrampur, in the district of Dacca, situated on the opposite side of Munshiganj on the river Dhaleswari Same as **Painām**

Sone—1 The river Hiranyavāhu 2 Erannoboas of the Greeks 3 Sonā 4 Māgadhi 5 Sumāgadhi It was the western boundary of Magadha

Sonepat—Śonaprastha It was included in Kurukshetra

Sonpur—1 Gajendra moksha Tīrtha 2 Hanharakshetra (Hanharachhatra), on the junction of the Gandak and the Māhi, where the celebrated fight between the alligator and the elephant took place A fair is held here every year in honour of Hanharanātha Mahādeva established by Vishnu and in honour of Ramachandra who halted here on his way to Mithilā It was a part of Viśālā chhatra

Soonda—Sudhāpura, in Northern Canara

Sopāra—Sūrpāraka, in the district of Thana, north of Bombay, a celebrated place of pilgrimage It is the Soupāra of the Greek geographers and Ophir of the Bible One of the edicts of Asoka was published at this place Same as **Supāra**

Sorab—Surabhi, on the north west of Mysore

Soron—1 Śukara kshetra 2 Ukalākskheta 3 Ukhala-kshetra, twenty seven miles north east of Itah, in the United Provinces, where Hiranyāksha was slain by Vishnu in his incarnation of Varāha (boar) It contains a temple of Varāha Lakshmi It was at this place that Tulsī Dās, the celebrated Hindi poet, was reared up during his childhood by the Saṅgīsi Nṛsiṃha Dās, when deserted by his parents at Rājapuri in the district of Banda, where he was born in Samvat 1589

Southern Konkana—1 Goparāshetra 2 Govarāshetra 3 Kuva

Sphatika śilā—1 Mālyavana giri 2 Prasravana giri of the *Rāmāyana*, on the bank of the river Tungabhadra near Kishkindhyā, where Rāmachandra resided for four months after forming alliance with Sugriva It is also called the Anagandi hill

Śrāvana-Belgola—1 Padmagiri 2 Śrāvana-Bellagola in Mysore, sacred to the Jainas

Śrinagar—1 Śūryanagara 2 Pravara-pura, in Kashmir, built by Pravara Sena in the sixth century

Śringapura—1 Śringagiri 2 Rishyasṛṅga-giri, in Mysore, on the bank of the Tungabhadra, where Śaukarāchārya established a sect called Bhārati Same as **Singhārī maṭh**

Śrīpāda—Same as **Adam's Peak**

Sujanakoṭ—Sañchankot, Sha-chi of Fa Hian It was the capital of Śāketa or Oudh, thirty-four miles north west of Unāo

Suleman-Range—Añjana giri, in the Punjab

Sulfanganj—On the west of Bhagalpur (E I Railway) Janhu āsrāma It was the hermitage of Jānu Munī, after whom the Ganges (Gaṅgā) is called Jāhnavī

Sultanpur—1 Tāmasavana monastery, in the Punjab (Cunningham), where the fourth Buddhist synod was held in 78 A D by Kaṁshka, king of Kāśmir, under the presidency of Vasumitra Beal places Tāmasavana at the confluence of the Sutlej and the Bias II 1 Kuśabhavanapura 2 Kuśapura 3 Kuśāvati, in Oudh, on the river Gumti The town is said to have been founded by Kuśa, son of Rāmachandra, who removed his capital to this place for some time It was visited by Huen Tsang in the seventh century

Supāra—Surpāraka, in the district of Thana, 37 miles north of Bombay and 6 miles north of Bassem. See **Sopāra**.

Surat—1 Sūryapura 2 Surāshṭra

Sutlej—1 The river Śatādru 2 The Śitādru 3 The Hesadru of the Greeks 4 The Sutudru 5 The Haimavati, in the Punjab

Suvarnamukhi—The Suvarnamukhari, a river in the North Arcot district, Madras presidency

Suvarnarekhā—1 The river Suvarna riksha 2 The Kapirā 3 The Suvarnarekhā 4 The Suktimatī, in Orissa

Swat River—1 The river Subhavastu 2 The Suvāstu 3 The Svetā 4 The Svati 5 The Suastos of the Greeks. Pushkalāvati stood on this river near its junction with the Kābul river

Swat Valley—1 Udyāna 2 Uddayana 3 Ujjanaka 4 Siva south of the Hindu kush and the Dard country from Chitral to the Indus. It appertained to the ancient country of Gāndhāra or Gandharva dēśa

T

Tāharpur—Tāharpur or Tārpur in the district of Bulandshahar, about eleven miles to the north of Aunpshahrī, on the bank of the Ganges, is traditionally the place where Janamejaya of the *Mahābhārata* performed the *Sarpa Yajña* or the snake sacrifice

Tallanga—Same as **Nizam's State**.

Takht-i-Bhai—Bhīmāsthāna of the *Mahābhārata* and *Padma Purāna* about thirty miles north west of Ohind in the Panjab, twenty-eight miles to the north east of Peshawar and eight miles to the north west of Mardan, containing the Yoni tīrtha and the celebrated temple of Bhīmā Devī described by Huen Tsang, the temple was situated on an isolated mountain

Takht-i-Suleiman—1 Mount Śaṅkarāchāyā 2 Gopādrī, near Srinagar in Kashmir, where Aśoka's son Kūṣala or Jaloka founded a monastery now called Jyeshṭha Rudra, and where the celebrated reformer Śaṅkarāchārya established Śiva worship

Talakād—1 Talakāda 2 Śirovana, 3 Talavanapura 4 Tālikata, the capital of ancient Chela or Chera, forty miles to the east of Srīngapatam in Mysore, now buried in the sands of the Kāveri

Tāmbaravari—The river Tāmraparṇī in Tinnevely, which has been formed by the united stream of the Tāmbaravari and the Chittar. It was celebrated for the pearl-fishery at its mouth even at the time of the *Vāyu Purāna*. Āmahtalā, a celebrated place of pilgrimage, where the birth-place of Sathakopa as also the Gaṇendra moksha-tīrtha both visited by Chaitanya are situated, is on the bank of this river. It has its source in the mountain called Agastī-kūṭa

Tamluk—1 Tāmalapṭa 2 Tāmalpṭi 3 Dāmalapṭa 4 Tāmalpṭa 5 Tāmalpṭi 5 Tāmālikā 7 Tāmālinī 8 Tamolpṭa 9 Vishnugriha, on the river Rupanārāyana in the province of Bengal. It was the capital of ancient Sumha

Tāmor—The Tāmā, one of the seven Kosas, in the district of Purnea in Bihar. Its junction with the Aruna is a place of pilgrimage

Tandwa—Nine miles to the west of Śrāvastī (Sahet mahet), it has been identified by Cunningham (*Arch & Rep*, vol. XI) with the birth-place of Kāśyapa Buddha

Tanjore—Chola

Tāpti—1 The river Tāpī 2 The Tapanī 3 The Tāptī 4 The Mūlatāpī

Tarnetar—Same as **Than**

Tartary—1 Rasātala 2 Pātāla of the Purānas, the country of the Huns 3 Tattirī 4 Sākadvīpa

Tatta—In Sindh. It has been identified by Tod with Devala, Cunningham identifies it with Minnagar

Telingana—The country between the Godāvari and the Krishnā 1 Andhra 2 Trikalinga
Telpā—Two miles to the east of Chupra in the district of Saran It has been identified by Dr Hoccy with Chāpāla which according to the Buddhist annals was built for the mother of the thousand sons

Tenasserim—1 Tanuērī 2 Tenasserī, the southern division of the province of Lower Burma

Teor—1 Traipura of the *Mahābhārata* 2 Tripurī 3 Chedinagara 4 Bānapura 5 Sonitapura, according to some *Purāṇas*, on the river Nerbuda, where Tripurāsura was killed by Mahādeva It is seven miles to the west of Jabbalpur It was the capital of Chedi See **Chanderī**

Teruparur—Suddhapurī, in the Trichinopoly district containing the temple of Subrahmanya

Thān—Trinetrasvara of the *Skanda Purāṇa*, a sacred place of pilgrimage in the Jhūliwar sub-division of Kāthiawar (Gujarat), where the temple of Mahādeva Trinetrasvara, now called Tarnetar is situated

Thāna—Śrīsthānaka, in the province of Bombay

Thānesvar—1 Sthānesvara 2 Sthānu tīrtha 3 Sthānsvara 4 Samantapañchaka 5 Kurukshetra 6 Part of the Brahmashūdesa, which comprised Kurukshetra, Matsya, Pañchāla and Śurasena 7 Brahmāvartta The ancient Kurukshetra included Thāneswar, Pānīpat, Sonapat and Āmin

Thatun—Sudharmanagara, in Pegu, on the Sitang river north of Martaban According to Fergusson it was the Suvarna bhūmi of the *Mahānasa* and the Golden Chersonese of the classical geographers It is, however identified Suvarnabhūmi with Burma

Tibet—1 Himavanta 2 Bhota 3 Bhotānga 4 Bhotānta 5 Tibbat 6 Uttarakuru 7 Harivarsha

Tigris—The river Bitrisnā in Śālmala dvīpa

Tilaurā—It has been identified by P C Mukherji with Kapilavastu, the birth place of Buddha It is two miles north of Taulva in the Nepalese Terai and three miles and a half to the south-west of Nighva, on the Bāngangī

Tiliyā—The river Tritiyā in Gayā

Tilpat—Tilaprastha, six miles to the south east of Toghkakabad and ten miles to the south east of the Kutab Minar, included in parganah Faridabad

Tinnevely—The district of Tinnevely and Madura formed the ancient Pāndya or Pāndu Its capital was Uragapuram or Uraiyur

Tiparā—Same as **Tipperā**

Tippera—1 Katripura 2 Tripurā 3 Kirātadesa 4 Sundha desa The temple of Tripuresvari at Udayapur in Hill Tippera is one of the fifty two Pithas

Tirhut—1 Tirabhukti 2 Bichha 3 Mithilā 4 Trihuta 5 Nichchhavi, the kingdom of Rājā Janaka of the *Rāmāyaṇa* and of the Lichchhavis during the Buddhist period

Tirukkadavur—Mārkaṇḍeya āsrama in the Tanjore district, Madras presidency

Tirukkalukkuram—Pakshi tīrtha in the Chingleput district of Madras, midway between Chingleput and Madras

Trumala—1 Trimalla 2 Bālāji, six miles west of Tripatī or Tirupatī, in the district of North Arcot

Tirupatī—1 Tripadī 2 Venkatagiri, in the province of Madras

Tiruttani—1 Kumārasvāmī 2 Kārttikasvāmī 3 Svāmītīrtha 4 Subrahmanya A station on the Madras and Southern Mahratta Railway

Tiruvāṅkāval—Jambukesvara, a place of pilgrimage between Trichinopoly and Srirangam

Tiruvannāmalai—1 Arunāchala 2 Arunagiri, in the South Arcot district, Madras Presidency

Tiruvaimarudur—Madhyārjuna, in the Tanjore district, Madras, it was visited by Śaukarāchārya

Tistā—1 The river Trisrotā 2 The Trishnā, in the district of Rungpur It rises in the Kāñchanjagā mountain

- Tonse**—I The river Tamasā, in Oudh, between the Saraju and the Gumti, it flows through Azamgar and falls into the Ganges. The bank of this river is associated with the early life of Vālmiki, the author of the *Rāmāyana*. II The river 1 Tamasā 2 Parmāsā, in Bundelkhand.
- Travancore**—1 Mushika 2 Mallāra 3 Malaya khandam 4 Purālī 5 Paralia of the Greeks 6 Paraloka 7 Malayālam. It formed a part of the ancient Chera or Chela. Travancore, part of Malabar, and Coimbatore formed the ancient country of Chera.
- Tribikramapura**—1 Śiālī 2 Śiyālī 3 Śrikālī, in the district of Tanjore, Madras Presidency, twelve miles south of Chidambaram.
- Trichinopoly**—1 Uragapura 2 Urayyur 3 Argarou of the Greeks 4 Nichulapura 5 Trishnapallī 6 Trisirapallī, in the province of Madras. It was the capital of Pāndya and afterwards of Chola.
- Trimbak**—A celebrated place of pilgrimage called Tryambaka near the source of the Godāvari, where the sacred tank called Kusāvaritta is situated. It contains the temple of the Mahādeva Tryambakesvara, one of the twelve great Lingas of Mahādeva.
- Trinomali**—Same as **Tiruvannāmalai**.
- Tripati**—Same as **Tirupati**.
- Tripooray**—Tropina of the Greeks, the ancient capital of the kings of Cochim.
- Trivandrum**—Ananta Padmanābha, in Travancore, so called from the shrine of Padmanābha. It was visited by Chaitanya.
- Trivenī**—I 1 Muktavēnī 2 Dakṣiṇa-Prayāga, north of Hugli in Bengal where the three rivers Gaṅgā, Yamunā and Sarasvatī separate and flow in different directions after having flowed unitedly from Allahabad, which is therefore called Yuktavēnī. II The junction of the three rivers Jamuna, Chambal and Sindhi, between Etawah and Kalpi. III The junction of the three Kosis, Tāmori, Arun and Sun near Nathpur in Puna. IV The junction of the Gandak, Devikā and Brahmaputrī where the fight between the crocodile and the elephant took place. V The confluence of three rivers Sarasvatī, Hiranya and Kapilā near Somanātha pattana in Gujarat.
- Tuljāpur**—1 Tuljubhavānī 2 Bhavānūnagara 3 Tula Bhavānūnagara 4 Tuljāpura, twenty-eight miles from Sholapur, in the Nizam's territory. It is one of the fifty-two Pithas. It was visited by Saṅkarācārya. Durgā is said to have killed Mahiṣāsura at this place.
- Tungabhadra**—1 The river Tungabhadra 2 The Tungavēnī, a branch of the Krishnā, on which Kishkindhyā is situated.
- Turkestan**—Turkestan was included in 1 Śukadvīpa 2 Rasatala 3 Patala. See **Central Asia**. Eastern Turkestan was Turnshika. It was included in the Ketumālā-varsha.
- Tuticorin**—1 Kalkī 2 Kolkhor or Sosikauri of Ptolemy 3 Kael of Marco Polo, at the mouth of the river Tamraparni in Tinnevely. It was formerly the capital of Pandya.

U

- Uchch**—Akandua, a town built by Alexander the Great near the confluence of the five rivers of the Punjab.
- Udaya Giri**—A spur of the Chatuspatha range in Orissa, five miles from Bhuvanesvara. See **Assia range**.
- Udayapur**—I In Hill Tippera, it is one of the fifty-two Pithas. II The Pañchāpsarā lake of the *Rāmāyana* is supposed to have been situated in the district of Udayapur, a tributary state in the Chhotā Nagpur division, but see **Anantapur**.
- Udipa**—Udupa, on the river Pāpanāsini, in South Canara, about three miles from the sea-coast, where a *Math* (monastery) and a shrine of Kṛishṇa were established in the thirteenth century by Madhavācārya, the founder of the Brahma or Tattvavādī sect of the Vaishnavas.

- Ujin**—Same as **Oujin** 1. Ujjaini 2. Avanti 3. Bisālā, 4. Ujjayini 5. Mahākālavana 6. Kuśasthali 7. Padmāvati, the capital of Avanti or Malwa. It is situated on the river Śiprā. Vikramāditya or Chandra Gupta II made it his capital after he defeated the Śakas.
- Und**—Same as **Ohind**
- Undes**—1. Hunadeśa 2. Hātaka, where the lake Mānasa-sarovara is situated
- Uraln**—1. Ujjayini 2. Ujjehāna 3. Uddiyāna, in the district of Monghyr near Kiyul, containing many Buddhist ruins
- Uri**—The river Erandi, the junction of which with the Nerbuda in the Baroda State forms a sacred place of pilgrimage
- Uskur**—Hushkapura, two miles to the south east of Barāmūla, in Kasmir, on the left bank of the Jhelum
- Uttara Rāchha**—Suhmottara, on the north of the Ajaya including a portion of the district of Murshidabad in Bengal

W.

- Wain-Gangā**—1. The river Benwā 2. The Benā 3. Tho Benyā, which rises in the Bndhyāpāda range and falls into the Godāvari
- Wairāgado**—Bairāgara in Chanda district, Central Provinces, celebrated for its diamond mines
- Walā**—1. Balabhi 2. Ollā 3. Lāṭa. Same as **Gujarat**. It is also called **Wallay** and **Bamilapural**
- Wallay**—Same as **Walā**
- Wardhā**—The river Barādā a tributary of the Godāvari
- Warrangal**—1. Anumakundapura 2. Anumakundapattana 3. Korunkola of Ptolemy 4. Benkāṭaka 5. Akshalnagara 6. Orukkallu, the ancient capital of Telingana or Andhra, in Central India
- Western Ghats**—The northern portion of the Western Ghats was called Sahyādri; the southern portion beyond the Kāveri was called Malaya Parvata
- Wular Lake**—1. Lake Mahāpadmasaras 2. Aravalo of the Buddhists, in Kāsmir

Y

- Yarkand River**—The river Bhadrā, on which the town of Yarkand is situated. It is also called Zarafshan
- Yeli-mala**—Sapta saila (Eli of Marco Polo), sixteen miles north of Cannanore in the Malabar Coast

Z

- Zamania**—Jamadagni āsrama the hermitage of Rishi Jamadagni, in the district of Ghazipur in the United Provinces of Allahabad and Oudh. The hermitage of the Rishi is also said to have been situated at Khairā-dih, thirty-six miles north west of Bala in the United Provinces, and also near Māhishmati (modern Maheswar or Mahes), on the bank of the Nerbuda. The hermitage of the Rishi is also said to have been situated at Mahāsthānanagar in the district of Bogra in Bengal
- Zarafshan**—1. Hātaki-nadi of the *Bhāgavata* (V, ch 24) 2. Hiranyavati-nadi of the *Mahābhārata* (Bhishma, ch 8) 3. Hiranya-nadi of the *Mahābhārata* (Fausboll's *Indian Mythology*, s v Garuda) in Transoxiana at a short distance to the north of Bokhara and Samarkand (see my *Rasātala* in the *I H Q*, vols I, II)
- Zukur**—Jushkapura, in Kāsmir.

